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Nov. 12, 2014

Colleen McFarland,
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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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POSTMASTER X
NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, JANUARY 4, 1944 NUMBER 1

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Christian Education in the Home

By J. Marc Jantzen

A study of the life of Jesus as recorded in the New Testament indicates that Joseph and Mary, in their rearing practices, tried to follow the Mosaic precepts as given in Dueteronomy 6:6-7, "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Through such educational agencies as the home and the Jewish synagogue, Jesus increased in wisdom (intellectually), in stature (physically), and in favor with God (spiritually) and with men (socially).

The three social institutions that have for centuries been in primary regulating agencies in the complicated process of growth and development from infancy into adulthood in all of its aspects have been the home, the church, and the school. During the last twenty-five years many responsibilities formerly assumed by the home have been shifted to the teachers in our schools. Whereas, the father formerly taught the boy such trades as blacksmithing, shoe making, and cabinet making; while mother instructed the girl in sewing, baking, and child care, we now expect the schools to give such training. Church and home gave the boy and girl a thorough foundation in the Christian religion, resulting in high moral standards. During the 1920's the educational leaders were doing everything possible to teach "character" to our boys and girls, while during the 1930's they tried to develop the "personalities" of our young people, yet the number of cases of juvenile delinquency has shown an increase instead of a decrease.

From the foregoing discussion it might be concluded that the schools have failed in their task. With respect to educating individuals to a sense of greater responsibility toward themselves, their fellowmen, and to God they have failed, but it was not the school's sole task in the first place. Rather it is the home that has failed by shifting the major responsibility of developing proper moral controls onto the schools. The latter is a valuable adjunct in this task, but the parents must assume their full share of the rearing task through a program of sympathetic guidance and an understanding of child behavior.

In the discussion that follows, the writer presents several suggestions that may serve parents as guiding principles in dealing with their children. These suggestions may be criticized as being too general and not meeting specific problems. It should be kept in mind that Jesus gave us underlying principles that have been operative for nearly 2000 years; he did not present a list of commands of what a Christian might do or not do. He has left it to each generation to make the interpretations and applications within the framework of those principles.

1. As the child learns to be a responsible participant in family affairs, the parental controls should become progressively less and less necessary. The son or daughter should be given due consideration in deciding family matters. The nature of the situation in which an individual finds himself at birth demands complete domination from parents, or very nearly so, in supplying the necessary care in the form of food, shelter, clothing, and affection. As the child grows and develops into an individual in his own right, this domination must become progressively less. During the period of adolescence, roughly from twelve to eighteen years, the boy or girls changes from a pattern of dependency upon parents to interdependency upon those of his own group. Out of this emerges the adult pattern of group responsibility, a feeling that "I am my brother's keeper," that what I do does concern the welfare of my fellowman, and his activities help shape my form of behavior. That type of parental domination or control is desirable which makes itself progressively less and less necessary as the child matures toward adulthood.

2. The learning process is always an active process in which the learner must do something on his part in

(Continued on page 12)

An Interesting Community

I had the privilege of visiting in the Freeman South Dakota, community from December 10 to 15. Riding with some Freemanites in the small motor stage that runs from Sioux Falls to Freeman, it soon became apparent that I was coming to a friendly rural community where people were unreserved and enjoyed sharing community news.

Soon after my arrival in Freeman I was swinging along in the "College Plymouth" to a meeting of the Silver Lake Mennonite Brethren Church. There and in the following days it soon became evident that there was a healthy cooperation among different branches of Mennonites—Mennonite Brethren, Krimmer Mennonite Brethren, Hutterite, and General Conference churches all having a share in Freeman Junior College. After the sermon President J. D. Unruh led a business meeting relative to the establishing of an old people's home. A survey that had been taken in the various churches showed a goodly number of people in favor of such an institution. Further investigations are to be made by the committee in charge. The fact that there were a number of Freeman Junior College teachers on this committee is suggestive of the point that our schoolmen can and ought to be instrumental in the planning and building of our Mennonite communities.

On Saturday a cold south wind swept across the fields and against the college buildings which stand on the south edge of Freeman. Looking out of the windows of Memorial Hall one could see miles of farm land.

Freeman Junior College is a school that serves a rural community and that is dependent upon it. When crops fail—as they largely did for eight years or so in the thirties—then farmer and faculty incomes both fall. Possession of otherwise productive land encourages a farmer to "stick out" such years. However, a faculty member does not have any such tangible possessions to encourage him to endure dry, hard years.

Truly those men and women who stayed with Freeman Junior College during very lean years in order that the school might remain open deserve Christian honor. Would they have done it if they had not had their minds and hearts set upon the heavenly treasurers that come from teaching in a Christian school? Like Paul they have sacrificed to serve. Like Paul they are worthy of material remuneration for the spiritual service rendered. If this point is remembered by the community in these years of greater ability to give, then it will safeguard for itself continued spiritual blessings for the future.

Freeman Junior College, which offers a full academy course, is suggestive of what Mennonite-run high schools or academies could accomplish in some of our other communities. In our church schools we have the right to emphasize an uplook to God throughout the whole day. In our public schools this cannot be done. The consecrated Christian parent will send his son or daughter to a church school when confronted with the choice of spending a half a hundred dollars either for some new home furnishing or for the tuition charges involved. We have a number of Mennonite academies. More of our young people should attend them.

Sunday morning I found myself in the large meetinghouse of the (South) Salem Church of which Brother Willard Claassen is pastor. In the hallway was a "thermometer" which indicated that this church had already contributed several hundred dollars above its 1943 C.P.S. quota by December 12. During the Sunday school period I had the pleasure of observing a class that used the *Mennonite Junior Quarterly.* From the pointed summaries of the stories and from the interest shown in the activity exercises, one could sense that the quarterly was well-liked. After Sunday school the church decided to consider the 100 Percent Subscription Plan to our church papers on the following Sunday. Shaking hands after church helped to fix the name "Preheim"rather indelibly in my mind.

For dinner I went to a farmstead that had some unusual points about it. Noticing the beautiful stonework on the place and the beautiful mural paintings on hayloft door and machineshed door, one easily came to the conclusion that the person who developed this farmstead was highly gifted and strongly convinced that a farmstead should be a place of beauty as well as a place of utility. A visit with the pastor of the South Church and his family that late afternoon revealed the substantial two-story parsonage that this church has provided. The pastor also admitted the editor into the room where he has a neat printing press on which he turns out some good jobs.

That evening it was my privilege to become acquainted with the Huttertal Church near Freeman. The smell that assailed us when we first approached the porch of the meeting house suggested that the boys of the community should be even more extensive in their trapping. However, inside it was cozy, and there we learned to know Rev. Hofer, the active pastor of the church, who does a good job of teaching school besides his church work.

Monday evening and an enjoyable visit in the Alfred Waltner home before services at the Bethesda Church. In this church there is more of a low-German touch than in the "South" and "North" churches which are made of Swiss people.

Founder's Day dawned with the thermometer

(Continued on page 11)

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FOREIGN MISSIONS

. P. H. RICHERT, Secretary

GIFTS UNTO THE LORD

t was the fall of the year. In the rice fields only bble was left. It had been a happy harvest time, there had been much rice. In the gardens there e radishes, large squash, beans, and lentils and , ripe pumpkins had been stored away in safe ners of the house. Now the farmers were harvest- peanuts and sweet potatoes.

t the church services a few Sundays before, the ngelist had reminded all the Christians to get dy for the harvest festival. They all had much to thankful for and no one should come to the gather- empty-handed. Revindra sat very straight. In house there was much rice and enough of every- ng. It would be easy for him to bring a gift. buel thought happily of the little chicken that was be his offering. The evangelist had also said t there would be special guests. How nice that ld be!

Harvest festival day drew near. This year it s to be an evening service because then the Sahib l the Memsahiba could be there. The moon was ost full. It would be pleasant to be out. Prepar- ons were being made and offerings laid aside. Only he home of Sita and little Philip there was so little choose from. Father had been sick during the year that he could not stay with his weaving steadily. d there were so many mouths to feed that nothing r went far enough. What would there be for each bring?

ust the day before the meeting, one of the big age farmers was harvesting his peanut crop. And is an unwritten rule in India that as soon as a mer finishes harvesting a field then the children l the poor may come in to glean. Ten-year-old a was there with her wee basket. She had a plan. would glean peanuts and bring them as her of- ng. Carefully she searched the ground and vied h others in the scramble for what had been left.

nd what would Philip have to bring? He also nd a place to glean—a sweet potato field—wee atoes scarcely bigger than walnuts and probably le as large as good American eggs. Indian chil- n love the sweet potato eaten just as it comes n the ground or boiled in water. But Sita's pea- s and Philip's sweet potatoes were carefully set le for that evening.

leeting time arrived. One by one the families ne forward with their offerings—fathers, mothers, brothers, and sisters and sometimes even the wee ies had pice pressed into their wee hands. From evangelist's family came a big basket of rice. God had blessed their fields. A weaver brought some cloth. There were eggs, chickens, vegetables, and various sized baskets of rice. On the table the money gifts were placed. Sita and Philip also came with their offering.

After the prayer of dedication there was a short sermon. Then the things brought were auctioned off to the highest bidder. There were some who bought back the gift they had given at more than the market price. When some of the young boys picked up enough courage to bid on things there were smiles from the grownups. Everyone seemed to be enjoying themselves.

When the dish with the peanuts was held up the Memsahiba thought, "I must buy those for the Sahib because he likes peanuts so well." They finally sold for five pice, about three cents. Then the little dish with the sweet potatoes was put up and the Sahib bought them for the Memsahiba to cook. He paid three pice.

Meeting over and good nights said and the Sahib and the evangelist were checking up the account of the sale. The Memsahib looked over her purchases. "Strange that anyone would have brought such wee, runty peanuts or such poor sweet potatoes. Generally people bring the best for an offering," thought the Memsahiba to herself.

Turning to the evangelists she said, "Who brought these peanuts and sweet potatoes?" The evangelist answered softly, "Those are the gifts of Sita and Philip." When the Memsahiba heard how Sita and Philip had gotten those things, her eyes filled with tears. Truly these were love gifts. How their mouths must have watered to eat up their gleanings. But they had denied themselves that they might have something to give. Perhaps their gift was more in the Lord's sight than the larger gifts that others had given out of their abundance. Would they not rank with that of the widow who gave her all? She looked at those wee peanuts and small sweet potatoes in a new way. And her prayer was, "God bless those dear children."

—*C. Duerksen*

Letter from Albert Jantzens

On December 29, 1943, Rev. and Mrs. John Lichti, Deer Creek, Oklahoma, wrote to the editor: "We rejoice in receiving our first letter from our children, the Jantzens in the Philippines, on December 27. We enclose a copy of her letter; will you please bring it in **The Mennonite**. Dear readers, continue to pray for all our interned missionaries. May God continue to protect them in the future as in the past."

Camp Holmes Internment Camp
Baguio, Philippines
August 19, 1943

393

Dear ones all,

We are glad for this opportunity to write to you. We were certainly glad to hear from you, Grandma and Edward. Your letters both arrived on Albert's birthday. When you wrote them, you had just broken your arm, Grandpa. We hope that all of you are well now.

We are all four well and happy. The children have grown a lot. Lyman is no longer a baby, but a big, three-year-old boy and weighs 37 pounds, Grace Joan 51 pounds, Albert 154, and I 140. The children have just finished another year of school. Grace Joan has been promoted to the fourth grade, and Lyman is ready for Kindergarten. We have school for the youngsters from Kindergarten through high school. There are many capable teachers here.

Our community consists of about 500 inmates, practically all of the professional class; missionaries, teachers, doctors and nurses, miners and business men. We are a congenial group and are faring quite well in spite of occasional sickness. God is most graciously near us from day to day and month to month, and is blessing us. Grace and Lyman have had light cases of dysentery several times, but are well now. Any physical disorder that arises receives immediate attention in our own little hospital.

In general we run things here on a communal basis, "having all things in common;" common kitchen, common dining room, etc. The work is allotted equally among all able-bodied individuals so that all necessary work is taken care of if every man spends about three and one-half hours a day for the camp and every woman about two and one-half hours. The work is all done gratis. At present Albert is chopping wood and cutting hair. He used to wash dishes and he also worked in the garden. We are permitted to change work from time to time to avoid monotony. I supervise the small children on the playground and also clean floors. I used to help with the rice cleaning, but I find my present work more satisfactory because I can watch Lyman better. We do our family washing together. These jobs with the mending and a little supplementary cooking and baking keep one busy. Albert spends as much time as possible in reading and studying. We have regular Sunday school, church services, and Bible classes.

The Dirks and Wuthrichs are here too and all well. Please, notify their parents. When possible, please, send clothing and powdered milk. We think it would be best if you send a few clothes for me and the children and have Albert's folks send clothes for him. Lyman is large and takes about a four year size (not larger), and Grace only about a seven-year size. I think that the dresses you sent before would fit her now. Do not rush things, though.

With much love to all of you, and greetings to all friends, ever committing you into God's care,

Albert, Wilma, Grace Joan and Lym
(signed) Albert and Wilma Jantzen and childr

Letter from Lester Wuthrich

Camp Holmes Internment Ca
Baguio, Philippines
August 21, 1943

Mr. Fred Wuthrich
Whitewater, Kansas, U.S.A.

My dear folks:

Through the courtesy of the Imperial Japan Army Administration we have been granted t privilege of writing to you. We are very thank for the opportunity. I hardly know what to wr since it has been so long since we have last writt We are both very well for which we praise G The Lord has been very good to us and helped us many ways.

We have been interned here since December 1941. There are a few over 500 in this camp.

We are so glad that it is cool most of the ti but yet not cold. The rainy season will be over about another month. We have electric lights, runn water, and plenty of food. It consists mainly rice, vegetables, fruit and meat. We do our cooking and other work, including cutting wo taking away garbage, etc. The ladies work on ve- tables, pick rice, do laundry and other things .

The Dirks and Janzens are here also with us are well. Please notify their parents. The Di and Janzens have both received letters from relat in the States some time ago, but we are still wai for our first letter from you. Time goes fast here, it does seem like a long time since we have he from you. We think of you often and wonder you are and are praying for you daily. Think pecially of Roland and John and others.

There are over 100 missionaries in this ca Almost every denomination is represented. We tainly hope you had good crops last harvest. It m be very warm there now.

We are longing and praying for the day when can continue our missionary work Hoping to from you soon. Until then, God bless you is prayer.

Love,
Lester Wuth

WEEK OF PRAYER TOPICS

The Week of Prayer Topics have not been sented this year because the editor received his to late for the pre-Christmas issue. The issue Christmas was delayed too long for them to ap in time. We hope to bring them early in Decem next year.

Mennonites in Latin America

By S. C. YODER

ARGENTINA

Mennonitism in Latin America is of very recent igin. The first beginning of it came as a result missionary effort organized and carried on by the d Mennonites. The work started in 1917 when ev. and Mrs. T. K. Hershey and Rev. and Mrs. W. Shank arrived in Buenos Aires. The next year station was opened at Pehuajo, 216 miles south-est of the capital city, and the first converts were ought into the church. Since then the number of embers has increased to more than six hundred, id several strong and active congregations have been tablished. This attempt to implant the Mennonite ith into a Latin culture was an experiment, but it s yielded gratifying results and has confirmed the aims of the gospel as a religion for all men. Those ho have accepted the faith have caught the spirit at marks the Mennonites the world around.

MEXICO

Previous to the large migrations that began after ter the World War, there were several abortive tempts on the part of real estate companies to lonize Mennonites in Mexico and the Central Amer-in states, but none of them proved successful. It is not until 1922 when the migrations from Canada Mexico began, that permanent and successful col-ies were planted on Latin American soil. These vements continued until more in 9,000 souls had found homes fifty-three villages, in the state Chihuahua near Cuauhtemoc, ere in an oval-shaped valley rounded by low mountains a urishing colony was established. second setlement was opened a-it the same time at Patos, in state of Durango, where some oo are now located. Later re was an attempt to bring ne of the Russian Mennonite fugees into Mexico, but this ture proved unsuccessful, and larger number of those who ne finally made their way to ir friends in the United States l Canada, or were absorbed in-the life of the colonies in Mex-

PARAGUAY

The Menno Colony

The same wave of discontent that landed some of the Canadian Mennonites in Mexico brought the first ones to Paraguay. Being dissatisfied with conditions in Canada as a result of developments that grew out of the war in 1914-1918, these people like their co-religionists who had gone to Mexico, sought a home in other lands and finally located in the Gran Chaco of Paraguay. They reached their lands early in 1927. At this date (1943) this settlement, known as the Menno Colony, consists of more than twenty villages located in a primitive wilderness completely cut off from the outside world, and contains over two thousand souls.

The Fernheim Colony

Late in the 1920's Canada declined to admit any more alein refugees who had no money or means of establishing themselves. This cut off the large stream of Mennonites that had been flowing into the country from the Ukraine, Siberia, and parts of Russia. Consequently, when in 1929 some three thousand succeeded in getting across the border into Germany, it became necessary to find some other place for them to locate. The attempt to colonize these refugee groups in Mexico had not proved successful. Germany could not absorb any more into her life at that time. The way to other countries seemed closed, so the eyes of those wanderers turned to South America which seem-

CROIX
HAVRE

ON THE WAY FROM HARBIN, CHINA, TO PARAGUAY

Shown here aboard a French liner are some adults and a large group of children from Russian Mennonite families. Several hundred Mennonites fled from Siberia to Harbin, China. Through the influence of the Mennonite Central Committee they were led to lcoate in Paraguay. The picture above shows some of them on their trip from Harbin to Paraguay.

ed to offer the only hope for them at that time.

The Mennonite Central Committee offered to assist in every possible way, those who would go to Paraguay and to help them find homes on a tract adjoining the Menno Colony. Between 1,600 and 1,700 availed themselves of this opportunity and by the end of 1930 they were located on their new lands, some 350 miles north of Asuncion and about 150 miles in the Chaco.

With characteristic zeal they set themselves to the task of home building, the digging of wells, clearing of land and planting of crops. It was a new world to them. The climate, the products, and the environment was different from anything they were accustomed to. Life was hard. Disease broke out among them, and in the absence of medical care, death took a heavy toll of their numbers. Internal difficulties rose over colony management which together with dissatisfaction with the location and climate finally led to divisions and the establishment of several new settlements, one of which is located some distance east of Conception and is known as the Horquette Colony. The other and larger defection took place in 1937 when about 150 families left Fernheim and founded Friesland about thirty miles inland from Rosario on the Paraguay River.

In 1932 the Fernheim Colony was joined by several hundred Mennonites, who had made their way from Siberia to Harbin, China, and who through the influence of the Mennonite Central Committee had been led to locate in the Paraguayan settlement. Between 1930 and 1933 about fifty Mennonites from Poland, who had become dissatisfied with conditions in their native land, joined the group in Fernheim where they established a new village call Rosenfeld. They, however, did not prosper and in the course of time were absorbed into the other villages.

THE BRAZILIAN COLONIES

But Paraguay and Mexico were not the only countries of Latin American to receive Mennonite settlers. Largely through the influence of the Holland groups and through the efforts of The Hanseatic Colonization Company of Hamburg, about 1,300 of those who came across the frontier into Germany in 1930 went to Brazil. The land which they occupy lies along the Krauel River in the State of Santa Catharina about 1,500 miles inland from the sea coast. The district is known as "Hammonia." The colonies that lie in the river valley were named Witmarsam, Waldeim, and Gnadental.

Because of the topography of the country it was soon discovered that the available lands in the Krauel Valley were insufficient to furnish homes for all of the settlers. This led to the opening of a new settlement located on what is known as the Stoltz Plateau about a thousand feet above the river valley. This colony was named "Auhagen."

In 1934 the settlements of Hammonia, including all those along the Krauel River, and the one on Stoltz Plateau were augmented by arrivals in cons erable numbers of refugees who had escaped across Amur River into China and had congregated at H bin.

But life was hard and the patience and endura of the settlers was taxed to the utmost. As in Pa guay dissatisfaction rose over local management a with the location of the settlements. This resulted a withdrawal of about sixty-five families from mother colonies and the establishment of a new one Curtyba in the state of Parana, where they took dairying. They were more successful in this vent and in the course of time they virtually took over milk business of the city.

Until well into the first quarter of the present c tury Mennonitism has had little contact with Spanish American culture. What the future h for these new implantations only time can tell. ing the past years there has been much unrest dissatisfaction among the colonists, but no do they are more attached to their surroundings t they realize. Much progress has already been m and in addition to the building of homes and cultivation of the soil a number of progressive dustries have been developed in some of the colo

One of their great concerns is how to main their faith and cultural heritage in the midst of t alien surroundings. From the beginning they been busy with their schools, their churches, hospitals. When one reviews the past history of group of which these colonists are a part and gether with that he sees the response of the L American to the gospel as it is taught through Mennonite missions, he is satisfied to leave the sults with the Lord and with the future, with confidence that out of this missionary effort as as out of the influence of these colonization e prises will come a church that will bear the es tial stamp of Mennonitism in faith, in life, an character, and that the true spirit of our foreb will not only be conserved in the home, in busi in the church, and in the school, but that it govern every contact that is made with the s groups among which these people live.

ALL-OUT FOR CHRIST

The task of living in the spirit of Christ is not unless we are completely willing to give ourselv Christ. We may have to make some so-called rifices which are usually only the giving up of material, worldly pleasures. Let us commit ours completely to the spirit of Jesus and part with ries. We must trust God and our fellow men. must return to the simple life of calmness, indiv conviction, and a concern for the welfare of ou low men all over the world.

—*Katherine R*

Are We Preparing for World War III?

By Barbara C. Smucker

On school playgrounds all over the United States today children are playing war. The boys lie on the ground with tiny sticks for guns. They point them toward the sky and when a bird flys over they yell "Jap" and then "ack-ack-ack-ack, I've shot him down."

Toy counters at Christmas were minus bicycles, trains, sleds, and other childhood essentials—but they were glutted with guns, small soldiers, machine guns, army tanks, service uniforms, and other miniatures of war. In a very real sense the children of our nation are at war!

Of course, it is rather natural for war-minded parents to have war-minded children. It is false to expect children to rise above the morals of their elders. But many of our heartsick folks hoping and praying for peace should probe deeper into the meaning of this supposedly innocent fun of war games. Perhaps, this play looks harmless enough on the surface, but what is it fundamentally doing? Isn't the child beginning to think of war as a fascinating regular event in society—an event which he is someday to participate in—an event thoroughly approved by the adults about him? The aggressive, violent, destructive little tendencies of his personality are nurtured under this system and allowed to grow and materialize.

Not too many years ago a Kansas editor, Nelson Antrim Crawford, wrote a small book called *Your Child Faces War*. In it he said:

"A safe and peaceful world must be a world in which violence among people is disapproved . . . Inasmuch as actions speak louder than words, the example of the parents is of the utmost importance. They should avoid violence themselves, in word and tone of voice as well as overt acts. They should be careful to avoid expressing approval of violence. This tabu, if it is to be of any value, must be absolute. The child under five has no capacity for drawing hairline distinctions. One can't teach him that it is wrong to shoot the man who lives next door but right to kill the soldier of Patagonia with which the nation is at war. It may be a significant fact that a very large proportion of the dangerous criminals of today are in their early twenties. They were very young children during our participation in the World War. At that time Americans who stayed at home were in a veritable orgy of violent talk. There was rejoicing in our homes over the killing of the enemy. The hope was freely expressed that German babies might be murdered in the same way that it was falsely reported Belgian infants had been massacred. Parents were at a high pitch of emotion. It is not surprising that children accepted violence as a normal way of life and that the more unfortunate ones, unreached by tabus at adolescence, entered upon careers of robbery and murder."

This is a sobering thought; especially for Mennonites. We have a religious heritage which has grown out of anguish and martrydom opposing the world's violence in order to live the love which Christ preached to those who sought the Kingdom of God.

It is difficult to oppose the neighborhood gang in their daily warfare with the Japs and Germans. It is time-consuming to plan alternative recreation that plums the constructive geniuses of all our children. Our society seems too hurried to find time for the daily family worship of Bible reading and prayer. It is baffling to compete with school, radio, picture shows, books, magazines, and the Sunday funnies with their lurid and hair-raising approval of war. But parents must do it, prayerfully, constantly, and patiently.

Our children should know that the bombs and "ack-ack guns" kill and destroy the homes of little children. And that war has caused the pitiful starved bodies of small boys and girls all over the world. How much more humane and Christian it is to save pennies for the starved and unclothed children of war and participate generally in the Good Samaritan activities of the Mennonite Central Committee. Here the innocent love of the little child is harnessed to the Cross rather than the sword; here the symbol of work is a lamb and not a bomb!

It would be well for all of us to heed the words of Menno Simons when he wrote long ago on the *Education of Children:**

"The world desire for their children that which is earthly and perishable, such as money, honor, fame and wealth. From infancy they train them up to vice, pride, haughtiness and idolatry. But with you, who are born of God, this is not the case: for it behooves you to seek something else for your children; namely, that which is heavenly and eternal, and hence it is your duty to bring them up in the nurture and admonition of the lord."

* Complete Works of Menno Simons, Vol. k, p. 274

TRUE GREATNESS

We in America, somehow have the idea that we have to go fast, that anything large is of great value—big houses, huge churches, colleges, cities, and nations. What is important, rather than this, is the great teacher in the small college, a great Christian in his own community, and the presence of Christ in a small church. William James, a well-known teacher in a large university says, "I am done with big things, great organizations and big successes. And I am for those tiny invisible forces, which, if you give them time, will rend the hardest monuments of man's pride."

—*Katherine Regier*

DAILY DEVOTIONAL MESSAGES

By Rev. Howard Raid, Fortuna, Missouri

JANUARY 9—"*. . . because the Lord hath anointed me to preach tidings unto the meek.*" Isaiah 61:1

We can say that Jesus came to speak to all who would open their hearts to Him. All who will submit to Him will hear His message. Jesus did not come with a sword forcing people to submit to Him, rather He came to stir up the Kingdom of God within us and to tune it with Himself. But only the people who are meek or will become meek and will consent to hear, will hear.

JANUARY 10—"*As Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples.*" Mark 2:15

This feast was at Levi's house for his friends, in honor of Levi's joining with and following Christ. He would be pleased today, if we could celebrate more disciples following Him. You say Jesus was eating at the table with publicans and sinners. Yes, He was never afraid to mingle with sinners in order to show them His way of life.

JANUARY 11—"*Can the children of the bridechamber fast, while the bridegroom is with them?*" Mark 2:19

Jesus would not take the old form and put it into His religion until the form fitted or until the time was ready. Fasting was the traditional way to show religious feeling, especially of sorrow. But Jesus said that there was no need for it yet among His followers, they should be happy for He was still with them. In other words, Jesus was not going to accept the old form of religious thinking and belief unless it really had some place in His teachings. As yet, fasting did not.

JANUARY 12—"*Therefore the Son of Man is Lord of the Sabbath.*" Mark 2:28

We have sometimes taken the verse before this one to be our only guide for Sabbath use, and then we have interpreted it to mean that whatever man wanted to do was all right to do on the Sabbath. The Lord is ruler of the Sabbath as well as of the other days of the week. The things that we do on the Sabbath are to aid us in bringing the Kingdom of God into our lives the other six days of the week.

JANUARY 13—"*Is it lawful to do good on the Sabbath day, or to do evil? to save life? or to kill?*" Mark 3:4

Wherever there was any question which involved really helping some human beings, Jesus always cut straight across all tradition, beliefs, and laws that would hold Him back, in order to help. Jesus would not put off until Sunday, some task that He could have done during the week, nor would He plan to do certain tasks on the Sabbath just because they were good tasks. But if it happened that He could relieve suffering on the Sabbath He would quickly take advantage of the situation.

JANUARY 14—"*For He healed many . . .*" Mark 3:10

Jesus healed the sick physically, mentally, and spiritually. He knew that many were following Him in order that He might heal their physical ailments, then they would be satisfied and go their way. Jesus did not withhold His healing from any who asked it. Remember, He healed the ten lepers physically for they had asked for His mercy, but only one came back and thanked Him. This one He healed spiritually also.

JANUARY 15—"*And if a house be divided against itself, that house cannot stand.*" Mark 3:25

The Bible tells us that we are made in the image of God. Jesus told the unsaved Pharisee "Behold the Kingdom of God is within you," Luke 17:21. This then, means that we have the Kingdom of God within ourselves; each one of us carries the image of God within. If we sin, then we sin not only against God beyond us but also against God within us. We are literally a "House divided against itself." That is why sin causes us to fall.

JANUARY 16—"*For whosoever shall do the will of God, the same is my brother, and sister, and mother.*" Mark 3:35

The big standard by which we are judged is not the color of our skin, the size of our bank roll, the number of farms we have, the number of degrees we hold, nor even what church we go to, but what we do with what we do have . Do we waste it, do we let it set idle, do we let our farms wash away, do we let our children fill their minds with trash, do we let ourselves compromise with evil because we are afraid to stand for what we believe, or do we use all that we have for the upbuilding of the Kingdom of God?

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA
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Mennonite Youth

"A United Mennonite Youth in Christ"

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Will Ye Heed the Call

By Edna Ramseyer

Have you ever wished that you could prove your convictions on peace and war as your boy friend, husband, brother, or son has? Have you ever wondered if there are places for Mennonite girls or women to serve as our boys are serving at present?

Or haven't you wondered at all? Have you just considered yourself lucky that you haven't had to? Have you just crossed your fingers, hoping that women would not be drafted; and if so, then you would decide what stand you would take?

Girls and women of the Mennonite church groups! Our Christian responsibility to our God, the world, the church, our boys in Civilian Public Service is tremendous. The challenge is before us; the projects await us; the question is, do we as girls and women want to serve? Are we willing to take time out to do the little things that count so much?

This summer sixteen girls from various branches of the Mennonite church accepted this challenge for service and attended the Relief Training School at Goshen College, sponsored by the Mennonite Central Committee. These girls not only deepened their own conviction to help this sick and sinful world, but keenly felt:

(1) That we as Mennonite girls and women should be made more aware of the part that we can and must play as Christian conscientious objector women;

(2) That we as women of all branches of the Mennonite church should develop study groups around the topics of Mennonite history, the teachings of Christ, the work of the C. P. S. camps, including detached service, and past, present, and future relief work of the Mennonite Central Committee;

(3) That we should help our brethren bear the reproach of Christ before the world by giving expression to, and developing convictions on, peace and war;

(4) That we enter actively into some of the following fields of service which are ready for us as workers:

(a) Join the "Relief Girls" who have been working at some of our state mental hospitals as nurses, dieticians, ward attendants, office helpers, etc.

(b) Take nurses' training or college work in economics, sociology, history, home economics, language, and Bible, and plan to work with other C. O. groups in C. P. S. camps, mental hospitals, our own Mennonite hospitals, Puerto Rico, or some foreign unit.

(c) Collect, clean and mend used clothing. Send it to Akron, Pennsylvania.

(d) Order from our Mennonite cutting rooms new clothing which can be sewed by our own missionary societies, and then send it to Mrs. Lydia Lehman, Akron, Pa.

(e) Encourage "Brotherhood gardens," canning and drying of foods for our colleges, C. P. S. camps, hospitals, orphanages, and old peoples homes.

(f) Make new toys, collect and redecorate old toys for Japanese evacuees, migrant groups, children's

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YOUTH JOTTINGS

—The young people of the **Halstead (Kansas) Mennonite Church** put out a news sheet of three mimeographed pages in December for their twenty-two comrades in the services of the government.

—**Wayland Mennonite Church:** The young people gave a program at the State Hospital at Mt. Pleasant on December 12.

—**Beatrice, Nebraska:** About sixty young people attended a recent bi-weekly fellowship meeting. A fine collection of colored pictures describing the training and work of the "Smoke Jumpers" was shown by Louis Goosen. Louis is one of the "Jumpers". This fellowship group, which draws members from two Mennonite churches and a Dunkard church as well as from some others, meets on Wednesday night. This group is now studying one of the "Mennonites and Their Heritage" booklets.

—Bulletin, **Menno Mennonite Church, Lind, Washington:** "Our contribution toward the young people's retreat grounds for the Canadian young people was $24.00."

—**"A singing voice** is a talent God has given to us. To misuse it for profane purposes is indeed a sin. Not to use it at all is also to fail God in His purpose for us."—Bulletin, Bethel Mennonite Church, Mountain Lake.

—**The Junior C.E. of the Eden Mennonite Church, Schwenksville, Pa.,** sent over 100 gifts to Busby, Montana, to be distributed there among the Indian children on Christmas morning.

homes, children's hospitals, and poor families.

(g) Organize children's groups to collect soap, pencils, tablets, tooth brushes, handkerchiefs, thread, etc., for relief purposes.

(h) Save, collect, and remake old pocketbooks and felt hats into small shoes and slippers for relief.

(i) Make Christmas gifts, collect stationery and stamps for our boys in C. P. S. camps, mental hospitals, and regular service.

(j) Encourage children and parents to buy peace bonds and raise money for C. P. S. camp work, Mennonite colleges, missions, etc.

(k) Encourage Mennonite women living near C. P. S. camps to mend for the C. P. S. boys.

(l) Encourage people to subscribe to and read various church publications.

(m) Live a conscientious, peaceful, sincere, Christian life.

Shall we as Mennonite women accept these opportunities for service, whether it be in a foreign country, mental hospital, Civilian Public Service camp, or at home. Shall we say, as Moses had been tempted to say, "Lord, we are not prepared, we do not have the ability, we do not have the time"? Or will we say, "Lord, we will do that which thou hast for us to do. We will accept this challenge to spread 'good will to all men,' 'to be our brother's keeper,' 'to help the widowed and the fatherless,' and 'to be peacemakers.' " We will say, "Father, not our will, but thine be done." Girls! Let us prayerfully consider this opportunity. God will lead us into the path which we should take if we but dedicate our lives to Him. Let us use our time, our energy, our bodies, our money, and our minds for His service.

Via C. P. S. Headquarters, Akron, Pa.

SIGNING ON THE DOTTED LINE

A Methodist layman visited a great church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman, I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to do something about it! In business, the important thing is to get men to sign on the dotted line."

—*Alliance Weekly*

AN INTERESTING VISITOR in the pastor's study this week was a post-graduate student from the University of Minnesota who had previously been impressed by the prosperity and orderliness of our community and who was desirous of learning more about it. Among the questions asked were these: What kind of people live here? Who are the Mennonites? What about them is responsible for such a splendid community? etc. Well, what would you have said? In substance our opinion was that the people had made the church the center of the community and that God had blessed them for it. "Seek ye first the kingdom...and all these things shall be added unto you."

—*Bulletin, Bethel Mennonite Church, Mountain Lake, Minnesota*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

RURAL STANDARDS OF LIVING

There is a popular acceptance of the opinion that the rural standard of living is far below the urban standard. This raises the immediate question of what is meant by a standard of living.

Definition

There are two conceptions of what a standard of living is. One definition or conception holds that a standard of living consists of the accumulation of things—the emphasis is strongly on things. We say the people in the United States have a high standard of living because the number of refrigerators, radios, automobiles, electric stoves, sweepers, razors, etc., per person is greater than anywhere else in the world, that the physical comforts of the American people are greater than those of any other people. Therefore, say some, we have the highest standard of living in the world. The emphasis here is clearly on things—things, things, and more things, and if this is what a standard of living consists of it is certainly higher in the cities than in the country.

Another Definition

Another notion of what constitutes a high standard of living is not in the accumulation of many material objects but in the use to which one puts the material objects which he possesses and the satisfactions which he derives from those uses—also a high standard is determined by the character and attitudes of the people; their honesty, kindliness, helpfulness, cleanliness, and godliness. These are items which the world overlooks or discounts as unimportant in defining a standard of living. *If this* definition is accepted, rural standards may be as high as the urban.

The tragedy of modern Christianity is that all too many of us who profess to be good Christians (to ourselves if not to anyone else) is that we have accepted the former definition. We constantly buy one more *thing* hoping that this will surely give us happiness. It won't. Material things do not give lasting satisfaction in themselves. This accumulation results only in a high standard on a low plane. The kind of *things* that give happiness and a really high standard of living can't be bought. It must be done—Paul said "This one *thing* I do . . ."" Philippians 3:13.

CORRESPONDENCE

BEFORE THE SHUTTERS CLOSE

Greetings from the First Mennonite Church, Newton. We have knelt at Bethlehem's manger. The holy Christmas day has passed. Already Old Year stands at the window of life with his hands upon the shutters. Before they close forever, let us step to the window to view once more the road that we have traveled, that we have traveled as a church. Will you, who have not journeyed with us side by side, come to view the scene with us? Perhaps our joys and sorrows—is not life made up of these two interchanging experiences?—can be of some blessing to some other struggling heart, or groups of hearts, laboring together as we have tried to labor through this year.

There are times in the individual's life when the fibers of faith are strained and tested by trials. When, by grace, the soul emerges out of its trials victoriously, faith's fibers have added strength and elasticity. So also to a church, come years of testing. They have come to us. Would that, by the grace of God, we would emerge out of the present crisis as victors to toil by the side of the Master with more zeal and stronger faith.

We are facing the same problem that many churches have faced, to find a shepherd for us, needy sheep. Rev. J. E. Entz, who has served us as pastor for the past forty years, has tendered his resignation which is to be voted on in the near future. Dr. A. Warkentin, though he is slowly gaining strength, will be unable to serve us for some time to come. When this greatest of all problems comes to a church, then it is comfort, indeed, to know that no other than the Christ, Himself, is the head of the Church. Surely He doth supply shepherds for His sheep. Surely He has planed definitely to meet also our needs. Our prayer is that we might humbly seek His will and lay our own aside that we might work together with Him in the building of His Church in our midst.

Other events have taken place in our church: there have been baptisms, there have been births, and there have been deaths; there have been festivities, there have been marriages; there has been worship and adoration and praise; there has been the teaching of the Word. I feel a bit more reluctant to say there has been repentance, forgiveness, confession—when these three become more common in our churches, we shall have more power to work the works of Him that sent us.—There has been so much!

But in our heart there remains only one prayer as we look through the window over which the shutters are slowly closing now,

"Spirit of God, descend upon thine own!"

—Joanna S. Andres, Corr.

HOFFNUNGSFELD MENNONITE CHURCH

Moundridge, Kansas

We can truly say that the Lord was gracious to us in the past year. Couples have been married. Mothers rocked the cradles of several newborn babies. A catechism class was conducted and baptized by Missionary Ferdinand Isaac. Communion was observed. Yes, we experienced joy and sorrow. One babtismal candidate was struck by a passing motor and instead of being baptized with the class she was in the hospital suffering severe pain. However, after a few months she also was baptized. One casket stood before us. One of our deacons passed away after a short illness. There was an empty chair in the home and the church.

Officers for the next year have been elected. We thank God that men and women are willing to work in the church and help build the Kingdom of God. After dinner was served in the church basement on December 5, we remained seated, and the chairman announced that the afternoon meeting was for getting better acquainted with our pastor, Rev. Gustav Frey, and his family. Gifts were presented to him. Professors Menno Kaufman and Mose Stucky gave encouraging short talks. Rev. Frey also gave a short talk and thanked, stating that the surprize had been successful. Occassions like this strengthen us and draw us closer together.

Sunday services start at 10 a. m. We kindly invite friends and neighbors. Come and worship with us. Especially those who live at a distance from this church.

—Mrs. Ernest Juhnke, Moundridge, Kan.

An Interesting Community

(Continued from page 2)

shivering somewhere around fifteen below—inaugerating the first intensely cold period of this winter. A goodly number of people came for the services of the day—which were held in commemoration of the purpose and labor of the founders of the school. There again one became aware of the fine cooperation of the various Mennonite branches.

The day afforded a visit with Rev. Peter J. Stahl, pastor of the Hutterdorf Church. There was a time when Brother Stahl farmed, taught school, and preached. That takes a strong constitution and strong consecration. Some of the Hutterisch churches have joined the Northern District Conference, and they are contributing to the work of our General Conference.

A few more enjoyable visits in homes and it was time to take the bus back to Sioux Falls. Unfortunately the time was too short to visit all the General Conference churches and pastors in the community.

—rw.

"Christ came to seek and to save lost ideals, lost hope, lost enthusiasm, and lost man."

Christian Education in the Home

(Continued from page 1)

order to learn; it is not merely a "pouring in" situation in which the learner passively absorbs so many doses of knowledge. Whether in church, in school, or at home, the child is an active learner, not a passive one. For many centuries we assumed that "children should be seen not heard." We neglected answering the endless questions which the child from ages three to seven or more asked. True, part of the purpose of questioning is to use this new speech-tool for itself, but it is also the child's way of learning to live in a complex world which we as adults often take for granted. As far as knowledge, information, is concerned, a new-born infant must start from "scratch." By the time that individual is an adult, merely twenty years (more or less), he has to learn much of what it took our civilization several thousand years to achieve.

3. Since the most important years of a child's life are the pre-school years, and since the child during this time is under direct supervision of the home, parents must realize that the future life course of their son or daughter is largely their responsibility. The most important learning years of a child's life are the years before the child goes to school, from birth to age five or six. It is at this time that the basic patterns of life are laid down with the later development largely a differentiation and expansion process of the experiences of these early years. The basic patterns of religion should be established at this time, as well as a love for stories, a delight for songs, common courtesy, orderliness, the idea of sharing and many other worthwhile traits of a Christian personality. The home remains the primary educative agency for the pre-school child. This means that parents, the father as well as the mother, must assume more of the responsibility for this early period of training than they frequently have in the past.

4. The home should permit the child to be a creative participant within an environment which balances the opportunity for freedom and the necessity for restraint. The home environment must be a democratic one permitting every member of the family to participate creatively with that group. The traditional parental pattern commonly included a stern father who meted out severe corporal punishment to his children at frequent intervals. The older social customs tended to demand this practice; consequently, parents frequently assumed the role of dictators instead of leaders who need to guide and direct their sons and daughters. A reaction against such tyrannical family methods set in at the turn of the last century resulting in a swing to the opposite extreme of permitting the child to do as he pleases with very little restraint offered. Dr. P. M. Symounds, psychologist, found that the child with dominating parents accepts authority and is orderly and courteous but lacks in self-confidence and initiative. The child with submissive parents defies authority, is irresponsible, lazy, selfish, aggressive, and independent. Neither type of parental practice illustrated above is desirable. Dr. Raymond H. Wheeler, psychologist at the University of Kansas, maintains that the individual exercises his freedom under laws of restraint. Any parent who has attempted to maintain such an optimum position will attest to the fact that to put the afore-mentioned principle into practice is a difficult task that will require a great deal of patience and understanding. The resulting child behavior is often discouraging when one sees the boy behave like a "bull in a china shop," but the rewards come when that same boy is able to greet guests courteously and to carry on an intelligent conversation with them, when he has learned the principles of sharing play equipment with playmates, when he is helpful around the house on his own initiative, such as helping clear the dishes from the table and assisting with their washing, and when he shows a growing orderliness in keeping items in his room in their proper place. Parents should recognize that there will be many regressions at which time it appears that all past training practices have been in vain, but the very next day may again show the rewards of a rearing program with a proper balancing of freedom and restraint. Parents should not merely insist on "adjustment" to the pre-established pattern of living, but they should permit, rather encourage, creative participation in family affairs.

5. A child should be given opportunities to make choices, but after a choice has been made parents should insist that the tasks involved be performed whether they be pleasant or unpleasant. It is easier to let the child do the things he likes and to ignore the ones he does not like. The home, together with the church and the school, needs to reaffirm its faith in the ability of the individual to pass judgments of value. This includes making choices predicated upon an assumption that human behavior is purposive, behavior directed toward a goal, an objective. The child should be given a purpose for the task he is assigned to do. When he asks "Why?" he should be given a truthful answer, not merely a "Do it because mother says so!" School, home, and church training methods have unfortunately been influenced by the pleasure—pain theory which maintains that the child remembers and wishes to repeat those experiences which are pleasant and forgets and avoids those experiences which are unpleasant. This type of thinking would sugar-coat the many unpleasant tasks that any individual must perform. Our civilization would be in a sad state if we merely tried to do the tasks that are pleasant. Instead, what we must do is have our goal, our purposes, our objectives clearly in mind and then work for those purposes. In doing

so there will be somewhat of a balance between the pleasant and unpleasant tasks that need to be accomplished. When we have the feeling that we are on our way toward that goal, satisfaction will result as a by-product; while when we seem to be blocked, frustrated, in our endeavor we have the feeling of dissatisfaction. Our objective in life cannot be happiness, since this is merely a by-product of a worthwhile and fruitful Christian life spent in serving God and one's fellowmen. The attempt to achieve happiness for itself would be a selfish effort, and, therefore, doomed to failure from the beginning. The foregoing discussion has significance for Christian education by urging parents to give their boys and girls training in making wise choices, and in developing techniques of making value judgments. Our American civilization has strayed too far into a materialistic thinking in which the thing that costs the most is the best. We must achieve a new sense of values in which the human personality is of prime importance, not the monetary value. To do this we must help our youth to make qualitative choices. The finest traditions of the Christian religion can help achieve a set of judgments. May the Christian home lead the way toward a view of life in which we look to God as the Father, realizing that *all* of us are sons of God, and therefore brothers. We will then say: "Yes, I am my brother's keeper."

How One Pastor Makes His Visits

Articles about pastoral calling seldom appear in this paper. Yet this is very important in present-day church work. To give an idea of how one pastor goes about this, we present the following article which is taken from the **Eden Chronicles** of the Eden Mennonite Church, Moundridge. Brother Walter Gering is pastor of this church.

For some time it has been a matter of concern as to how we might more effectively reach the families of the congregation through visitation and personal contact. One of the great dangers of large congregations is that not only do individual members and families lose that personal intimate touch which is evident in a small congregation but the pastor as well. The growing number of families represented in the congregation is making it increasingly difficult for the pastor to keep in touch with all. Yet a certain amount of personal touch is necessary if he is to be informed of the needs and heart throbs of the congregation. The problem of pastoral calling is one which has not yet been solved satisfactorily; more needs to be done along this line. Limited physical endurance, the need for personal study and devotions, family obligations, restricted transportation facilities, church activities—all of these increase the problem. Yet we believe that with the cooperation of the congregation greater contacts can be made. With that thought in mind we wish to suggest a method of procedure which requires the cooperation of all. This is an experiment and as such may go the way of many other experiments, but we suggest a fair trial. Below, you will find a proposed schedule of visitation for the month of December. Monday of each week we shall endeavour to spend the day at home in study and meditation. Tuesday and Thursday are to be devoted to family visitation. In order to go about this visitation in a more systematic manner a schedule has been worked out and is presented for your consideration. A study of it will reveal that the church is the starting point ,and that each week finds us going out in a different direction. The plan is to go from house to house as much as possible and to cover the entire congregation.

May we ask for your cooperation in several ways. First of all, please do not ask us to make these calls as a family. Much as we would like to do so, that is impossible. The pastor will come alone. Then may we ask that you do not expect us to extend the time of the visit over thirty minutes. To do so will be to ask us to take away time from some one else. There are 300 other families to be visited; let us be fair and considerate of others. Then again may we ask for your patience. In our visitation we are bound to pass up someone unknowingly and unintentionally. We wish we could say that no such mistakes will be made. But knowing ourselves as we do, we predict that such mistakes will be made. Please accept them as a sign that we are merely human; tell us about the oversight and we shall gladly seek to make it right. Then in the fourth place may we suggest that if you have any problems or suggestions to offer during these visits that you feel free to do so. May we make these thirty minute periods of mutual benefit to each other.

So much for the visitation on Tuesday and Thursday. On Wednesdays and Fridays we shall endeavour to follow a similar procedure in the afternoons visiting the aged and shutins. We have a number of members who should be visited once a month. These with the sick provide a list long enough to occupy two afternoons a week regularily. Here again we shall find it necessary to limit the time of the visit as much as possible. Saturdays, we shall reserve for study and preparation for the activities of Sunday.

Now may we say a word about the proposed schedule in general. May we all recognize that this is merely a proposed schedule. There are always unforeseen happenings and situations which arise, requiring immediate attention. We would ask that everyone feel free to interrupt the schedule at any time for such occasions. The sick and the needy must always come first. We do not wish to discourage any one from coming at any time. If we do not appear for a family visit at the time scheduled, the family involved will understand that other things interfered, which required our attention.

HOME MISSIONS

A. J. Neuenschwander, Secretary

HOME MISSION WORK IN TORONTO ONT.

"O give thanks unto the Lord for He is good: for His mercy endureth for ever"—Psalm 107:1

On September 12 the members of this mission gave their pastor-to-be a cordial welcome. This was done in form of a program, and later a lunch was served by the ladies. The program consisted of official welcomes by the ministers of Vineland, Virgil, Waterloo, and Niagara-on-the-Lake. They gave short messages, choosing for their themes appropriate Scripture verses for the encouragement and help of the new worker. Favorable music was rendered by the choir, as well as solos from the individuals of the choir. In all it was a very interesting program and certainly one that would make their pastor-to-be feel quite at home.

A few weeks have passed since it was my pleasure to begin work at this mission in Toronto. Thus far it has been a matter of getting acquainted with the people. Many of the young people are still left who need to be called upon and invited to the Sunday services. However, at present there are from twenty-five to thirty-five people in regular atendance. We are looking forward to larger attendance as time goes on.

We can say this, that it has been as real a blessing as we have met from time to time. We have experienced that what that Psalmist speaks of, namely, "The Lord, He is good, for His mercy endureth for ever."

Yours in His Service,
Arnold A. Fast
84 Greenwood Avenue

C.P.S. Camps

Selective Service Notified

The agencies administering C.P.S. have finally notified Selective Service that they are willing to continue the program for another year. Mennonite Central Committee and Brethren Service Committee had made the decision in October, but The American Friends Service Committee was doubtful as to whether they should continue or not, and the final commitment was delayed for two months.

Canning and Drying Project

A preliminary report of the canning and drying project for C.P.S. camps places the total quarts canned well over 168,000. This total does not include quantities taken directly to the camps, but only the food handled in the collection centers. By this time almost all of the food is stored in the camp pantries.

Hagerstown Farm and Community School

The Hagerstown Farm and Community School will not open on January 1 as originally planned. Due to the cancellation of transfers over the holiday season this project will probably get under way around February 1.

Released December 21, 1943
Compiled by Irvin B. Horst

RELIEF NOTES

Relief to India

A detailed letter from Sam Goering and J. D. Graber closes with a paragraph outlining tentative plans for a relief project in Bengal:

"As plans now seem to be shaping up there will likely be a famine camp at Sonarpur, a village twelve miles out from Calcutta, a rice selling project where rice is sold at cost, and less than cost to needy people at Kalyanpur, a village about twenty miles out, besides some subsidy to well managed mission relief kitchens, especially those of the American Baptist Mission in Midnapur and Balasore districts. This will be but a drop in the bucket as far as the colossal Bengal famine is concerned, but it looks as if this were as effective a way as is feasible for us to use our resources."

Cable from China

A telegram was received recently at M.C.C. Headquarters Office from China relief commissioners, J. D. Graber and S. J. Goering. An excerpt is given here:

TENTATIVELY RECOMMEND ESTABLISHING FIRST UNIT AROUND CLOSED MISSION HOSPITAL HONAN FAMINE AREA. REQUIRE DIRECTOR ONE DOCTOR SEVERAL OTHERS FOR RELIEF ADMINISTRATION, HANDICRAFTS, ORPHANAGE, ETC. ONE MUST SPEAK CHINESE. INITIAL UNIT COMPRISING MEN SUITABLE FOR LEADERSHIP LATER DEVELOPMENT. LEAVING FOR INVESTIGATING FAMINE AREA NEXT WEEK.

Conference at Ottawa

Orie Miller and Ernest Bennet met with six Canadian Mennonite brethren in Ottawa, Ontario, December 8-9. Representatives were present from three Canadian relief committees and from the Ontario Conference of Historic Peace Churches, whose constituencies support M.C.C. relief activities. Plans were discussed as to how the relief efforts and interests of the Canadian Mennonites might be better coordinated with the relief activities of the M.C.C. It was suggested that the M.C.C. might set up a branch office in Canada. At the recent meeting of the Executive Committee of the M.C.C. this suggestion was passed upon favorably and it was decided to have Ernest Bennet assist in the opening of this office probably in Toronto.

Needed Rains Come to the Chaco

Vernon Schmidt writing from the Fernheim Colonia, November 20, tells about welcome showers of rain:

"We have had wonderful rains here in the last two or three weeks; Mr. Klassen says that he had heard so much about the dry, hot Chaco, then when he gets here, it is cool and forever raining! Anyway, the most of the plowing and planting is now done, and soon the weeds will be big and a lot of cultivating necessary. Several have told me that never before here, have they had rains that covered the whole of both colonies so uniformly and at the same time in sufficient quantities that they could plow and plant everything at one time, with no interruption for dry weather in the meantime. So the people are much more satisfied now."

Workers to Puerto Rico

Grace Kauffman is at the M.C.C. Headquarters at present becoming acquainted with the work of M.C.C. The date for her to leave from Miami has been changed to January 3. Latest word from Roman and Elmer Gingerich is that they left Miami on the morning of December 8. N. Paul Stuckey and Erwin Warkentin have arrived in Puerto Rico. N. Paul writing from Castaner, says, "It took longer to travel between the two units (Castaner and La Plata) than it did between Miami and San Juan."

The German Mennonite war prisoner, Hans Schneble, was contacted by J. M. Regier, Cornelius Krahn and John A. Ewert. This prisoner had seen the name of M.C.C. on a devotional booklet and had written to Akron asking for a visit. He is interned at Camp Phillips, Salina, Kansas. In a report of his visit Brother Regier says:

"On our return to Capt. Wickliff's office we found Hans Schneble waiting for us. As soon as he saw Dr. Krahn he said, 'Ich kenne Sie' (I know you). They had been at the same conference at Danzig one time. We visited with him for about 20 minutes in the presence of two officers, the corporal being the interpreter, but of course we did not need his services. Schneble seems to be a man of about 30 years, is married, but has no children. The prisoners can write letters and receive them, but everything is first censored. His address would be as follows: Hans Schneble, Prisoner of War Camp, Co. No. 6, Camp Phillips, Kans. In care of the District Postal Censor, 252 Seventh Ave., New York City."

« « JOTTINGS » »

—"New Year's Eve! (This coming Friday) The members and friends of this church are invited to drop in at the parsonage any time after 9:30 p.m. for an informal fellowship together. Let us start the New Year with the blessed tie that binds!" So read a note in the December 26th bulletin of the First Mennonite Church, Wadsworth, Ohio. Donovan Smucker as pastor. On December 27 a member of that church wrote to the editor. "The icy condition of the roads yesterday prevented our minister . . . from making his trip to Akron for his broadcast over WAKR and kept many of us from attending church at Wadsworth too, although the forty or fifty who did make the trip were well paid by a splendid sermon by Rev. Smucker and some nice words for braving the roads."

—**Brother C. H. A. van der Smissen** wrote on December 28: "My dear sister and I had a very happy and blessed Christmas. I wish you could have seen the array of cards and of nice presents we had. Cookies were scarce this year, but there were plenty of chocolates and fine candy. This year I attended three beautiful, blessed celebrations." Brother van der Smissen was ninety-two on December 4. He is the oldest minister in our General Conference. His sister Hillegonda van der Smissen celebrated her ninety-fifth birthday on last June 30.

—**Please notice everyone concerned:** Please, address mail for our church to Rev. H. P. Fast, Saron Mennonite Church, Orienta, Oklahoma.

—**Woodland Mennonite Church, Warroad, Minnesota:** The choir furnished music one evening during a week of revival meetings at the Mission Covenant Church. A Thanksgiving program was given on November 25. It is important that we give thanks every day of the year.—Jake Quiring, Corr.

—**Bethel College:** Chapel speakers in the week ending December 17 included Dr. C. E. Krehbiel and Rev. H. J. Brown, who recently returned from the China mission field. Rev. Brown's son, Roland, is a student in Bethel College and the editor of the 1944 Graymaroon. Rev. Brown also spoke to students and others, Sunday evening, Dec. 17, telling of his experiences in occupied China as a prisoner of the Japanese.

—**Rev. Walter Gering** will bring a series of Bible messages to the First Mennonite Church, Berne, Indiana, from January 9 to 16. Services will be held each evening except Saturday, and some Bible study periods will very likely be held on some of the mornings. Brother Gering is pastor of the Eden Mennonite Church, Moundridge, Kansas. With a membership of about 800 this is the fourth largest

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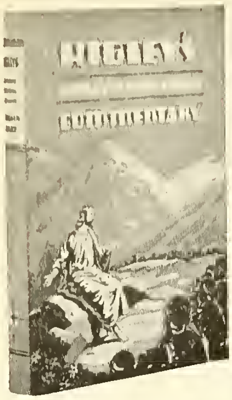

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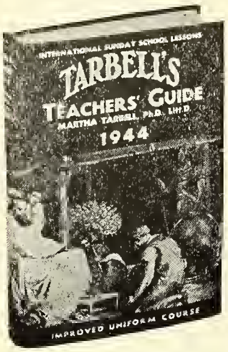
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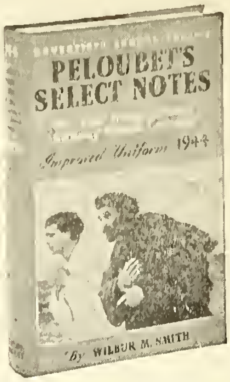

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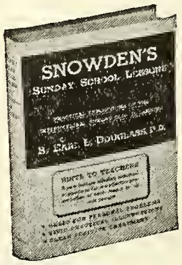

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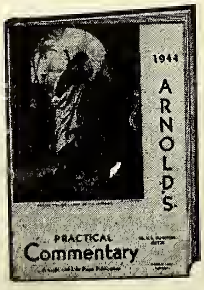

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church in the General Conference, being exceeded in size only by the Berne and Alexanderwohl churches.

—**Rev. J. P. Suderman** is to be the temporary pastor of the First Mennonite Church, Berne, Indiana. Brother Suderman, a missionary among the Hopis at Oraibi, Arizona, under our Foreign Mission Board and now on a leave of absence, is scheduled to begin his work in Berne with the new year. Rev. Suderman has been granted a three-month furlough from his mission work. However, he is subject to be re-called to his mission work at any time as conditions may warrant.

—**Missionary H. J. Browns** are to serve the Bethel Mennonite Church, Mountain Lake, Minnesota, for one month. Brother Erland Waltner has been granted one month "vacation" time. Brother Waltner, however, intends to use this period of time for continuing his studies at Eastern Baptist Theological Seminary, which he attended while pastor in Philadelphia. Brother and Sister Brown are to begin their services on January 17 and will occupy the parsonage. At present they are staying with Mrs. Sam Goering, North Newton, Kansas.

—**Rev. and Mrs. F. J. Isaac and Alida Schrag left for India on December 22.** They boarded an airliner in Brownsville, Texas, on December 30 at 9:30 a.m. They are due in Buenos Aires on January 4 at 2:55 p.m., from where they will wait for boat connections to South Africa. Please, remember this party in your prayers.

—**You don't want someone else to pay your share, do you?** Yet that is just what happens when you send a new or renewal order for **The Mennonite** and fail to pay the 2 percent Sales Tax that all residents of Kansas should pay. Whenever a subscriber in Kansas fails to send in the amount of the tax with his subscription order the Mennonite Publication Office must dig into its pocket and pay it. When hundreds and hundreds of such orders come in, it amonuts to a big amount of money.

—**Rev. J. M. Suderman,** after a rather severe case of flu, is again busy with the large amount of work in the Publication Office. Mrs. Suderman, who also was ill with the flu, is also again busily helping with the work. Brother P. A. Penner, another flu victim, is again back at his desk in the Conference Headquarters building.

—A short time ago **David Habegger, Berne, Indiana,** father of Mrs. A. S. Rosenberger, Missionary Alfred Habegger, Busby, Montana, and Mrs. Metta Moyer, Janjgir, C. P., India, died and was land to rest.—Bulletin, Swamp Mennonite Charge.

—**The Wayland, Iowa, Mennonite Church** had its annual meeting on the afternoon of New Year's Day. Members enjoyed a fellowship, basket dinner before the session.

NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LX NORTH NEWTON, KANSAS, JANUARY 11, 1944 NUMBER 2

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

The Schweitzer C. O. Case

With the exception of Lew Ayres, probably no individual conscientious objector has found himself the focal point of as much heat and publicity as Edward O. Schweitzer, Miami, Fla., school teacher who was ousted for his views.

Schweitzer's case did not achieve the nationwide audience of Lew Ayres, but in Dade County, Fla., it has made up for this in intensity. One newspaper compared the case to the famous Scopes trial. Editorials, letters to the editor, columnist's opinions and news stories are still coming in, despite the fact that he was discharged in August.

The Facts in the Case

Schweitzer, 34 years old and a Methodist, had been teaching in Miami public schools for ten and a half years, the last five of which he has been Dean of Boys at the Ada Merritt Junior High School. In addition, he was a YMCA clubleader, Scoutmaster, choir-singer and Sunday-school teacher. This past summer he has been working up to twelve hours a day in a local dairy.

Last May his local board changed his III-A classification to I-A, amending it to I-A-O after his protest. He appealed for IV-E.

In June or July, an anonymous telephone call informed the School Board that Schweitzer was a was a C.O., apparently suggesting that something be done about it.

The School Board held a preliminary hearing to ask Schweitzer about his beliefs. It later preferred charges of incompetence, alleging that he was incapable of teaching patriotism and defense of country as required in the school system. A formal hearing was set for August 11.

Just before the hearing, Schweitzer learned from his local board that he had been re-classified IV-E. There was no explanation as to why his case had been reopened.

The hearing was held and Schweitzer was later discharged. Soon afterwards he began legal proceedings for reinstatement.

On September 15, he reported to Camp Blanding for his final physical examination and was rejected by army physicians. He is now back in Miami.

The Hearings

The preliminary hearing was only a preview of what was to come. Quoting from Time Magazine's account:

"Schweitzer's mother, whom he supports testified that he does a long daily stint in a dairy, held that this constitutes more war work than the School Boarders achieve. Also supporting Schweitzer were his principal, students, parents, friends. Some arguments:

"Principal Albert L. Isaac: 'He is loved and respected by his boys.'

"Several parents: their sons were studying under Schweitzer when they enlisted; he did not teach pacifism, but believes in it himself.

"A parent who works for the Air Transport Command: his soldier son was prevented by military duties from appearing to say that Schweitzer was the best teacher he ever had.

"Chinese-American student Helen Gong: Schweitzer improved wayward students' characters.

"Miami News Editorialist Francis P. Locke argued that to fire Schweitzer verged on tyranny. Next day he wrote, 'A sad blow to the ideals for which we are fighting . . . flesh and blood and bones of democracy . . . torn, spilled and crushed. . . .'

"The Miami Herald, on the other hand, advised Schweitzer's dismissal, though expressing respect for his convictions. Terry's (R. P. Terry, School Board member) co-Legionnaires at the hearing expressed no respect. Florida's ex-Vice Commander Al Lambert wanted 'red-blooded' teachers. Miami Beach Post Chaplain Elmer Warren darkly declared: 'Dade County is on trial here.' "

The formal hearing was even more dramatic. About 200 persons attended. For three hours, the crowd continually interrupted the testimony to shout their own "violently partisan" opinions. A bloc of Schweitzer's students and Boy Scouts cheered lustily when someone spoke in favor of him. A Boy Scout in the rear wept throughout the debate on hearing his leader denounced.

Schweitzer had the backing of 17 Methodist ministers of the city, the Dade County Scout Leaders' Ass'n, and the National Education Ass'n in a statement read at the hearing. Newspapers were also generally favorable to his stand with editorial and columnist opinion running about five to one in his favor, according to a NSBRO count.

Schweitzer himself was called first to the stand to be quizzed in a manner strongly protested by his

(Continued on Page 7)

Not so Much Knowledge, As Fruitage

Jesus did not say that true Christians can be ascertained by the amount of Bible knowledge possessed. He said, " . . . by their fruits ye shall know them. Jesus again and again emphasized fruitful living: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven—whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man—Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me —Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples—If ye keep my commandments ye shall abide in my love—Ye are my friends, if ye do whatsoever I command you—If a man love me he will keep my words—By this shall all men know that ye are my disciples, if ye have love one to another—That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven—He that hath my commandments, and keepeth them, he it is that loveth me." The doing of God's will as revealed in Christ should be an uppermost concern for the Christian.

Naturally we must know a truth before we can put it into action. We must know what Christ is like before we can be Christlike. Far too many Christians are stunted in their scriptural knowledge. As God's children we should dearly cherish what He has to say to us.

However, we can best do this by learning with the intention of applying. Just to let God's word go into one ear and out another or to let it lie idle in the mind is not pleasing to our Father. We can easily drift into a false feeling of security by attaining a vast knowledge of the Bible. By just knowing and thinking about holy things we can rather easily convince ourselves that we are quite holy. We can make of scriptural knowledge a sedative that helps to quiet a conscience that should prick us because of our sinfulness. The Pharisees seemingly succeeded in this.

The Pharisees were very "scriptural." They professed to stand absolutely true to the scriptures. They considered themselves the guardians of them. They thought that they knew them so well that they could use them to entangle Jesus. There can be no question that the Pharisees did know the scriptures, but it is plain that they did not live them very well. Yes, the Pharisees did some good; they were looked upon as holy men by the multitudes; they were the leaders representing God as far as most people were concerned; they expounded the Scriptures and taught reverence for them; they prayed and fasted; they gave alms; they kept the Sabbath; they got aroused about a case of adultery. To outward appearances they were pretty good men. In fact, very good men; only there was something disgusting about their goodness. The rottenness inside them! Jesus revealed their hard, little, selfish hearts from which started the cancer of hypocrisy that crept through all their manipulations. The Pharisees knew the scriptures, but Jesus said, "except your righteousness exceed that of the scribes and Pharisees ye cannot enter into the Kingdom of Heaven."

Jesus did not say to the Pharisees, "Blessed are ye that know the scriptures." But he did say, "Blessed are they that hunger and thirst after righteousness . . ." It was that hunger and thirst that the Pharisees lacked. Without that hunger and thirst their knowledge of the scriptures was frequently put to a devilish use. That is always the danger when scriptural knowledge and a hunger and thirst for righteousness are not found together.

We need to approach the study of our Sunday School lesson with a hunger and thirst for righteousness. It is easy to come to class and to know a lot "about the lesson." It is harder to come to class with a conviction as to what God's will is for one's own life, as revealed by the lesson. It is easier to speculate and theorize about Biblical matters than it is to apply them in right living. Yet, it is fruit-bearing that Jesus, our Saviour, is concerned about.

It might be profitable for the members of a Sunday School class to gather with each one ready to share with the others a definite conviction gained from the lesson for his own personal life. Each could state his insight, and then the others could ask questions for clarification. We share our best experiences in cattle raising, cooking, etc. However, generally we do not have a counterpart in the realm of Christian experience. Such a class session should be very inspiring.

Today we have Sunday School, C.E., preaching services every Sunday morning and perhaps also evening, and frequently prayer meetings during the week. But it is very questionable whether our spirituality can compare with that of the early Brethren in Switzerland and Holland. They did not have all these meetings; many undoubtedly were not able to read the Bible. But they seem to have had a hunger and thirst for Bible knowledge that was to be concretely applied in their living—and dying. The result, a thorough knowledge of the scriptures and living and dying that puts us to shame.

We by all means need more Bible knowledge, but we must certainly not make it an end in itself. It is but a means unto an end—fruitbearing. Let us not be like the Pharisees who knew the scriptures but failed to do God's will as revealed by Jesus Christ.—rw.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM THE DUERKSENS

Jagdishpur, Via Raipur, C. P., India
April 3, 1943

ear Mission Friends,

You who live in the temperate zone would feel that mething was not quite right with our surroundings. [ost of the trees are shedding their leaves, and as ɔu look at the bare branches against the pale blue the sky, you would expect the air to be a bit cool anticipation of coming winter. But, instead, the iermometer is crawling up to 100 or more and the oon sun is so hot that one is glad to remain under ielter. One of the strange things about this part of idia is that the leaves of the trees fall in the spring ionths. Almost immediately dainty, soft, new leaves me out inspite of increasing heat and no rainfall. [any of the trees are full of blossoms—some deep d, some in velvety salmon and cerise, other fragrant prays of white flowerets. One of the evangelists in peaking to a group of new Christians whose home as far from the Mission Station said, "You may not ave calendars and may forget when the great Chrisan holidays come. But when you see the trees deckd out in flowers and new leaves you can know that it time to celebrate the great resurrection day."

In some ways the war has come closer to us. Quite few of our Indians have enlisted in various branches f the Indian army. They are either motor drivers, ospital workers or cooks. Once in a while a soliry airplane flies over and everyone runs out to see . Outside of the increased prices of commodities and ie irregular mail service from abroad, we have expernced nothing of war time troubles. We go anywhere our district without fear. If the nights are hot we o not hesitate to take our beds out into the open.

The time for the touring season is almost over and esults in the number of baptisms can be tabulated. ut such results probably tell only a part of the story. bout three miles distant from Jagdishpur, a bit off ie main road, lies a small village with its "outcast ection somewhat separated from the village proper. 'his year twenty-three people have taken baptism iere and they seem to be very eager to learn more. /as this the first time they had really had a chance to ear? Was it because of superior work done by this ear's evangelists that so many were ready to come ut? We investigated a little.

Twenty-three years ago the first evangelistic camp as set up there by Rev. P. J. Wiens. That was about ur years after that first exploration trip by Rev. teiner when he came into Phuljhar State. In the ears that followed and up to the present date, there have been at least twelve more camps there when workers stopped for a longer or shorter time to present the claims of Christ. They told us that the second camp had been set up by P. A. Penner Sahib. Then Wenger Sahib and the Moyer Sahibs had both been there. Mr. Thiessen remembers visiting that village in the early days when he toured in this area. In a list of believers and their villages we find two Christian families listed in Jiradabhri as early as 1923. But the older man, Shatrughan, had received his baptism at Jhagrindhi the year Dr. Kliewer and Mr. Habeggar visited India. The son, Bansi, had been baptized later in another village. Still later we find the younger man and also the children of the first man listed as church members in Jagdishpur and no further names recorded in Jirradabhri.

In 1939 efficient workers spent a whole month there. No one was ready for baptism. The next year the camp was in a village about a mile distant and workers came regularly to give instruction here too. Still no one was ready. Although the people of this village had made no request for teaching this year, yet the evangelist in this area thought they should have one more chance. And this year they were ready.

Part of the evangelistic work is the selling and distribution of literature. We use two languages in this area—Hindi and Oriya. The record for last year is 21 Bibles, 26 Testaments, 663 Gospel portions and 1313 tracts and booklets. Song pamphlets sold number over 200. Many of the tracts are in couplet or verse form to which the reader makes up a melody as he goes along. We haven't learned that trick yet.

The activities and work of the coming months will keep us from wondering what to do to pass away the time. Mrs. Dester and I, together with eight women, expect to attend a Women's Institute this coming week where there are to be representatives from all the neighboring missions.

School close comes on the 20th of April. There are sixteen eighth class pupils this year. Outside of the children living in this village there are many district children here to attend school. Besides that the Middle School (Grades 5 to 8) pupils from the other stations also come here. Besides looking after the school and the farm attached to it, it has also been Mr. Thiessen's responsibility to see to that 113 of these children had something to eat every day. With rice and other food stuffs at double their former price it has been impossible to make the budget come out even. With the increased costs it will mean that some children will have to miss school next year.

Immediately after school close there is to be a mela (sort of a district convention) and Teacher's Institute combined. Our district Christians are always very eager for this time of "get-to-gether." Three outside speakers are to give the special messages. We trust that these gatherings will be a time of real spiritual empowering. After this the district workers are to spend a month in Bible study here at the station. That is always a time of blessing.

The Lord willing, we hope to spend a few weeks with the children in September. The winter vacation time is also a very busy time in the work. It passes so quickly and it is with regret that we see the appointed day in March arrive when children and trunks must be sent away again. We are glad our children can go to a good school here instead of being sent away to America when they are little.

With Christian greetings,
J. R. and Christena Duerksen

FIRST DIRECT LETTER FROM OUR MISSIONARIES ON THE PHILIPPINES

Camp Holmes Internment Camp
Baguio, Philippines
August 22, 1943

The Mennonite Board of Foreign Missions
To Rev. P. H. Richert,
Newton, Kansas

Dear Friends,

With a note of deep gratitude to God for His gracious protection and care over us, we gladly make use of this opportunity to notify you that we are all comparatively well, and are being accorded fair treatment.

Our needs as to food and necessities in general are also met. We all hope to keep our health in view of continuing in the service of the Christ in future.

Each of us has his particular daily duties to perform in the upkeep of the camp. At present, Wuthrich, Dirks, and Jantzen are members of the wood gang, which supplies wood for the camp kitchens. The women care for the children, clean rice, vegetables, etc. Marvin Jr. and Grace Joan attend school. We are trying to add our bit to keep our small community of about five hundred people going and happy.

The Dirks' youngest daughter, Annt Rae, one year old, is receiving thyroid. If at all possible, it would be well, if the Board, through a doctor, would make arrangements to send several hundred grains, in view of the almost certain future shortage of thyroid here.

Otherwise, we have excellent medical care here.

The Wuthrichs, Dirkses, and Jantzens all send greetings to friends and relatives.

Committing all into God's loving care,

We remain, Yours in Christ,
(Signed) Lester and Agnes Wuthrich
Marvin & Frieda Dirks and family
Albert & Wilma Jantzen and family

(the letter was written by Albert Jantzen)

Note: Brother and Sister Brown brought us the first definite word from our missionaries in the Philippines, but the above letter is the first direct word from them, and it is also good news. Thank the Lord.

P. H. Richert, Sec.

HOME MISSIONS

A. J. Neuenschwander, Secretary

CITY VISITATION WORK VERY NECESSAR

"I will bless the Lord at all times, His praise sh continually be in my mouth." How we yearn in th days that all people everywhere should learn to pra God, instead of slaughtering each other as they doing now.

It surely behooves us as children of God to be igent in calling upon God. If only all who profess believe in God would have faith in prayer, but all many have not faith that prayer avails anything. T fail to realize that it is not they who are the *po* in prayer, but that they would be praying to an *mighty God* who has *all power*.

It seems that these terrible times would stir peo and that they would flock to God's house to *seek* sp itual help, but instead one finds many just as lax indifferent to God as they were before the war. Oh, they would like to see an end to this terrible war, b no, they have no time for God, no not even in a t like this. Many have the "I can't be bothered" a tude. A mother told me just the other day that her wants to sleep on Sunday morning, and she is not ing to try to get her up to come to church. Afte talked with her for a while she promised she wo try, but only in a half-hearted way.

However, we do praise God that there are some are interested and are willing to get their children to come to God's house; we hope and pray that th parents soon will come with their children and bec consecrated Christians.

I made 1,269 calls; distributed some used cloth given for that purpose, also some food, and new cl ing for poor children, paid for by the Sunday Sch from their fund for such needs. And distributed eral hundred pieces of Christian literature.

I had charge of the devotions in our Ladies' and helped make the programs for our women's sionary meetings. Also helped in the sewing we for the Red Cross, City Relief, and Mennonite C tral Committee.

I served as Junior Christian Endeavor superin dent of our church, also was Junior C. E. superin dent of the Eastern District Conference and presi at the Junior C. E. Convention at Lansdale in June

On May twenty-third I took a group of our S day school and Jr. C. E. children to the Philadelp Jr. C. E. Union "Play Day" on Lemon Hill.

As president of the Women's Societies of the tern District Conference, I presided at the Busi Meeting and Program of the Women's Societies during the conference at Allentown in May.

(Continued on page 14)

Byways of Mennonite History

By C. Henry Smith

THE BLOOD OF THE MARTYRS

No other religious group since the days of Nero has fered such persecution, and in proportion to its nerical strength offered up so many martyrs for sake of religious conscience, as have the Menno- es. During the hundred years following the be- ning of the Reformation period they were tortured, eaded, drowned, and sent to the stake for their gious beliefs; for another hundred they were fined, ed, and hounded from one country to another; and n, finally, it was another full century, the period of French Revolution, that leveller of all religious and ial inequalities, before Mennonites were granted al privileges and rights with other citizens through- Europe. Women as well as men suffered for their h. In fact, the proportion of women martyrs as pared with men is far larger among Mennonites n among any other religious group of the period. e big martyr book contains the story of over one usand Mennonite men and women who suffered un- l torture rather than do violence to their con- nces. And the list is by no means a complete one.

The following story of the torture and exe- ion of Michael Sattler is typical of hundreds others. Michael Sattler, a former monk, join- he Swiss Brethren in Zurich in the early years that movement and became one of the early lers of the religious movement that later be- e the Mennonite church. He was also one he first martyrs of the church. After a brief very active period of service in behalf of his h, a period of only two short years, during ch, however, he had written the first confes- n of faith known among the Mennonites, he arrested in 1527 and soon after put to death he most brutal manner.

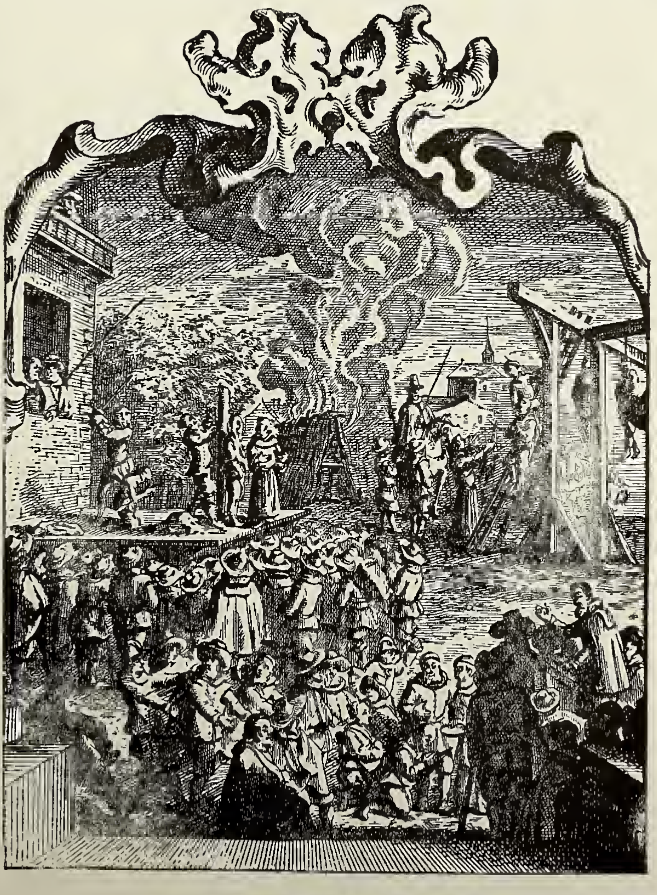
His persecuters could find no other charge a- nst him than this, that he had deserted the holic church. The specific complaints were he had denied the Catholic doctrine of the presence, infant baptism, the worship of y and the saints, extreme unction, commun- in one kind; and also that he opposed the ng of the oath and participation in war, and lly, that he "had left the order and taken a ."

inding him guilty on these points, the court ch tried him decreed this sentence, namely, he "shall be delivered to the executioner, shall lead him to the place of execution and out his tongue, and then throw him upon a on, tear his body twice with red hot tongs, after he has been brought within the gate he shall be pinched five times in the same manner."

"After this was done," the *Martyrs Mirror* continues, "in the manner prescribed, he was burned to ashes as a heretic. His fellow brethren were executed with the sword, and the sisters drowned. His wife also, after being subjected to many entreaties, admonitions and threats, under which she remained very steadfast, was drowned a few days afterwards."

Michael Sattler was a pious and amiable soul whose only fault was that his conscience would not allow him to be a Catholic. Even his bitterest enemy had to confess that he was "a dear friend of God though an Anabaptist."

But why all this bloody persecution and torture, we naturally ask ourselves in these days of supposed religious toleration. These men and women were no criminals. They never stole any property nor harmed any one. They were among the most peaceful, industrious, and pious people of the community, asking for nothing more than the right to worship God as their consciences demanded. Other-



Mennonites Being Persecuted

wise, they were among the most loyal and law-abiding subjects of the whole realm.

There were a number of reasons. But among others it might be well to remember that persecution seldom came from their neighbors, the common people, but rather from the rulers, especially the clergy, priests, parish clergy, bishops, doctors of philosophy, and other tax-supported and autocratically appointed rulers of religious affairs, with fat salaries and positions of honor and influence, whose economic and social status would be seriously threatened by either a rival state system, or especially by the simple voluntary church organization advocated and practiced by the Mennonites, with their unpaid ministry and popularly controlled church organization.

We need not necessarily charge these rulers with blood lust or special delight at the sight of human suffering. They were fighting for their jobs, as were the Pharisees and Sadducees when they crucified Jesus. Even torture was resorted to, not for the purpose of inflicting pain or as a punishment for the sins of heresy, but rather for the purpose of securing a recantation and restoration to the established church. All through history persecution, both religious and political, has had a strong economic or political basis.

Up to about twenty-five years ago, the time of the first world war, most of us would have said that the age of the martyrs was past, that the world had become too civilized to engage in such atrocities. But recent history has shown us that we were wrong. Bolshevist brutalities within the past twenty-five years, and Nazi barbarism since then, to say nothing about the bombing and butchering of whole masses of innocent civilians, women and children as well as men, even among the so-called civilized nations all over the world is proof sufficient that this thing we call civilization is but a very thin veneer.

Scratch but the surface of our social order, and soon under pressure of selfish interests and allowing free reign to the unbridled elemental passions of human nature, you immediately expose the savage instincts to which human kind so easily reverts in times of great crises.

Human nature after all has not changed much for the better in the last thousand years, and if left to itself without proper direction will not make for higher levels of civilization. It needs the continued motivation of the redemptive love of the Saviour of mankind and the guiding influence of the accumulated wisdom of the ages to make it function for a better world.

We must look to religion and education using that term in its broadest sense, including all the social influences that help to change our ideas, therefore, as the two forces that will lead us to a brighter future. Whatever may happen in the course of events to all our other social institutions, the church and the school at least must ever remain an integral and perpetual part of our social structure. We can never get along without them so long as human kind remains on the earth. Religious education must remain a never ending process. Not any kind of religion, of course, nor just any kind of education, but a religion committed to the basic concepts of the New Testament as found in the Sermon on the Mount, and an educational program that recognizes the sacredness of human personality and which has the courage to supplant the vicious nationalism so prevalent today with the broader doctrine of the universal brotherhood of man and world citizenship. Only then will the kingdom as visualized by Jesus in one of his well known parables becomes a realization——

"The kingdom of heaven is like to the grain of mustard seed, which a man took and sowed in his field:"

"Which indeed is the least of all seeds; but when it is grown, it is the greatest among the herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Has the day of martyrs passed? Would our young people today, or older ones too, for that matter, show the same sublime courage for the preservation of the faith as that shown by their forefathers four centuries ago? I think they would under pressure. A fine example of the sacrificial spirit latent in the hearts of our young Mennonites is found among the two thousand or more young men in the C. P. S. camps, who deliberately chose to minister to the needs of their fellow human beings under the most distressing circumstances, without pay or hope of future reward, against a strong adverse popular opinion, willing to enter any kind of service, no matter how dangerous or difficult, if only it be constructive rather than destructive and in keeping with their religious convictions. And all of this when they might easily and legally have been granted for the mere asking non-combatant service, which offered the maximum of benefits with the minimum of sacrifice and with popular acclaim. This choice takes tremendous courage. It is to this spirit that we must look for the future hope of our faith. Sacrifice is still the price of progress. The Christian spirit is propagated and preserved not by killing, but by dying for it. The blood of the martyrs is still the seed of the church.

"Today is improvement day, not tomorrow."

MENNONITES and RURAL LIFE

By J. Winfield Fretz

STRENGTHENING THE RURAL CHURCH

In the ideal Christian community the church is at the center. Among Mennonites this has traditionally been the pattern of community organization. When new communities were started one of the very first buildings erected was a church building, or perhaps a school house which served a double purpose as meeting house and educational center. In the new community the early settlers sought to locate as close to church and school buildings as possible. As the community grew settlement was pushed farther and farther out on the fringes of the local parish. In time a second meeting house was erected. It gradually became the center of a new community social and religious life, and the growing process was demonstrated all over again.

What Has Happened?

If one observes carefully the situation in his own community he may find that the church is no longer the center. Every pastor should have a spot map of the members of his congregation. If he doesn't have one he can easily make one. With the use of a road map he can quickly draw the main roads of his parish. On these roads he can spot the location of the homes of his members. With this done it is easy to see how far the members are scattered, at what distance they live from the church, whether the church is centrally located and many other valuable points of significance regarding the church. Many Mennonite ministers who take the time to do this will discover that their church is no longer the center of the community, that the members do not live close to the church and that in fact there is only a weak shell where once was a strong, solid, closely settled body of common believers that formed a religious community.

What Can Be Done?

A mere discovery of the true facts in the situation will not solve the problem, but it will be a start in the right direction. It will give a clue to the answer to many problems. Two churches come to my mind where such is the case. As old Mennonite farmers retired or died the farms gradually passed into the hands of non-Mennonites. Young Mennonites found jobs in the cities or bought farms at a distance. This situation can be remedied. In our local churches members ought to make it a common concern to help prospective young farmers find a farm in the local area. Instead of old people selling their farms to the highest bidder they might be taught to be concerned with the future welfare of the church and sell their farms to fellow-church members. It would be a legitimate concern of home mission boards to see that local churches remain strong and vigorous as well as to come to the rescue of small struggling ones that have become dependent.

C.P.S. Camps

A New Type of Service has been provided for C.P.S. men in the opening up of a project for dairy artificial insemination. The project will be conducted in Lancaster and York Counties, Pennsylvania.

PEACE SECTION NOTES

"What If They Say....?"

"The Bible contains contradictory teachings on the matter of war and non-resistance." "The Sermon on the Mount is not intended for Christians today." "Jesus' teachings on non-resistance are limited to personal relations." "According to Romans 13:1-7 and I Peter 2:13-17, Christians should submit to government and render military service." "Non-resistant people are parasites on society who return nothing for what society gives them."

These statements and fifty others that the non-resistant Christian must be prepared to answer are answered in the booklet, "Must Christians Fight?" published by the Peace Section of the Mennonite Central Committee. The booklet may be obtained by ordering from the E. V. Publishing House, 301 N. Elm Street, Nappanee, Indiana, or from the M.C.C. Akron, Pennsylvania. Price, $ .20 per copy, or $ .15 each for ten to one hundred copies, and $ .10 per copy for orders of a hundred or more.

Released December 29, 1943
Compiled by Irvin B. Horst

THE SCHWEITZER C.O. CASE

(Continued from page one)

attorney. The climax apparently came at the question:

"What would you tell a student who came to you to ask whether it was right to bear arms?"

To this Schweitzer replied:

"I would tell him that when he grew old enough, the experience he had would have to determine his answer."

The answer brought a chorus of cheers from the audience and the hearing was immediately turned into an open forum with parents, Legion members, clergymen and spectators alternately praising and denouncing him. When the meeting was officially closed, it was 15 minutes before order could be restored.

The School Board Decision

About three weeks later, the School Board handed down its decision that Schweitzer should be removed. Its resolution declared that his conduct and attitude were "wholly inimical to the ideals of citizenship" and that he had "become and now is incapable and incompetent longer to perform his full duty as a teacher or dean."

—The Reporter

Editor's note: Mr. Schweitzer took the case to court after the school board decision. A Florida circuit court has now ordered Schweitzer to be reinstated in his position. The school authorities in question state that they will take the case to the Supreme Court if necessary.

DAILY DEVOTIONAL MESSAGES

By Rev. Howard Raid, Fortuna, Missouri

JANUARY 17—"*Harken: Behold there went out a sower to sow.*" Mark 4:3

Jesus is the Master of teaching methods. Note He starts out with the word "Harken" for He knows that He must get the people's attention before they will actually hear what He has to say. Then He uses the word "Behold." At the word "Harken" they stopped to listen, and at the word "Behold" they focused their complete attention upon what Jesus had to say.

JANUARY 18—" . . . *but to them that are without, all these things are done in parables.* Mark 4:11

The Master illustrated His great truths by telling a simple story with an every day background. He knew that if He tried to tell the truth in abstract terms none would understand it. But if He used an illustration they could understand; then the ones who were willing to think for themselves would be able to apply this truth and thereby gain the needed light. The lazy-minded would not apply it, but they might repeat the story to others as a good story, and still miss the truth behind it, seeing but not perceiving.

JANUARY 19—"*The Sower Soweth the Word.*" Mark 4:14

Sometimes it seems that we are glad for this interpretation of the parable by Jesus, for it allows us to say to ourselves, "Well, I can not do any more, I am only able to produce thirty fold. There is no need for me to try and produce any more than this. I am doing the best that I can." Jesus said that it was not only the kind of soil but the condition that it is kept in that is also important. We cannot control the kind of inheritance that we have, but we can control what we do with it. We cannot stop the birds from flying over head, but we can keep them from nesting in our hair.

JANUARY 20—"*For he that hath, to him shall be given: and he that hath not, from him shall be taken that which he hath.*" Mark 4:25

This is the law that is written into all of life, physically, mentally, and spiritually. In the physical realm it is called the law of "use and disuse." If we would possess the things that we have we must do two things: first we must appreciate them, and second we must use them. The sunset belongs to all of us, yet only those who take time to look at it really possess it. We may buy the finest Bible in the world, but if we do not use it we will lose the knowledge that is in it.

JANUARY 21—" . . . *Whereunto shall we liken the Kingdom of God? . . . . it is like a grain of mustard seed.*" Mark 4:30, 31

Jesus compares the Kingdom to things which are familiar to His people. First it is small but has life so it can grow; it becomes large, it has many branches, it depends upon the soil in which it is sown for food and strength, it stands by itself, it is useful internally as an herb and externally as a shelter, it lives in the world that surrounds it, and its seeds reproduce like it. So it is with the Kingdom.

JANUARY 22—"*But grow in grace, and in the knowledge of our Lord and Saviour.*" II Peter 3:18

O God, we thank Thee for Thine unrationed grace. May we use it more and share it with others, knowing that in so doing we increase it in ourselves. Help us this day to so live that our lives may radiate Thy goodness, mercy, sympathy, and understanding. For Thy name's sake we ask it. Amen.

JANUARY 23—"*Give me understanding, and I shall keep thy Law.*" Psalms 119:34

What a change understanding could make in our world today, understanding in the family circle, understanding in the church, understanding in the school, understanding in the state, in the nation, among nations, and understanding of the Kingdom of God. If we would take time to understand all of our relationships in the light of the laws of God we would be able to live in harmony with all people of all races. We would not be swayed by the propaganda stories of today, for we would understand that all men are made in the image of God, and for that reason, if for no other, we would treat them as brothers and thereby keep the laws of God, and bring His Kingdom to come upon earth.

RELIEF NOTES

Relief Worker for England Appointed

Additional workers are being secured for the work there. Glen R. Miller professor at Goshen College, has been appointed to serve for one year. He will leave in January. Two nurses, one from Canada and one from United States, are yet to be appointed.

Philadelphia Research Center

A busy place in Philadelphia is the Research Center located at 4035 Spruce Street. M. C. Lehman has his office at this place from which he contacts the C.P.S. Relief Training Units at Duke University Hospital, Durham, North Carolina; Howard, Rhode Island; and Polk County, Florida. Brother Lehman provides instruction and study materials for these units. Carl Kreider from Goshen College has the same responsibility in connection with the training units at Ypsilanti, Michigan, and Alexian Brothers Hospital, Chicago, Illinois.

In addition to his work with the relief training units, Brother Lehman is preparing a booklet on the history, program, and philosophy of M.C.C. as a relief agency. John E. Bender of the same office is preparing an area study booklet on Paraguay. These booklets are to be used in relief training.

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EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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Pulls 608 Teeth in Four and One-half Days

Record Set by Dr. Klassen in Paraguay

Pulling 608 teeth from 254 people in four and one-half days— that is the record reported by Dr. G. S. Klassen from the Friesland colony in Paraguay in a letter written from the Philadelphia colony on November 25 to relatives here. According to the letter "the people have terribly bad teeth. It is nothing unusual to find a dozen or more bad teeth . . .Many have only two to six teeth in all."

Speaking of the Indians who live around the Fernheim colony Dr. Klassen says that they are very peaceful, honest, and friendly. "And the funny part," he remarks, "is that they practically all speak Low German." Since Dr. Klassen relates many other interesting facts about their experiences and about conditions in the colonies we quote highlights from the letter.

Celebrate Thanksgiving Day

"Today is Thanksgiving day here for us also. We are six workers from the States here at the present time. Besides us there are Dr. and Mrs. John Schmidt and two young men, Mr. Geigley and Mr. Vernon Schmidt. The six of us are having a duck dinner tonight. Viola is personally fixing two ducks for us all. Fruit is rather scarce here at this time of the year. But there is some wild fruit in the jungle; we also get some lemons of which we make a strong lemonade. We once in a while buy some canned fruit, but that is about twice as high in price as at home. The people here eat a lot of baked stuff. They should eat more vegetables and fruit. A little later there will be lots of oranges, tangerines, lemons, grapefruit, and grapes. The trees are full of green fruit. They cannot raise potatoes here, only sweet potatoes. I never realized just how much I could miss them. They have had very much rain here in the two weeks that we have been here, so they are looking for good crops in cotton, kafir corn, etc. Almost every day we get bread baked of kafir flour mostly. It is good, but not as good as the good old rye bread at home. They say for Christmas we will have lots of watermelons. You know it is spring here and we will soon have green beans from the garden.

My office is in one end of the hospital in one large room which we have partitioned. There was no furniture or equipment. But they have very good carpenters, so I drew the plans and had them make a dental chair, cabinet, cuspidor, wash stand, sterilizing table. The instruments we sterilize above a small gasoline stove, and it works very well. In Friesland the girl had to carry the instruments outside to a summer kitchen and boil them on a mud stove, "sporhead," as we used to call them. The chair is made so that it can be raised and lowered, also tilted back. Everything is made of good cedar wood. At the present time I have only the extracting instruments along, all the other things, also the material for making dentures, is coming on the steamer. We hope it comes soon because there is lots to do here. I am also supposed to train a few men to make dentures and extractions.

Must tell you a little about our driving in a wagon. To go to Friesland we stepped off the ship on a mud bank at a small Paraguayan village. From here the Mennonites took us in a wagon, 32 miles, to the colony. We made this in one day's driving. Believe me, to sit in a wagon without springs for eleven hours is interesting. In the whole stretch was not even one mile of graded road, at many places only a narrow path through the jungle. We were always watching for limbs or branches of trees that might hit us on the head. At one place we drove in water for more than two miles. At some places we would almost upset. But here to Fernheim from the end station railroad, 70 miles it took two days. The second day it rained all day.

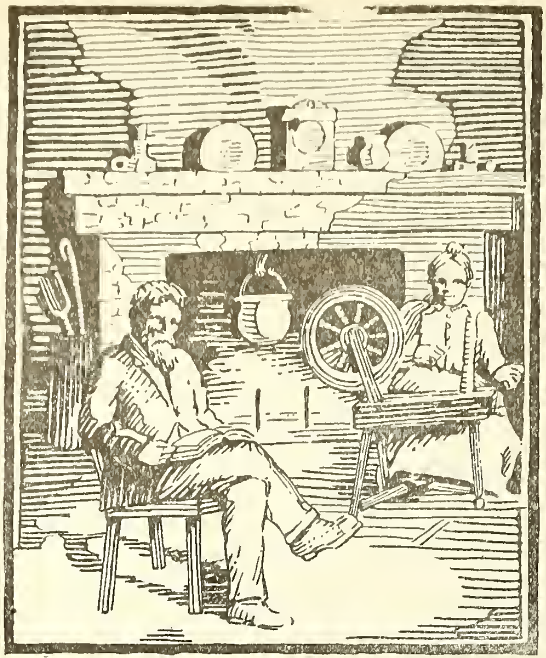
It is rather difficult to imagine all this, but very likely by the time you get this letter it will be Christmas, so we wish you a merry Christmas.

—*George and Viola Klassen*

—Reprinted from *Hillsboro Journal*

NEW QUARTERLY WELL LIKED

High praise has been expressed by various competent individuals who have inspected the new Mennonite Junior Quarterly. Reports have come from a considerable number of Sunday Schools that use it, that they like the quarterly. Are you a pastor, Sunday School superintendent or teacher who has not seen this quarterly? Copies may be had free of charge from the Mennonite Publication Office. Write today.



Fret Not Yourself Because of Evil

By Karl Baehr

"O God, in despair I cry unto Thee
I can no longer dream of man's goodness or of Thy power!
My spirit has drained away, leaving my soul lifeless—a victim of the unquenchable fire of evil.
The world is in the throes of death; night is ruler of the day;
Goodness and mercy are lost; love is a hollow mockery—unrealistic—an impracticable ideal.
How then can justice and love ever cast a canopy of peace over the earth?
How can the cross of Christ win an enduring brotherhood?

"My despondency is complete, O God.
I had hoped that the Christ would redeem the world; that he would draw all men unto himself;
But death, in a thousand garbs, is trampling upon mankind:
Bombs and bullets are violently tearing flesh and bone;
Starvation is slowly absorbing the bodies of millions;
Disease is invading weakened bodies, leaving them lifeless.
Is there a Messiah who can raise out of this destruction the abundant life?

"My weakness, O God, overwhelms me.
In the night I cry for forgiveness and love to fill the hearts of men;
I plead for a rebirth of conscientiousness and the spirit of reconciliation.
But the sound of my voice is lost—not even the echo is released by the devils of the night.
I am pitied as a duped idealist and a sentimental dreamer.
When, O God, will Thy prophets be heard and their words be respectfully heeded?
When will Thy creation lend an ear to Thy voice?"

(Then, exhausted by my outburst of despair,
My wretched body and destitute soul surrendered to sleep.
In the depth of that sleep the almighty God covered me with His presence.
I could not see Him, nor could I hear His voice;
I only felt the inrush of His wisdom and power.
My faith was rebuilt and my zeal rekindled.
My thoughts turned inward, and I found my lips echoing the voice of God.)

> *"Rise, my soul. You were deluded by the world's mad race.*
> *You staked the greatness of God on this crushing hour and abdicated your faith.*
> *Time, you know, is but the rising and the setting of the sun;*
> *It is the succession of generations, the march of events, the thrust of life within eternity;*
> *It is the symbol of restlessness, of fleeting ambitions, and tired hearts;*
> *It is the noise of today battling the stuff of eternity;*
> *It is the rain of divine patience on proud and arrogant man.*

"Be still, my soul; the universe belongs to God.
You have been a slave to the idea that man must inevitably progress toward perfection;
You have dreamed that the triumph of God in the universe is in the hands of man.
Though evil be in the saddle, it cannot win the race—
Be not deceived; God has overcome the world.
Christ, who still atones for evil with forgiveness, love, and immortal life, rescues man out of destruction.
Progress is the continuous overcoming of evil with good.

> *"Raise your voice, my soul, and speak patiently of truth and love.*
> *Work for justice and righteousness without binding your will to the necessity of liquidating evil—*
> *For the creative conquest of ever-present evil lies in doing justly, loving mercy, and forgiving abundantly.*
> *Good is discovered in lifting up the fallen, healing the broken-hearted, and chastening the spiritually dead;*
> *Truth and love are latent within conflict and in each recurring crises:*
> *For good is not a static fact, nor an isle of blessedness, but the glory of resolved evil.*
> *Good is everlastingly rescued out of defeat, despair, and a cross."*

—Chicago, Illinois

CORRESPONDENCE

HEBRON MENNONITE CHURCH

Buhler, Kansas

The three mission societies—the Mission Workers, the Candlelighters, and the Helping Hands—of the Hebron Mennonite Church (Buhler, Kansas) had their annual mission sale in November and realized $1,332.75. This sum is to be used for such items as India Relief, Leper Hospital, the retired Missionary Pension Fund, Civilian Public Service camps, Paraguay hospital needs, etc. Mrs. P. A. Penner was our guest speaker and gave a very illuminating and challenging talk.

The Helping Hands—a high school age group of girls—had Rev. J. M. Regier speak to them on "Home Mission Work in Mexico" for their October meeting. They invited the rest of the Hebronites and their friends to be their guests. It was a good and profitable meeting. At another of their monthly meetings they had Mrs. John Suderman from Oraibi, Arizona, address them on "Mission work in Arizona" and we all learned many things of interest.

Two of our C.P.S. boys were able to spend a Thanksgiving furlough with home folks. From here they left for detached service in a mental hospital in Kalamazoo, Michigan. They were Austin Regier and Ervin Siemens of Fort Collins, Colorado. Another one of our C.P.S. boys, John Lohrentz of Lapine, Oregon, was home on furlough earlier in the fall.

In December our church adopted the Hundred Percent Subscription Plan, and the members of the Mission Societies are busy canvassing the new and old subscribers with satisfactory results. We *do* need to feed our souls, not only our bodies, if we want to live spiritually.

—*Correspondent*

FIRST MENNONITE CHURCH

Berne, Indiana

This morning, December 30, this church bade goodbye to their pastor and his wife, Dr. and Mrs. Suckau, as they left for their new field of labor in Omaha, Nebraska. On Sunday morning December 19, the church gave them a cash love offering, which with what has come in since from such that could not be present amounted to over $1,200. On Sunday, December 26, Dr. Suckau preached his final sermon. This was a communion service, at which time three young men and women were baptized and taken into church membership. In the evening a farewell service was held for the paster and wife, arranged by the Board of Deacons. Brief words of appreciation and farewell were spoken by representatives of the various organizations of the church. Dr. and Mrs. Suckau each also spoke briefly. At the close, the 121st Psalm was beautifully rendered in song by the Men's Chorus.

We are grateful for the ministry of these dear people among us. Our prayers, good-will, and well wishes go with them as they enter upon their new work. As we think over their ministry here, we feel led to give recognition to two special phases of their ministry which stand out prominently, namely, the faithful, uncompromising preaching of the Word by the Pastor, and the sympathetic ministry of both Dr. and Mrs. Suckau among the sick and bereaved of the congregation. This will ever be cherished among the memories of their ministry here. May God richly reward them.

It may be of interest to some to know that during the fifteen years of his pastorate here, Dr. Suckau preached approximately 800 sermons, baptized 574 persons, united 169 couples in marriage, and conducted 184 funerals.

Rev. and Mrs. J. P. Suderman, who are at present on leave from their work among the American Indians, are expected here this evening to take up the work temporarily until a new pastor is secured. We bid them welcome into our midst and trust that our ministry together will be one of rich blessing.

—*Martha Gilliom, Corr.*

EMMANUEL MENNONITE CHURCH

Delft, Minnesota

People have been taking inventories of their lives for the sake of improving them in the new year. May Christians realize that this should be an everyday matter. Let us confess our short-comings and receive God's cleansing.

Our church had a time of soul-feeding the first twelve days of December. The Rev. Erwin R. Wedel conducted evening services. He came to us from Jasper, Alabama, where he and his wife work among neglected negroes, bringing them God's Word. Mr. Wedel is a very efficient children's worker. Each evening he illustrated a Bible story on flannelgraph. The children learned many choruses and Bible verses. Object lessons were used to make more vivid the truths of the Bible. While he ministered to the children, the adults were also strengthened in the faith. The necessity of prayer was definitely stressed throughout the services. If Christians would only realize the value of prayer. We thank God that souls came to the knowledge of the Lord Jesus Christ.

The young people enjoyed a social on the evening of December 26. After the recreational period we sang for some of our old people. Later we gathered around a table to sing familiar Christmas carols.

Prayer services are scheduled for the first few evenings of the new year. May we make this year count definitely for God.—Corr.

GRACE MENNONITE CHURCH

The Grace Mennonite Church of Pandora, Ohio raised $1100.00 for missionary purposes during the Thanksgiving season, $700 of which was raised during the Thanksgiving morning service and $400 through a sale of harvest products, baked goods, and handmade articles. We felt especially privileged in having Harvey and Ella Bauman, who have served two terms in India, with us for the Thanksgiving service. Both brought inspiring messages.

The Sunday following a special communion service was held remembering the young men absent from us in the C.P.S. camps and in the armed forces.

The ladies of the church recently held their annual mother-daughter banquet in which all the women and girls of the church participated. Mrs. Clayton Steiner, a local missionary to Peru, gave the address.

The Sunday School has organized an orchestra which greatly assists in the service.

The pastor, Rev. Forrest Musser, has started a series of prayer services on the subject "Men Who Spoke for God."

—*Mrs. Sidney Steiner*

MENNONITE BIBLE ACADEMY

North Newton, Kansas

Greetings to the Editor and Readers of *The Mennonite:*

By the fourteenth of this month the Mennonite Bible Academy will have finished its first semester of work. Has the effort that has been set forth to make this school possible been worth while? On Monday morning, January 3, the first day after a two-weeks vacation, the teachers were greeted by some forty happy students that were glad to be back in school. This gave the teachers a feeling of satisfaction that the Academy is not in vain and that it is worthwhile to exert greater effort to build it up and have the school help fill a vital need in our Church.

We need Christian workers in our Church and in our country. That the Academy may do its share in supplying this need, the school works toward a definite religious experience by the students which will enable them to go into the various communities and take their rightful places in the activities of the Church.

At this time the Academy would like to extend an invitation to those that plan on going to high school the second semester, as we are giving a full four-year course plus a required Bible subject for each year.

Cordially yours,
Theodore Schmidt, Principal

IN MEMORIAM

HENRY F. GRABER, son of Peter J. P. and Freni Schrag Graber, was born on July 12, 1899, near Freeman, South Dakota, and died November 24, 1943, at the home of his parents where he had lived all his life. Death came after thirty years of suffering. He was baptized by Rev. C. Hege and became a member of the Salem Church. He is survived by his parents; two sisters, Ella and Tille; five brothers, Jonathan, Edwin, John, Paul, and Felix.

LYDIA MILLER HIRSCHLER, daughter of Jacob and Eugenia Miller, was born on December 29, 1901, near Hanston, Kansas, and died December 16, 1943. In 1934 she was married to Menno Hirschler. One child, Thelma Ann, was born to this marriage. She and her husband first lived at Burrton, Kansas. In 1936 they moved to their farm near Hanston. Lydia Miller Hirschler was baptized in 1917 by Rev. Christian Hirschler and received into the membership of the Hanston Mennonite Church, of which she was a member at the time of her death.

DORA BARTEL LINSCHEID, daughter of George A. Bartel and Susan Unruh Bartel, was born on April 11, 1901, at Hillsboro, Kansas, and died November 16, 1943. With her parents she moved to Aberdeen, Idaho, in 1906. She was baptized and accepted into the Mennonite Church in 1915. She founded the True Blue Mission Society of the Aberdeen Church. In 1922 she was graduated from the Bible Institute of Los Angeles. Following two years of training at Bethel College she taught school in Aberdeen. In 1926 she was married to Marvin D. Linscheid. To this union was born one daughter LaVerne, who now with her father mourns the departed.

R. MENDELSSOHN AMSTUTZ, son of Peter D. and Helena Steiner Amstutz, died at Pandora, Ohio, November 16, 1943, at the age of forty-nine after a lengthy illness of cardia asthma. He is survived by two sisters, Mrs. Melvina Burry of Pandora, and Mrs. Hilda Thomas of Chatham, New Jersey. Mr. Amstutz was a graduate of Juniata College, Huntingdon, Pa. He also completed a theological course at Dallas Theological Seminary, Dallas, Texas.

ANDREW STEFFEN, twenty-seven, Pandora, Ohio, was killed in action in the southwest Pacific in July. He is survived by his parents, Mr. and Mrs. Samuel Steffen; four sisters, Nellie of Dayton, Mrs. Bessie Green of Cedar Rapids, Iowa, Mrs. Arlene Snare of Chesterland, and Ruth at home; and four brothers, Willis, Leonard, and Harry in the navy, and John at home.

LINFORD FOULKE, son of Charles and Anna (nee Heacock) was born in Richland Township, Pa., December 21, 1872, and died November 28, 1943. He married Mary C. Gerhart in 1900. He was ordained to the ministry at the Saucon Mennonite Church in 1915 by Elder H. W. Shelly. Brother Foulke served the Saucon Church for seventeen years. In 1932 he was received into the membership of the East Swamp Mennonite Church.

ANDREW T. WEDEL, son of Rev. T. P. and Eva Wedel, was born December 16, 1878, in McPherson County, Kansas. He was baptized in 1897 by Peter Balzer and received into the Canton Mennonite Church near Moundridge. Later he joined the New Hopedale Mennonite Church north of Ringwood, Oklahoma. In 1900 he married Elizabeth Unruh. He died November 20, 1943.

MARGARET EPP, daughter of Jacob and Marie Wiebe, was born on December 4, 1873, at Herrenhagen, West Prussia. She received elementary schooling by private instruction in the home of her parents. In 1888 she came to Beatrice, Nebraska, with her parents. She was baptized by Elder Gerhard Penner and received into the Mennonite Church in 1890. In 1897 she was married to Abraham Epp. She died December 25, 1943.

City Visitation Work Very Necessary

(Continued from page 4)

I had 125 children enrolled for the vacation Bible school before the school opened. Over eighty of these attended our school. During the school I had charge of the Primary Department.

I served as Girls' Counsellor at the High School Retreat, and also at the Young People's Retreat in July.

At the request of the Second Mennonite church I also made a number of calls for them during the year.

Some new people, both children and adults, have been coming to Sunday School and other services, as a result of my humble efforts.

Catherine Niswander, 2011 North 7th Street, Philadelphia.

« « JOTTINGS » »

—**Bethesda Mennonite Church, Henderson, Nebraska:** The Young Women's Mission Society is beginning a series of studies on Latin America with special programs on Paraguay and Puerto Rico. The reporter says, "With fellow Mennonites in both of these countries we are certain that these programs will be interesting. . . .Also we hope that they will inform our members as to what has been done and what should be done as far as Christianity is concerned in South America. Our Conference is making investigations as to establishing a mission in South America. Our interest in the undertaking will depend to a great extent on the knowledge we have in this work." The membership of the Bethesda Church is now 831 which makes it the third largest in the conference.

—Married: **Arnold A. Fast and Adeline Becker.** Brother Fast is in charge of the mission work in Toronto, Canada, that is being sponsored by the Home Mission Board of the General Conference. The couple will be at home at 15 Laws Street, Toronto.

—Married: **Malcolm Wenger and Esther Baehr.** Brother Wenger has already spent some time on our General Conference mission field in Montana. According to present plans he and his wife will serve this field for our Foreign Mission Board in the future. Both are now studying at Bethel College.

—**The Federal Bureau of Investigation** has checked up on 10,094 registrants who claimed to be conscientious objectors, according to the Department of Justice. There were 6,685 men in C.P.S. as of November 30, 1943.—The Reporter.

—**Eden Mennonite Church, Moundridge, Kansas:** Rev. Walter Gering left on January 4 for Freeman, South Dakota to attend the funeral of his grandmother. The father of Rev. Walter Gering was operated recently, but according to latest reports is recovering satisfactorily.

—**Peter W. Goering**, who was ordained to the ministry on December 26, is serving the Methodist churches at Barnes and Lynn, Kansas, alternating at these two places. Brother and Sister Goering are both teaching in the Barnes high school.—Upon the death of one of its members one of the women's Sunday School classes gave twenty-nine dollars to M.C.C. relief in honor of the deceased.

—**New orders for about 2,500 copies of the German Sunday School quarterly, Sonntagschul-Lektionen,** have recently come to the Mennonite Publication Office. The total orders for this quarterly now run over the 10,000 mark. It is the only German quarterly published by our conference. C. H. A. van der Smissen was editor of it for many years. He has now retired and Rev. J. M. Regier is the new editor of it. The "Old" Mennonites have stopped publishing their German quarterly.

—**No deacon for sixty years.** That is the history of the Zion Mennonite Church, Elbing, Kansas. It has, however, had a board of trustees. Now recently at its annual meeting the congregation decided to have a deacon and elected J. L. Regier to that position.

—**Jacob Friesen**, ministerial student at Bethel College, is to be ministerial assistant to Rev. David Wedel, pastor of the First Mennonite Church, Halstead, Kansas, from now to about the close of the school year. The ministerial assistant is frequently asked to teach a Sunday School class, to help in the morning worship service, to preach the children's sermon, to work with C.E. groups, to visit members, etc. It is a splendid provision for young men who plan to serve churches and at the same time is of real help to the congregation. Brother Friesen serv-

THE MENNONITE

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ed as ministerial interne at the First Mennonite Church, Reedley, this past summer. He is a member of the Bethel Mennonite Church, Mountain Lake, Minnesota.

—**The Service Committee of the Church of the Brethren** suggested to members of Brethren churches before Christmas that they give for relief the equivalent of the wages of one day above that which they normally gave for the church program.

—Orders for copies of **Must Christians Fight** are coming in from various places to the undersigned. If you do not have a copy of this booklet, write for it today. Have an answer for that member in your church who says, 'We must fight, for the Bible says that there shall be wars and rumours of war." Those in the Western District may order from Reynold Weinbrenner, North Newton, Kansas. Those in other districts should be able to get copies of the booklet from their peace committees.

—**A C.O. teacher** in Miami, Florida, was ousted from his job by the school board last September upon charges of incompetency. This charge seems to have been based solely on the fact that he was a C.O. However, this C.O., Schweitzer by name, was praised by his superior as an excellent teacher. Now a Florida circuit court has ordered the county board of public instruction to reinstate Schweitzer as science teacher and dean of boys in the junior high school in question.

—**C.O.'s are among the "most reliable workers"** ever employed in mental institutions. So declares Dr. George S. Stevenson, executive-secretary of the National Committee for Mental Hygiene. "They have a definite, sympathetic feeling for people under their care," he reported. By November 30, a total of 1,166 C.O.'s were working in mental hospitals. This number has, undoubtedly, been considerably enlarged by this time.

—**The Mennoville Mennonite Church,** north of El Reno, Oklahoma, commemorated its fiftieth anniversary on November 28. A large number attended. Many old friends got to see each other and to call to mind experiences of long ago.

—**War Restrictions Affect The Mennonite:** Due to government restrictions on the paper supply, this paper will appear once a month with fewer than the regular number of pages. However, through the use of different type we hope to bring to our readers practically the same amount of material that they have received heretofore.

—**Otto Hirschler,** who is organist of the Wilshire Christian Church of Los Angeles, gave an organ recital to the First Mennonite Church of Upland on January 9. Mr. Hirschler is a prominent member of the Southern California Chapter of the American Guild of Organists, as well as of the California Music Teachers' Association and the Musician's Club of Loss Angeles, and he has played in many of the leading churches of Long Beach and Los Angeles.—Bulletin, Upland Church.

—**Decide to vote for pastor every three years:** This was the decision of the First Mennonite Church of Berne at its business meeting held recently. The decision resulted in a change of the church constitution.—A commmittee is to see to the landscaping of the church and parsonage grounds.

—**C. E. Banquet of Eden Mennonite Church:** The annual C.E. banquet was held with a large group of young people attending. Professor Bernhard Bargen of Bethel College was the main speaker. There were also short talks by members of the C.E.

—**Rev. P. H. Richert, Secretary of the Foreign Mission Board,** recently attended the Foreign Missions Conference held in Chicago. Rev. A. E. Kreider, another member of the board, also attended. On the way home Brother Richert visited the C.O. unit at Ypsilanti, Michigan. The Mennonite Church at Madrid, Nebraska, has invited Brother Richert to hold services there during the last week in January. Brother Alvin Fast is pastor of the church.

Gratitude for Songbooks

Letters of appreciation have been received from German war prisoners for the German Christmas songbooks printed and distributed by the M.C.C.

WHILE THEY LAST

We still have some Christmas greeting cards in $1.00 box assortments, which will be excellent for use next Christmas. While they last, we offer them to our customers at

2 boxes for $1.00 postpaid

Please specify whether cards are wanted with or without Scripture texts.

MENNONTE BOOK CONCERN
Berne, Indiana

ORDER BLANK

After January 1, 1944 the following prices will be in effect on The Mennonite: **NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS** $1.75 per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

Please use this Order Blank when sending in your subscription and underscore the word **NEW** or **RENEWAL** to correspond with the type of subscription you are paying for.

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Subscribers living in Kansas **should include 2%** Sales Tax. Remittances from Canada should be by Postal Money Order only. Please write plainly to avoid errors in name and address.

MENNONITE PUBLICATION OFFICE
Newton, Kansas

EASTERN DISTRICT CONFERENCE

Bethel, Perkasie—Stereopticon views of the birth and boyhood of Jesus were presented during the Christmas program. The Sunday School is sponsoring an attendance contest during the first quarter of 1944. Any one bringing eight visitors to Sunday School will receive a $5.00 Bible and any one bringing four visitors during the quarter will receive a Testament valued at $2.75.

Springfield—Several of the members assisted in the Christmas program in the Perkasie Church. The pastor of the Perkasie—Springfield Charge, the Rev. Ward W. Shelly, is calling attention to the importance of subscribing to **The Mennonite.**

Eden, Schwenksville—At a recent service the offerings for the Mennonite Central Committee amounted to approximately $250. The annual congregational meeting was held on January 1 at seven o'clock in the evening so that more members might attend.

—**Deep Run**—The C. E. Relief Project was brought to a successful close Sunday December 12, with the offering amounting to $211.03. The young people of the church planned to spend Saturday, January 8, at Men-O-Lan to begin the construction of their cabin at the Retreat Grounds.

Souderton—Dr. J. E. Hartzler, pastor, is delivering a series of lectures at the Sunday evening services. The themes for January are: 2, "Life, What does it Mean?," 9, "The Land and the Book," 16, "Palestine and The Jews," 23, "Divine Revelation," and 30, "The Authority of Jesus."

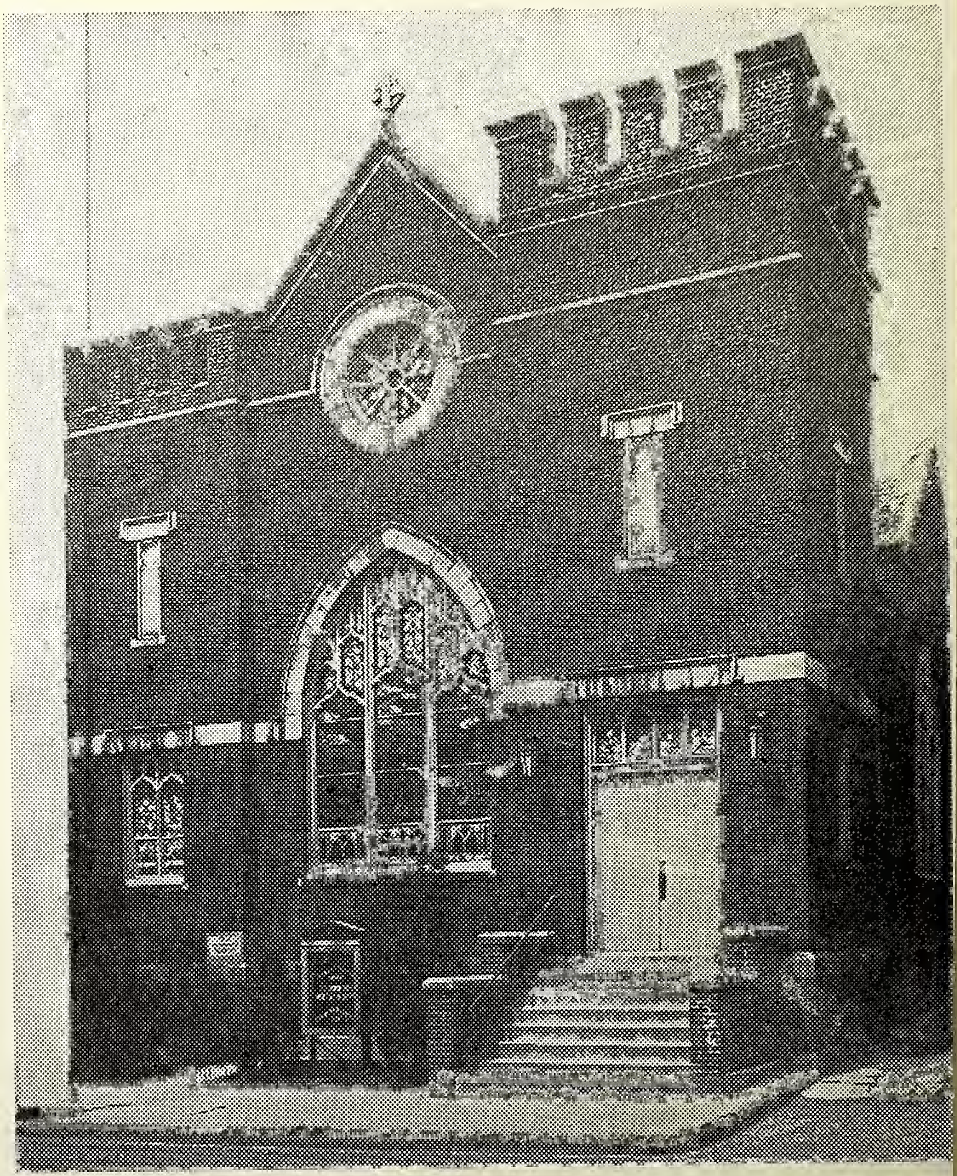
First, Phila.—In a recent church bulletin, the pastor, the Rev. J. J. Plenert, inserted the following, "Tithing Does it! It gives churches confidence. It convinces men and women that it is more blessed to give than to receive. It creates a new race of Christians who put God and His Kingdom FIRST in their lives. It means adequately paid pastors, renovated buildings, rebuilt organs, improved Sunday School, more missionaries, better colleges, and more self respect."

Fairfield—The Closing Union Vesper Service was held on Sunday evening December 19. The joint choirs presented a Cantata. There were ten members from our church in the Choir.

—**Howard G. Nyce, Conf. Corr.**

Dairy Herd Improvement Units in Pennsylvania and Michigan will be increased by seven and eight men respectively. C.P.S. men serving in these units have been doing a good job and as a whole are pleased with the opportunity to do this type of work.

The January 1 Bethel College Bulletin will be a 1944 calendar with a Bethel College picture.



This is the meetinghouse of the First Mennonite Church, Allentown, Pa., of which Howard G. Nyce is pastor. See the 1944 YEARBOOK for the history of this church.

POSTMASTER X
NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LIX NORTH NEWTON, KANSAS, JANUARY 18, 1944 NUMBER 3

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Primary Bible Story Book

Some time ago we raised the question in this paper as to whether our conference should produce a Primary Bible Story Book. Several helpful replies came in answer. Below we present a letter received from Brother Menno Schrag, Superintendent of the First Mennonite Sunday School, Newton, Kansas:

Dear Brother Weinbrenner:

Finally I am getting around to write you about your timely question in *The Mennonite,* "Shall we Provide a Bible Story Book?" If I am rather free in expressing my opinions, I assure you it is in a brotherly spirit and with a prayer that the suggestions might be constructive.

I feel that the arrangement in our Sunday Schools as far as lesson material is concerned is so completely out of line that it is almost a tragedy. In our public schools it is the children which are being educated; it is for them that graded courses, scientifically arranged and prepared at tremendous cost, are outlined by specialists in the educational field. Can the Christian church bring any less care or talent to the teaching of the Sacred Scriptures?

It seems to me our entire program for the Sunday School is an inverted pyramid. I have frequently said that in case our conference does not have the funds to publish material both for children and adults, it would be far better to omit the Senior Quarterlies, and let the Bible be the only text-book for adults, but use the available funds to publish first-class graded material for the children. This material should be Scriptural, true to the Bible, but also pedagogically correct. It should be in accordance with our particular Mennonite doctrines, designed for our own pupils.

Many of our problems today can be traced back to the fact that we have no program for the systematic training of our youth, children from six to twelve, in our Sunday Schools. May the Lord lead our conference to definite action, for the salvation of our youth and for His glory."

IT'S LOVE

"If you would try to sum up all the Old Testament in one word, I would suggest the word, *righteousness.* If you would try a similar summary with the New Testament, I would say without question *love.* And this Christian love says to the agony of the world: you must break men's hearts with Divine love. You must break men's hearts instead of men's heads. If God's love shines through you clearly enough it will work miracles." —*Donovan Smucker*

Oklahoma Convention Plans Extensive Program

The Church Worker's Committee of the Oklahoma Convention plans to promote the following activities in 1944:

I. Young People's Retreat: Possible places, time, theme, and leaders have been discussed. Oklahoma ministers will serve as leaders in order to save expenses.

II. Church Leaders' Conference: This is to replace the Oklahoma Ministers' Conference and is to include minister's wives and Sunday School superintendents. The program of this conference will include: Morning, Bible study and one theme. Afternoon, discussion of practical problems. For the discussion the conference is to meet in these three groups: ministers, Sunday School superintendents, and ministers' wives. Each is to discuss problems relating to its work. Evening, open to the public. This conference is to be held in February if possible.

III. Youth Conferences: Christian youth conferences are to be held for the Oklahoma churches with members of the Church Worker's Committee acting as leaders. The following schedule was agreed upon:

Brother R. Schmidt, Carnegie, is to be the leader for the churches of Inola, Goltry, Meno, Gotebo, and Taloga.

Brother Lubin Jantzen is to lead for Enid, Geary, Medford, Deer Creek, and Carnegie.

Brother H. N. Harder is to be the leader at Hydro, Orienta, Turpin, Bergtal, and Herold-Sychar.

The Worker's Committee is asking each minister, minister's wife, and Sunday School superintendent to send in a topic or a problem that they would like to have included in the discussion of a particular group.

Members of the Church Worker's Committee are the brethren: Rudolph Schmidt, Lubin Jantzen, and Henry Harder. The last named is secretary.

Every Man His Own Priest

Is the Christian of today, perhaps, somewhat careless about the opportunity of being his own priest? Does he depend too much upon the performances of religious specialists, such as the minister, the Sunday School teacher, etc., while neglecting opportunities for direct, personal communion with God, his Heavenly Father? Does he spend more time and energy regularly in group worship than in "enter into thy closet" worship?

Before the days of Jesus, and even into his time, the priest in the temple was a significant factor in the spiritual life of the people. However, we do not find Jesus urging the people to rely upon the performances of the priest. He declared unto them a loving Father in heaven, who wants men to be his children. The child-father relationship suggests a very direct and personal fellowship.

Many in the early, Apostolic Church undoubtedly experienced the glories of such a relationship. Then arose the Catholic Church with all its intricate machinery for salvation. Priests again officiated in elaborate edifices. The Word of God was lost to the masses. The individual Christian felt dependent upon those who professed to have the keys to heaven and hell.

The Reformation cut the cords that were choking the individual and left him free to do his own praying to God, his own reading of God's Word, and his own meditation upon it. A surge of spirituality swept Europe as men and women learned to know their heavenly Father better and began to approach him as children approach their father.

Time swept on from the slow sixteenth century to the twentieth with its airplane speed. The ordinary Protestant Christian still has the opportunity to be his own priest. But the monster Hurry Hurry seeks to block the Christian in his personal, direct approach to God. This modern monster succeeds in many cases; there is no searching, unhurried meditation upon the scriptures and no refreshing heart-to-heart talk with God at the beginning of each day. Many Christians depend nearly entirely upon organized public worship. "Let the religious specialists do the meditating and the communing for us," they seem to say. For others there is a family altar. But even there much may glide off the individual's heart like water glides from a duck's back.

It takes time and effort to fellowship richly with God. A happy, helpful personal relationship with God can be entered into; by giving God a chance to talk to us in an unhurried reading of His Word—a reading that honors God by seeking to discover His will for the purpose of doing it,—by that kind of meditation that permits him to put our thought and feeling house into order for the day, and by praying to Him with a surrendered heart. "Enter into thy closet," that is, do it all alone.

We need to make more of our group worship services. We pray too little for them and too many of our members do not attend them regularly enough. However, it seems true that today we stand in greater danger of neglecting our own personal worship services. On the Sabbath day Jesus went into the synagogue as his custom was. But who would say that this was more important to Jesus than those early morning periods of prayer that seemed to have meant so much to Him? Do we give the same proportion of time and energy to these two types of services that Jesus did? If we do not and if we feel spiritually weak at the same time, the solution is evident. Every man his own priest! That is an opportunity not to be ignored.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

A CHALLENGE

How often one hears and reads about the blessings that humanity will reap from wars. Even churches have repeatedly stressed the fact that this war is producing many earnest Christians, that young men and women are led to Christ through their war experiences. To some the statement made by Mrs. Eleanor Roosevelt before the Columbia Institute of Arts and Sciences on January 3, as reported by the Associated Press, may come as somewhat of a shock. She is reported to have said: "Boys of 18 or 19 have seen death so often, they believe life is very cheap. They have learned what organized force will do and have lost their regard for human life." She further stated that the treachery of the enemy had caused American fighting men to lose their belief in "the fair and square thing," and that trustfulness was "gone from the top admiral down to the youngest private." "It is important," she added, "for all of us to make an effort to understand all these boys are going through."

In view of the fact that Mrs. Roosevelt has recently spent some time among the boys on the battle fronts, her statement may well give us reason to pause. When we try to understand the boys she suggests, and we must do this, may we not forget that many of these boys were sent into this environment of death and destruction, not only with the consent of many churches, but even with the urgency and blessing of a righteous crusade. Let us hope that no Mennonite church will have the necessity of repentance when the full effects of the war become fully evident.

Having just returned from the annual meeting of the M.C.C. one cannot be thankful enough to God that in His infinite wisdom and benevolence, He has opened avenues of service and sacrifice to our church where the Christian spirit of love and mercy can still find effective expression. May this spirit not only be kept alive, but may it be enriched and deepened for a still greater witness to the power of a Christ-given love. Should our church fail at such a crucial moment, it might indeed be said that our martyr forefathers had largely died in vain. But judging from the support given to our constructive program by the many churches, they have not died in vain. May we hand on that glorious heritage!

—*I. W. Bauman*

Sunday in a Country Church

By Myrtle Wasser

As the dawn breaks upon a warm Sabbath morn- ; in summer in southeastern Pennsylvania, it re- ıls a red brick church with white shutters located the country. Tall trees with spreading branches d green leaves, birds with their many songs, and d flowers give to the church the surroundings which : evidence of the handiwork of God.

People in cars begin to arrive. They come in fam- s from the baby to the grandparent and remain both services. Very few families live near the ırch. Previous to entering the church people greet h other in a friendly manner.

Having been built in 1849, this simple church build- ; of one story today stands in its original with the eption of some changes in the inside of the church. has served as a place of worship for nearly a cen- y. An inscription under the eave of the church tes that it was formerly known as the "Mennonite iety of Deep Run and Plumstead." The present tor is the sixth to serve the congregation, and he ows the long term of service by the late Rev. Allen Fretz.

About 200 members including farmers, school teach- commission men, and factory workers, comprise membership of the church. Approximately twenty erent communities are represented, and some fam- s must travel a distance of fifteen miles to attend services. Although at present no one lives within king distance, at one time the members did live r the church.

brief devotional period, consisting of a hymn and yer, opens the Sunday school. The adult and ng people's classes, which make the main portion he church building a scene of buzzing activity dur- the Sunday school hour, are large and held close ther. Listening, one can hear the small children ing from a room in the rear of the church. One wo of the children's classes gather under the trees, there in God's outdoor world the pupils and their her together discover new truths about r Heavenly Father.

receded by a piano prelude, the call to ship marks the beginning of the worship ice, which is informal and simple in nature. average attendance at the worship service 50 people. Frequently, special music from church or neighboring churches is a part of service. The pastor's sermon may be about response to Christ or one of a series on onal problems, but it always challenges the le to an intimate companionship with God. ı during the worship service the birds can eard adding their songs of praise. After enediction and doxology the pastor greets eople at the door.

nday morning at Deep Run is a busy ing. There are frequently special business ings of church organizations after the service, such as the Women's Missionary Society, program committees, or Sunday School classes because it is the only time people are together to carry on such activities. A friendly spirit exists among the members of the congregation, and those who are not at any special meeting engage in conversation. Pennsylvania German is commonly used in speaking. Activity also exists outside where the children play games.

About an hour after the worship service the last car usually leaves the church grounds. The church with its closed shutters remains until again a week hence people will seek strength and fellowship within its walls. Occasionally, families bring their lunch to church and in the afternoon visit friends in the community.

On one particular Sunday all agreed to bring their own lunch to church and spend the afternoon together on the church grounds. Everyone ate on a long table which was set under the trees. The afternoon provided something for young and old. While the children and young people had a grand time playing together, the adults discussed various subjects and problems. At the close of the afternoon a common feeling existed that the fellowship together had been of real value. It had provided a fine time socially, but also people had been drawn closer to each other and to God.

This church and its people are only a part of the world-wide fellowship in Christ.

SAVED?

"In China they don't ask a man whether he is saved—they ask his neighbors." This quotation from a former missionary to China (Mennonite Brethren) suggests that deeds often reveal the heart of a man much more accurately than do words, especially when spoken of self.

The Meeting-house of the Deep Run Mennonite Church, of which Russell L. Mast is pastor.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM MRS. J. R. DUERKSEN

Jagdishpur, Via Raipur, C.P., India
July 30, 1943

Dear Rev. Richert:

We come to you with greetings in the name of Him who sendeth rain and causeth grass to grow in the fields and food for mankind. We are in the beginning of our rainy season and it is truly beautiful in this area. Everywhere we are surrounded by the green of trees, grass, and growing crops. Just this week the representative of the British and Foreign Bible Society was here at our station and he spoke repeatedly of how beautiful things were here. So far crop prospects are good.

I have been trying an interesting experiment for about a month and feel it is so valuable that I want to repeat it some time later. I had asked for 150 rupees in the budget to use for women's work and since it was granted I went forward with plans. There are so many girls in the district who have not had the opportunity of going to school. I felt it would be helpful for these girls to come here for a month for special instruction. Only ten girls came in—all illiterate—and of such families that had been Christians for only two or three years.

Yesterday afternoon the evangelists were in for some work and in the afternoon they visited our school. They were amazed to see how much the girls had learned to read in the simple readers that have been prepared for teaching adults to read. I believe that in three months they would be able to read in the New Testament if they had one in large print. The evangelists have promised to try to continue the work when the girls go home. They sang a number of songs that they have learned from memory, recited verses, and gave answers to Bible stories. It will cost me about fifty rupees to have these girls here for this time, so I will have some money left to repeat the experiment. And I hope to let these girls come back for more work before too long. One sees so many things that could be done that one would like to have more hands and heads. But I suppose the best thing I could do would be to train others to carry on. I have a young girl of seventeen as a helper and also an older woman who knows the village dialect well to help with the Bible teaching.

Mr. Duerksen continues his district work and would have many interesting little stories if he had more time for writing and was not so hesitant about talking about himself and his work.

The Lord willing, we expect to go to the hills in a week from now. We would not especially feel the need of a hill leave this year if it were only because of the heat because the summer was not too hot. But we feel we must have the time with our children as they face some of their problems. Going late in t season also reduces the rent bill for we can get t house at half of what it costs in the hot season. T Lord has been very good to us in the matter of fi ances so that inspite of higher bills from school, sp cial gifts and the extra allowed by the mission boa make it possible to pay as we go. Praise His de name.

In His Service,
(Mrs. J. R.) Christena H. Duerks

WORDS OF FAREWELL

Dear friends of the homeland:

As we leave for another term in India we wa to thank you for your love and hospitality, for yo prayers with which you have promised to accompa us, and for your testimony that you believe in message of Jesus the Savior which is being taken the far ends of the earth.

It is well for us to remember that spiritual thi belong to those which must come first even in midst of war. Therefore missionary work can be suspended for the duration.

It will be better to publish the itinerary of journey later. We are assured of your intercess in any case. May all our churches grow in gr and strength and may they keep the faith.

Yours in Christ Jesus, our Lord
F. J. and Anna Is

Telegram Received

The following telegram was received at Gen Conference Headquarters recently, "Safely Arri Departure Unknown. Signed Isaac and Schrag." is thought that the telegram was sent from Bue Aires.

RELIEF NOTES

Three Doctors Needed Immediately

The Mennonite Central Committee needs three doc immediately for its relief program. One is neede India, one for China and another for Puerto Rico. doctor interested in relief work in any of these a should contact at once C. L. Graber, Director of R M.C.C. Akron, Pa. Any one knowing of a doctor might be interested should send us his name and dress. There is a great need for medical help in areas and we are praying that some of our doctors w willing to serve in behalf of these needy people.

—C. L. Gr

Farewell Services for Relief Workers

Sunday afternoon, January 2, farewell services held for four outgoing relief workers. Glen Mille Goshen, Indiana, who is leaving for a year's se in England expressed his concern for the work o church in our times. Sara Histand of Doylestown, who has been appointed to assist in the hospital in Paraguay, and who, upon arrival in Ascunsion become Mrs. Vernon Schmidt, spoke of her intere the work. Mr. and Mrs. Willard Smith of Go Indiana, are also appointed for Paraguay where Br Smith will be director of M.C.C. interests for a p of two years. Brother Smth spoke of his desire relief work ever since World War I. Mrs. Smith sister to C. L. and J. D. Graber who are also wo in the interests of M.C.C.

News Notes from Sam J. Goering

(The following quotations are excerpts from a card ıd a letter written by Sam Goering.)

In a card from Champa, India, written October 30, rother Goering tells of living conditions in China as scribed to him by a missionary from there: "Living nditions are very high there (China). A missionary ld me he was offered for his bicycle thirty thousand hinese dollars which at the present exchange is a ousand dollars in our money. He says a shirt sells r a thousand and a good bath towel for five hun-ed."

While in Calcutta Bro. Goering met Bishop Chen, ho baptized the Generalissimo Chiang Kai Chek and w recently the son of the Generalissimo.

In a letter written from Kutsing, Yunnan, China, on ovember 11, 1943, he states:

"We left Calcutta on November 8 . . . arrived at unming at 8:30 p.m. We had a very fine trip y air). We crossed the "hump" in the evening. ecause it was clear we could fly much lower and which Hugh Stanley came over everybody was ry sick, and he told me that he passed out for at ast thirty-five minutes. Hugh is the one boy of e China unit that came through. We understand that b Kreider and the rest are on their way back now.

"They finally quartered us at the Y.M.C.A. in the A.U. office, where they board bunks. At first the ards seemed so hard I thought my bones just would t be able to take it. But this is the kind of life we ve ahead of us, and we may as well get used to it. d really it is surprising how one can take it. We read our few blankets (two light cotton blankets m India) that we could bring in by air out on e board—say our prayers and go to sleep—and sleep d that we have a place. For the nights that have en cool the woolen underwear came in handy. I ar mine at night instead of day. When I get time want to sew the blankets I have into a kind of eping bag. I suppose you feel that it is odd that don't buy stuff, but things are so high priced that e gets only the things that one just can't do without. For example, there were plenty rickshas in Kunming but Joe and I walked everywhere we went just because we felt that we could not spend the money ricksha men asked to take us . . . Quite different from the way things used to be when we lived at Kaichow. Strange as it may seem there are plenty supplies in the stores and food on the market in Kunming . . ."

"They (Friends relief organization) buy and eat the things that do not cost so much and rejoice when they get things that they have been doing without. For instance, this morning they had small oranges for breakfast—one for each and when the one in charge of the dining hall was congratulated for getting them, he remarked that they were a gift from the British minister (to China)."

"This was a pleasant stop on our way to Chungching. We came here . . . on the back of a loaded F.A.U. truck, and we are going on from here in a British Motor Convoy. Our next stop will be Kwei Yang and then Chungching."

Cable From China

Another cable has been received from the China Commissioners, S. J. Goering and J. D. Graber. This one was sent from Loyang, a city near the Yellow River in the province of Honan. Chengchow, referred to in the telegram, is near Loyang and near the line of battle. Japanese control the northern bank of the Yellow River in this area but have never been able to hold for any length of time a position on the guerilla-held southern bank.

. . . AWAITING SANCTION OF USE SOUTHERN BAPTIST HOSPITAL CHENGCHOW. HONAN FAMINE HAS EMERGENCY RELIEF WELL ORGANIZED. NEED IS REHABILITATION RECONSTRUCTION ESPECIALLY AFTER INVASION RETREAT. SPEED NOT MOST IMPORTANT ELEMENT. CONSIDER ESSENTIAL GOERING RETURN IMMEDIATELY REPORT BEFORE UNIT DEPARTS. GRABER PROCEED BENGAL AWAITING INDIA WORKERS. . .

Greetings to the Conference

From H. J. and Maria Brown

North Newton, Kansas
January 8, 1944

eetings!

We praise God with you, that we are back once re in our home country. The dear Lord has heard ur prayers and brought us into the land of freedom d peace. If it had not been the Lord; we would g ago have perished. His loving kindness has eemed us out of the hands of the enemy. It is nderful, oh, so wonderful! The Lord has done a at thing. Let us praise His holy name! Later will be glad to have an opportunity to tell you re about it. We shall also take time to publish ne of our experiences. But in the meantime we t to remind you, that we still have missionary co-workers now in concentration camps, both in China and in the Philippine Islands. For these we must continue to pray for sustaining grace, and if it so be God's will, liberation. Secondly, we have thousands of Chinese Christians, that, although they are not in concentration camps, are nevertheless in great distress. Many of them are suffering far more than the missionaries. Some have been arrested and often faced death, even when not in jail. There are so many things here at home that claim our prayer life, but let us continue to share sympathy and intercession with the Christians in China. They are looking up to the mother church with a pleading voice. Prayer changes things, and prayer will bring relief to them.

(Continued on page 11)

MY NEIGHBOR AND I

By Earl Salzman

I. Introduction: The Laymen's Missionary Movement is sponsored by a group of laymen who claim that no one can be a follower of Christ and then side step his responsibility to either carry or send the gospel of Christ to all the world. For a group of laymen to be inspired by such a conviction every minister should be indeed grateful. When the plan of God for world redemption is considered, it is very evident that Christ's mission for the world can not be fulfilled except through His own followers. This lays an inescapable task on every Christian man.

II. "My Neighbor and I."

Who are our neighbors today? If to live close together physically means being neighbors, then we have many neighbors today. We live much closer today than our fathers did. Folks live in villages and cities the like of which they never dreamed. However, to live in an apartment often means just exactly that, to live apart. Old men die and babies are born within five hundred feet of us, and we don't even know it unless we read the birth and death columns very closely.

The old community. In the old days a birth was a community affair. When a baby was born, the neighbors came in; they had to be there or the event wouldn't come off right. If the death angel came, again the neighbors came in. They notified the friends, cooked the meals, dug the grave, sang at the service, carried the body out to its final resting place. The neighbors helped to carry that whole burden of bereavement. If it was harvest time, apple butter cooking, or butchering, again the neighbors all turned out to help, and what a wonderful blending of joy and laughter with all the sweat and toil. Aside from Amish communities this is all gone now.

Today's community. Today babies are born in a hospital, very scientifically and almost painlessly, while father walks up and down the corridor wondering how things are going. Today when death comes, the funeral director takes charge. He does his part so efficiently and there is nothing overlooked. Those who have had need of him remember him with gratitude. These things have their advantage, but isn't there something lacking? Being neighbors today means physical proximity, nothing more.

III. *Jesus' community.* When Jesus talked about neighbors, he was not thinking about this tame, insipid, lifeless something that passes today for the reality. He was thinking about that life-giving bond that holds people together in a life and death struggle. He knew the joy and blessing of having neighbors and being one, and the sorry plight one was in who had none. Jesus also lived at a time when certain folks did not neighbor with certain other folks. Jews and Samaritans, Romans and Greeks had no dealing with one another. These folks didn't neighbor with one another. It was because of this situation that Jesus told the story of the Good Samaritan" Luke 10:25-37. This story is a picture of true neighbo
liness. According to Jesus neighborliness means
response to human need regardless of race, or cree
or the cost.

IV. Today all the nations are our neighbors.
sixty hours one can be from the Los Angeles airpo
to the farthermost part of the earth. Today we c
feed a starving child in Greece, we can lift an Afric
native out of his ignorance, just as easy as the Go
Samaritan lifted the wounded traveler out of the du
to the saddle and carried him to a place of heali
and help. The world's need is just as near to us
that. If we neglect our duty at this point our co
duct will be just as heartless as the Priest and Lev
who passed by on the other side. When will
learn that the teachings of Jesus are not mer
idealistic but are the inescapable laws of life. It
indeed gratifying that many Christian laymen
beginning to see this.

V. Do we want to be neighbors? Does it ma
any difference if Japan has Christianity or not?
them alone we said. They have Shinto for th
religion and that binds them together for life a
death. Why bother them with Christianity.
yourself that question now. If they had Christ a
Christ truly had them, they would not now
slaughtering our boys in the islands of the Paci
If we as a nation had spent a fraction of the ene
and money to take them Christ and teach them
way of life as we are now spending in the war eff
this terrible thing wouldn't be happening that is
by day unfolding before our very eyes. Christ
His way of life is the only hope of the world.
must help make the world Christian or we will c
tinue to blow up our wealth with gun powder, s
our ships to the bottom of the ocean, rear our s
to be slain on successive battle fields, rear our dau
ters to be denied husbands, a home and a right
be loved. It is Christianity or nothing.

VI. Conclusion: Our value to the world will be
proportion as we are Christian neighbors. It i
our task to Americanize the world, much as we l
our own country. There are some things in Ame
that aren't worth sharing. Our task is to Christia
the world, and just as the Grace of our Lord J
Christ became our grateful experience we must sh
him with all men, women, and children everywh

ONE ISSUE A MONTH TO BE SMALLER

The next *Mennonite* will not be up to its regular
in number of pages. It may be necessary that ev
month we make one Mennonite smaller than
other three or four issues. However, the remai
issues will contain as many pages as hereto
This step is taken in compliance with governme
measures to control the paper supply. We repeat
week's statement that by using different type
hope to give our readers practically the same am
of reading matter as before.—rw.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

GOVERNMENT STATISTICS OF MENNONITE BODIES

Every ten years the Federal Government takes a census of religious bodies. The last such census was taken in 1936. Separate analysis can be secured for each denomination from the Superintendent of Documents, Washington, D. C. The consolidated report on Mennonites costs ten cents. In it are seven tables showing: 1. Summary of statistics for churches in urban and rural territory, 1936; 2. Comparative summary by decades from 1906 to 1936. 3. The number and membership of churches in urban and rural territory, membership by sex, and Sunday schools by states, 1936; 4. Number and membership of churches, 1906 to 1936; 5. Value of churches and parsonages and amount of church debt by states, 1936; 6. Church expenditures by states, 1936; 7. Number and membership of churches, value and debt on church edifices, expenditures, and Sunday schools by conferences, 1936. Here are a few interesting summary facts:

Denomination	*Mem.*	*Churches*	*No. Rural*	*% Rural*
Old Mennonite	46,301	342	289	82
General Conference	26,535	142	112	79
Old Order Amish	9,887	100	95	95
Mennonite Br. in Christ	7,841	112	68	61
Mennonite Brethren	7,595	55	46	84
Central Conference	3,434	26	20	77
Conservative Amish	2,538	20	19	95
Ch. of God in Christ Menn.	2,024	20	18	90
Old Order Mennonite	1,822	20	17	85
Defenseless Mennonite	1,432	12	11	92
Krimmer Menn-Breuder Gem.	1,285	12	10	83
Evang. Menn. Br. in Christ	1,184	10	6	60
Reformed Menn. Church	1,044	27	22	81
Hutterian Brethren, Menn.	501	6	6	100
Unaffiliated Mennonites	480	5	5	100
Mennonite Kleine Gemeinde	275	2	2	100
Stauffer Mennonites	161	2	2	100
	114,337	913	747	82

Growth by Churches and Members by Decades

	1906	*1916*	*1926*	*1936*
Total Number of Menn. Churches	604	835	826	913
Number of Members	54798	79363	87164	114339
Average Size of Church	90	94	106	125

"I Am In Heaven, Where Are You?"

Last July the good ship **Brazil** landed in New York harbor with its precious cargo of 470 missionaries and children. As soon as these passengers were in port one of the boys who had finished high school here in India and was sent home by his parents, sent to his parents here in India this telegram: "I am in heaven, where are you?" After the long and hazardous journey the young man thought he had landed in heaven. By now (November, 1942) he will perhaps have found out that he had not quite arrived in heaven. The parents were so taken up with that telegram that they circulated it among their friends and fellow missionaries. For quite a few of us it caused a little sober thinking. Were we in the opposite place from where that boy thought he was? After further reflection the greatest majority of us do not think so. India goes through a terrific struggle in this transition period; and many may be caught and ground up in the wheels of destiny. Yet to be in India in a time like this seems to be a special challenge and opportunity. The Christian church and all others need guidance.

HOME MISSIONS

A. J. Neuenschwander, Secretary

New Worker in Portland Mission

For the past three months Rev. and Mrs. Herman Wiebe, have been serving as leaders in the Alberta Mennonite Church. They live in the Workers' Home, 5215 N. E. 23rd Avenue, Portland. Rev. Wiebe comes from the Mennonite Brethren Church. He has been associated with General Conference work, having lived in the Dallas, Oregon, section for some time. He was born in Kansas and attended the Bible Institute as Los Angeles and also at Moody. While in Portland, he intends to attend college and get a degree in connection with his church work. According to the last report the attendance is increasing in worship services morning and evening and the other auxiliaries.

Renovation at Memorial Church, Altoona

During the summer months the church roof was repaired. Some painting was also done in the Sunday School rooms. It has been several years since any painting was done in the auditorium. After careful investigation it was found that to install a non-conducting fibre board ceiling would cost little more than painting; so it was decided to make the improvement which will need no painting.

The members and friends in the church responded nobly and donated and subscribed almost a hundred dollars toward this improvement. Rev. Delbert Welty who follows the Master in his labors being a carpenter as well as in preaching, is installing the new ceiling.

Rev. Arnold A. Fast, Toronto, Married

On Wednesday, December 22, the marriage of Rev. Arnold A. Fast and Miss Adeline Becker, was solemnized at the Evangelical Mennonite Brethren Church, Marion, South Dakota, just a few days before Miss Becker completed her course at Moody Bible Institute. After January 9, they will be at home at their new home, 15 Laws Street, Toronto, Ontario. Hearty congratulations!

At a meeting some time ago the Toronto Mennonite group gathered and elected a council to work with their minister. The congregation has not been formally organized as yet, but may be in the months to come. Regular worship, Sunday School and young people's services are held.—*A.J.N.*

DAILY DEVOTIONAL MESSAGES

By Rev. Howard Raid, Fortuna, Missouri

JANUARY 24—*"Why are ye so fearful? how is it that ye have no faith?"* Mark 4:40

The disciples were worrying about something they could not change regardless how much they worried. Jesus will not refuse to help us, even if we come to Him only in times of storm. But if we come to Him at all times, He will help us over the storms by giving us strength to overcome them. We need not worry about these things, for this only shows a lack of faith in the goodness of the Father to do so. He will take care of us if we give ourselves to Him completely.

JANUARY 25—*"But when he saw Jesus afar off, he ran and worshiped Him."* Mark 5:6

The mentally sick find in Jesus and His followers healing and health. Today the C.O.'s work in dealing with the mentally sick is a great step forward, for here he applies his belief in nonresistance and is finding that it works with "crazy men." In one hospital where the former attendants had control of the inmates only by beating them, the number of accidents dropped 40 per cent within three months time after the C.O.'s took charge. The mentally sick still recognize the healing touch of the Master's followers.

JANUARY 26—*" . . . and see him that was possessed with the devil . . . clothed and in his right mind: and they were afraid."* Mark 5:15

They were afraid but of what? of sanity. We are afraid because we do not understand or we lack faith. Were we afraid of sanity? Have we become so used to insane ways of living that when the sanity of the Christian way is shown us, we are afraid to follow? Christ could not help these people because they would not let Him. The only way to rid ourselves of fear is to let the Master help us.

JANUARY 27—*". . . Thou seest the multitude thronging Thee and Thou sayest, 'Who touched Me?' "* Mark 5:31

When we are sick do we rush to the Master, throng Him, seeking help? There is a great deal of difference between touching Jesus and thronging Him. The curious, adventuresome, the thrillseekers might throng Jesus seeking to see Him, to get something from Him. They were not afraid to ask for all that they could get. But the woman who came in humility and meekness to the Master was healed spiritually and physically.

JANUARY 28—*". . . Be not afraid, only believe."* Mark 5:36

As surely as a human being is born, so he must sometime die, that is the way of all life. A little child telling of death used the story of Enoch. She said that Enoch and God walked each day together and one day they walked farther than usual and they were very tired. So instead of turning back, God said to Enoch, "Come on to my house and rest there." So Enoch rested with God. When we walk daily with the Lord then death is only our resting with the Lord.

JANUARY 29—*". . . O Woman, great is thy faith: be it unto thee even as thou wilt."* Matt. 15:28

God is a very present help in time of trouble. Let us thank Him that we are not orphans but that we have a Father who cares. He cares even for the sparrow and not one falls to the ground without His care. As we take the first step to come to Him for help He is ever ready and willing to help us. Even in the turmoil and confusion of today, our faith may burn as brightly as this woman's and we can claim His everlasting promises.

JANUARY 30—*"My help cometh from the Lord which made heaven and earth."* Psalm 121:2

We get our help from the Lord who made all, the Ruler of all life and death. Yet even if our trouble is not large compared to the entire world, God will take time to help us in solving it. No trouble of ours is too large or too small or too personal for Him to help us with if we but ask Him. Why then, are Christians so often disturbed in mind and heart about so many things, why so much anxiety for the morrow, why this panic of fear as though the world were sinking into everlasting night? Simply, because we forget that "our help cometh from the Lord." "Speak to Him thou for He hears, and Spirit with Spirit can meet."

JANUARY 31—*"And Jesus when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things."* Mark 6:31

Jesus wanted to rest and talk to His disciples, for His disciples had many experiences that they wished to discuss with Him. But when Jesus saw the crowds of people He showed His own true greatness by forgetting about what He wanted to do, and He did what He saw ought to be done.

A QUESTION

God, who made the shining stars,
The circling planets, the fair green earth,
With friendly seasons,—jubilant spring,
Bountiful summer, winter that puts tired life to rest;
God who made morning songs and sweet night-croonings;
God of the forests and silver rivers,
Gardens and orchards green and golden,
God of harmony, God of beauty—
WHO MADE WAR?

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Mrs. Aron E. Jantzen Describes Elephant Ride

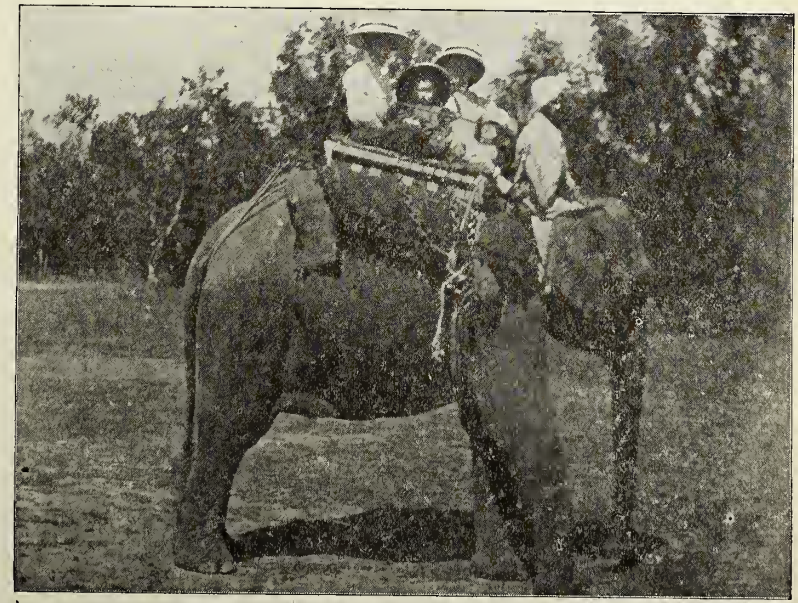
(Written especially for the youth section of THE MENNONITE)

Last August during the rainy season the call came from Champa that a nurse was needed to attend Miss Pauls following her operation. I was the only one who was free to go. So plans were made and Miss Pauls informed that we would come. But getting out of Korba during the rains is not such an easy matter, as we well know; so plans had to be made carefully. We knew that the road was impassable for the motor and buffalo carts. Even walking would be very difficult. So some means of transportation had to be found. Aron had the use of a horse, but that would not carry both of us. Arrangements were made to borrow a horse for me, but as the day for departure drew near it was discovered that the horse was off touring with officials and was not available. This left us perplexed indeed, for we had promised to go to Champa. We had to find some way to get there. After prayer Aron paid a visit to the palace and asked whether the Queen would loan us her elephant for the trip. She was very gracious and granted the request. We praise the Lord for this boon.

Last minute preparations were made. The elephant was due at 7 a. m., but did not appear until three hours later—a perfectly natural thing out here. An Indian bed was quickly strapped "upside-down," on the elephant's back on top of a padding of quilts. Ropes were strung around the four legs of the upturned bed to make a railing, thus protecting the rider from falling off. When all was ready, Lakshmi Prasad (the elephant) knelt for me to mount. Someone grabbed the fellow's tail and held it for me to step on while Aron assisted me in climbing "on board." Then Lakshmi slowly arose to his feet. I had to hold on tightly to keep from tumbling off as he rose to a standing position. A few hasty good-byes were called, and we were off.

It was a beautiful day, and Lakshmi was feeling in good spirits. We were soon out of the village of Korba and headed south. We made good time and raced along at the speed of three miles per hour. Everything was green and fresh from the rains. So it was a delight to watch the landscape from my elevated perch. The sun was warm, but I had an umbrella for shade. It had been two months since we had last been to Champa, so we welcomed the opportunity to get out to civilization once again. Since we are so cut off during the rains, this first trip out is always a thrill. The road is not passable for motor traffic until late fall, so we must use some other form of transportation to get out after the rains. The previous year we went out much later, so were able to use a cart for resting when tired of walking.

The Mahwat and I chatted together of many things as we ambled along. Feeling this a golden opportunity to speak to my driver of the Lord Jesus Christ, I turned the conversation to things spiritual. For an hour he sat quietly listening to the gospel story. He occasionally grunted and replied to a question put to see if he were following the points of the message. It turned out that he was a Moslem, but really did not



Mrs. Aron E. Jantzen writes that this picture is an excellent illustration of how she traveled to Champa. She says further, "Of course I was the only passenger as Aron went by horse, but the general setup was the same. I believe it was this same elephant who took me to Champa, for he has been here in the service of our local queen for about twenty years, according to the story told me by the Mahawat (driver)." The picture above was taken many years ago and shows Mrs. Suckau and children on Lakshmi Prasad, the elephant. However, our missionaries do not usually travel by elephant. (Editor's note: We hope other missionaries will write articles similar to the one by Mrs. Jantzen for use in the Youth Section.)

seem to know too much about his religion. I tried to present a message which might be a means of opening his heart to Christ, but do not know what impression was made. As I brought my message to a close, the coolie carrying our lunch and water jugs caught up with us. With his support some Indian songs were sung in the local Chhattisgarhi dialect. The Mahawat seemed to enjoy these messages in song which were written by an Indian (blind) evangelist.

When a swollen stream was reached, Lakshmi carefully probed its depths before proceeding. He was very cautious until he was sure of his footing. He gave us a bit of excitement at times as he took us under some low hanging trees. His purpose was to tear off some nice juicy limbs to munch as he jogged along. He quenched his thirst so generously at streams that the water splashed back on us. It was indeed interesting to watch his antics.

After a while a horse was sighted in the distance, and we knew that Aron was catching up with us at last. He had stayed behind to close the bungalow and finish last minute business, knowing that he could travel much faster than we. Barpali, the half-way village, was soon reached and a halt made. The animals were watered and fed, while we ate a picnic lunch and rested. It felt good to walk about after the confinement of the morning. We had planned to make only a brief stop, but our servants were otherwise minded, so we did not get off again until 4 p. m. In the meantime a nice shower had passed just up the road. By the extra wait we escaped a drenching. This was God's plan for us.

The last twelve miles we made less speed as Lakshmi was tired after his long trip in spite of the rest and food. The horse was still fresh but was kept in check so we might ride together. Aron and I chatted as we rode along. As evening came on, it was evident that we could not reach Champa before dark. It was decided that Aron go on ahead and ask for a car in which to meet me somewhere out on the Champa-Korba road. (The road was just passable near Champa.) Praying each for the other's protection, we parted.

Clouds which had been gathering in the darkening sky now became more threatening. Lightning flashed about among the clouds. Darkness fell. A few stars blinked coyly behind "scarfs of cloud." God was near and we were not afraid. How very sorry I felt for Lakshmi as we plodded along. He was so tired, he walked slower and slower. I did not like to have the driver beat him.

We had now covered twenty miles since morning, and we knew that we were not far from our destination. This made it easier to bear the cramps which constantly brought pain to my weary legs. Try as I would to relieve the cramps by shifting my position, the pain would not leave. Suddenly off in distance we saw a light. It was different from the dim lights of nearby villages. We studied it. Yes, it must be the car coming for me. Excitement had to be suppressed lest it be some other vehicle moving in the dark.

I counted the furlong posts which seemed farther and farther apart. The light drew closer. There was no mistake now—it was a motor! A joyful shout went up as the car stopped and its occupants tumbled out. I was soon off my tired beast and into the car. It seemed no time at all until we were at the home of the Rev. and Mrs. Orlando Waltner, where a hot supper awaited us.

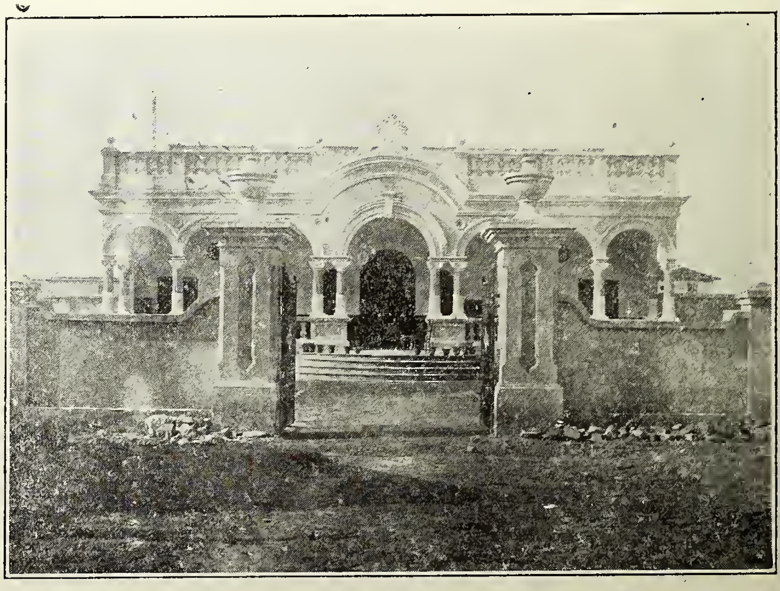
As we stepped onto the porch the clouds broke, letting down torrents of rain. The Lord had stayed the storm until we were safely under cover. Our hearts were full of gratitude to God for His wonderful protection and care. *"Bless the Lord oh my soul and all that is within me bless His Holy Name."*

More "Christlike" Ideas

Young people are frequently challenged to acquire "new" ideas. Should not the outstanding Christian challenge be that they acquire "Christlike" ideas?

If one means by new ideas growth in the knowledge and grace of our Lord and Saviour, good and well, but that should be made clear. We cannot have too many of the new ideas that mean growth in Christian perfection. Alas, too many Christians hover near the flunking line in their spiritual studies. We need to have newness in spiritual life in the sense that a brown kernel of wheat stands up in a new cloak of green and then changes to a new coat of yellow with a new head of nourishing kernels.

On the other hand God would not have us acquire the newest ideas for making a bomb, exploiting our fellowmen, or living in riotousness. Sin is old, very old, but there are many new ideas for sinning which we



The Queen's palace at Korba to which Aron Jantzen went to borrow the Queen's elephant. The Queen is a widow.

do well to avoid. Not all that glitters is gold; neither is all that is new Christ-like.

But neither is all that is old, Christlike. Sin has been in the world a long time; so there is much that is old and sinful. Furthermore, much old sin has become so familiar that Christians are careless about it and even indulge in it without thinking much about it. Thus it happened that many Christians once upheld slavery. No, the old is not always safe, far from it. We need to prove all things to see whether or not they are sinful regardless of how old they are. Too many things are old and rotten, rather than old and sound at heart.

However, we ought to revere and accept the old when it is from God. God is old, but He is by no means behind the times; He is at the beginning and end of it. Christ our Saviour lived on this earth nearly two thousand years ago, and He was with the Father before the world was. But whoever deems Him too old-fashioned to follow is very, very much mistaken. More Mennonites need old ideas about non-resistance, the simple life, the value of one's word, and the authority of the scriptures. Many who have accepted something new should never have given up the old.

The simple point is that not everything that is new is good and that not everything that is old is good. But in absolutely every instance can we be assured that that which is Christlike is good for us. The terms old and new can be misleading for they can denote either good or bad. That which is Biblically Christlike is always good. People ought to acquire more and more Christlike ideas.—rw.

Greetings To the Conference

(Continued from page 5)

We have repeatedly done relief work in times of drought, but how much more did one good soaking rain! The fields quickly brough forth a rich crop, that no relief, be it ever so liberal, could match. Therefore let us pray for them!

Yours in Christ,
H. J. and Maria Brown

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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SENIOR DEPARTMENT

No. 2 OF SERIES ON YOUTH PROBLEMS
GROWING INTO LIFE, Luke 2:52

Youth is pre-eminently the time of learning. It is the golden age for forming habits and for growing into life. It offers so many opportunities for making life rich, fine, and noble.

First of all there is the opportunity to learn to obey. God's Word promises a special blessing for those who obey their parents. Parents' love will offer the best it has gained through years of experience to the children and try patiently to teach them this and urge them to accept their guidance. Seldom will children have reason to regret obeying their parents, and respecting and doing what their parents ask of them.—It is also valuable training, for it is true that no one is fit to guide, or to command, who has not learned to obey.

Another privilege is learning to work. No life is rich and satisfying which does not know the joy of hard work. Physical work which finds you genuinely tired at the end of the day as well as mental work in which you tax your powers of concentration and perseverance bring rewards in later life. Let no one forget that we do not learn to work in a day, but that we develop that art by painstaking efforts through many days. Remember how much Jesus was able to do in a day and how much he accomplished in a few short years. He knew how to work.

Self-control, too, is something that is especially fine in a young man and a young woman. It is the means of making your powers and abilities count. A train that does not jump the track but stays right on it makes good use of its power. It is one of the most admirable qualities of a Christian and well worth striving for. It adds beauty and strength to your character and enhances your influence over others. Think of Paul, and how often he had need of it.

Then, too, youth needs to learn to love. This is the time to build friendships, beautiful, enriching, ennobling. Some one has said: "When you have a large number of friends to live for, it will challenge you to higher ideals." Learn to appreciate older people and to see that which is fine in them, but, also, enjoy the sense of comradeship with those of your own age and draw out the best that is in them. And in the early years of your teens put the emphasis on being friends rather than on trying to single some one out whom you expect to be your life companion later. Enrich your life by associating with varying types of fine young people. "You must learn to know people before you are ready to make an intelligent choice of a life companion," says John R. Mumaw in the booklet **Growing Into Life And Love.**

Further learn to be interested in others, and you will find that there is always some one who needs a bit of help, a word of cheer, a genuine handshake of appreciation. This interest in others will act like a boomerang, and you will be surprised how it frees you from self-consciousness and adds zest to your living and keen enjoyment of each new day.

And lastly and above all, learn to trust in God. That will give poise and meaning to your life. "Nothing in my hand I bring, Simply to Thy cross I cling"—expecting Him to give whatever is needed, knowing that He will not fail you—what more do you want with life's journey before you!

Topics for Short talks:

1. Learn to obey. Luke 2:51
2. Learn to work. Matt. 20:1-7.
3. Learn self-control. I Cor. 9:24-27, James 1:26.
4. Learn to love, I John 5:2.
5. Learn to trust in God, Matt. 6:5-15.

For Discussion:

1. What does it mean to grow into life?
2. What do we have a right to expect from a friend?

INTERMEDIATE DEPARTMENT

Theme: **LOVING OUR NEGRO NEIGHBOR**
Scripture Reading: Mark 12:28-34
Song: "In Christ There Is No East or West"
Call to Worship: (Leader)

"Lift up our hearts, O King of kings!
To brighter hopes and kindlier things.
To visions of a larger good,
And holier dreams of brotherhood."
John H. B. Masterman

Remarks: The scripture we have just read tells us that Jesus considered love for God the first and greatest commandment, and then followed it with love for one's neighbor. Love for God and love for man are the all-embodying commandments. If we love with all our hearts, it is likely that we will follow the will of God and that we will be kind to our fellow men—our neighbors. This evening we are going to consider one specific neighbor, the Negro. How would you like to sing a few Negro spirituals?

Songs: Select familiar ones like, "Lord, I Want to be a Christian" or "Steal Away to Jesus." If "Go Down Moses" is sung read Exodus 3:1-7, 10, explaining that the Negroes have this story in mind as they sing the song.

Remarks: This concern for the Negro is not a new one for Mennonites. C. Henry Smith in his book, "Story of the Mennonites" tells us that in 1662 a Dutch Mennonite colony on the Delaware established the first American settlement to forbid the employment of Negro slaves. Since that time little progress has been made. In America today there are 13,000,000 Negroes. Most of them are denied equal opportunities with white people because their skin is of another color. In the South they must sit in certain seats in railroad trains and if those seats are taken they must stand, even if there are empty seats nearby. They must send their children to different and poorer schools. In the North they are not treated so badly. But even here, they must live in certain sections of town because real estate owners will not sell or rent them property in other sections; they can seldom get the kind of jobs they are trained for because many employers will not hire them.

Discussion: Does discrimination against the Negro exist in your community? How does Christ's second commandment to love thy neighbor as thyself apply to the Negro? Can a real Christian bear prejudice in his heart against people of a different color? Will there be race distinctions in heaven? If you were a missionary in Africa how would you explain the attitude toward Negroes in America? Who have been some great Negro leaders in America.

Sentence Prayers: By members of the group.

Closing Prayer: (Leader) Our dear heavenly Father, Thou who has taught us to love one another, Thou who lookest on the heart of man and not upon his color, race, or location, draw us nearer to each other in our love for Thee and for our neighbors. Bind us together as brothers with thy love. Amen.

—Barbara C. Smucker, Wadsworth, Ohio

JUNIOR DEPARTMENT

LOVING OTHERS

John 13:35

The Source of Love—I John 3:16 "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." Before we can exercise love to others, we must have true love in our hearts. Since God is love, and since He has shown us His love on Calvary, we can have true love if we have Him Who is love as our personal Saviour.

The Proof of our Love—First to our parents: "Children, obey your parents in all things: for this is well pleasing unto the Lord" (Col. 3:20). Merely saying that we love our parents won't have much significance unless we show them that that is true by our deeds. Being obedient to them will be the proof of the truth of our words. It is easy to be obedient to those whom we love. Truly, if we love the Lord, we want to follow His commandments.

Next, we can prove our love to our friends and classmates. In John 15 verse 12 we read, "This is my commandment, that ye love one another, as I have loved you." To those we love—our friends and classmates—we are not unkind, selfish, or ill-tempered. No, if we have Christ's love in our hearts we will even love those who do not love us.

The Results of Love—"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in Him." I John 4:16. When our friends have seen our love for them by our deeds, their love and respect for us will be stronger. Not only will that be true but also our circle of friends will grow. Above all, what greater result could we wish for than the wonderful assurance of this verse that "He that dwelleth in the love (of Christ) dwelleth in God, and God in him?"

Some suggestions for songs are: "Love Divine," "More Love to Thee," "Angry Words! O Let them Never."

In Christian love,
—**Mrs. Alvin Fast, Madrid, Nebraska**

C. P. S. CAMP NEWS

Appointments of C.P.S. Personnel

Albert Gaeddert, General Director of Camps
Phil Frey, Regional Director for camps east of Ohio
Robert Kreider, Assistant Director of Hospital Units
Marie Groening, Dietitian at Belton, Montana
Mary Duerksen, Nurse-Matron at Ft. Collins, Colorado
David Suderman, Director at Colorado Springs, Colo.
Mrs. David Suderman, Nurse-Matron at Colorado Springs
Dorsa Mishler, Unit Leader at Beltsville Agr's Station

Methodists to Administer Two Camps

The Commission on World Peace of the Methodist Church has been authorized to administer two units for their own C.P.S. men. One of these units will be at the State Hospital at Cherokee, Iowa, and the other an Agriculture College Unit in Tennessee. This is the beginning of a policy to have churches other than the peace groups administer units for their own men.

New Medical and Dental Policy Set up for C.P.S. Men

The extension of the C.P.S. program well into the third year for a number of men in the camps has necessitated a change in the policy of M.C.C. relative to medical and dental needs of the campers. Beginning with the second year of a camper's stay in C.P.S. the M.C.C. will provide all necessary medical and surgical care including necessary hospitalization; a semi-annual dental examination; payment of all necessary dental care costs, but not exceeding $20 annually as the M.C.C. portion.

Quarantine on California Camp

C.P.S. Camp No. 35, North Fork, California, has been under quarantine for the past several weeks due to a few cases of scarlet fever in the camp. About half a dozen men are sick and all the cases are light. The camps have not been immune from the nation-wide influenza epidemic. Colorado Springs reports that as high as twenty men at one time were confined to their beds.

Mental Hygene Official Reports on C.O.'s in Hospitals

Dr. George S. Stevenson, Executive Secretary for the National Committee for Mental Hygene, declared, according to an article in January 4, **New York Times**, that "C.O.'s are among the most reliable workers ever employed in mental institutions. They have a definite, sympathetic feeling for people under their care."

Released January 5, 1944
Compiled by Irvin B. Horst

CORRESPONDENCE

FIRST MENNONITE CHURCH

Hillsboro, Kansas

In this correspondence we would like to share briefly with our readers a few facts rather than opinions gleaned from a survey over the year's work.

In the Sunday School department we have changed almost entirely to material from Mennonite publications. In our estimation the new *Junior Quarterly* ranks high in being practical and true to Mennonite teaching. Realizing the lack of Bible knowledge on the part of our young people, the Christian Education Committee introduced a number of classes to meet this need. Instead of the Sunday School lesson on Sunday morning the seventh and eighth grade boys and girls study Old and New Testament stories in chronological order. On Wednesday nights there are two Bible classes for children, and beginning this year, our pastor, Rev. Unruh, will open a class for the high school age group. The Junior C.E. has been reinstated after several years of absence.

The committee in charge is hoping to make further advances in religious instruction by promoting those just above grade school age to a class in charge of our pastor where subject material such as church history, Mennonite doctrine and heritage, church loyalty, and Catechism will be taught. Such a course will terminate with baptism. The details for this step remain to be worked out.

We are realizing, at a late hour perhaps, that our church has suffered a great loss because of inadequate and inefficient religious instruction. At the same time we are mindful of the great importance of the home in providing its share in such instruction. Our problem of finding the necessary workers in the church is an acute one. No doubt, other churches are struggling with the same difficulty. How is the future church to carry on, if there is no material from which it can draw?

In surveying the financial side of our church activity, not including the generous contributions from the four sewing circles, some figures might be of interest to our readers. Foreign mission offerings totaled $487; Home Missions, $209; C.P.S., $1,287; and membership dues and church gifts, $2,819.77.

As a congregation we have witnessed sad as well as joyful occasions. A few days before Christmas a young mother of forty-six was laid to rest leaving a very empty place in the home on Christmas Day. In many homes on this day one, two, three; or as many as five chairs were empty around the family table. Already we have thirty-five men in the service of the government with a number of others expecting the call. We do need to bear one another's burdens, for there are those who are bearing such heavy loads. Let's take courage in thinking often of this verse in the new year, "All things work together for good to them that love God."

—Corr.

BETHANY MENNONITE CHURCH

Quakertown, Pa.

The churches of the West Swamp Charge had a Thanksgiving service at 8 a.m. We had a goodly number out. Our mission society had its "mite box" service in connection with one of our regular evening worship services. The service included reading of "giving" passages by Rev. Neuenschwander, litany no. 89 in the *Hymnary*, the reading, "My Mite Box," the presentation of the mite boxes, the prayer of thanks by Dr. Harvey Bauman, and a choir anthem. The pastor then gave a sermon the "The Years of Silence." On December 4, we enjoyed having as our guest speaker, Jacob E. Entz from Kansas, who is studying in New York City. Our minister was attending a rural life convention in Indiana at that time. For our Christmas program we used the program outlined by Walter H. Hohmann and as given in the November 16 issue of *The Mennonite*. We used the hymns suggested. Comments of appreciation were made about the program. Charles W. Martin and Florence E. Babel were married on January 1. On January 2 this newly married couple celebrated the Lord's Supper with us, a wonderful way to start out this new life together. Our pastor used as his text, "What Is Your Life?" It was based on James 4:14. A few thoughts from it are: "There are those who strike out for self-satisfaction and find so many dead ends. Then there are the stoics who steel themselves to life. Singlehanded they cut a path through the thickets of life. Then there is a third group who look to God, who enjoy following Him. Some, however, follow afar off. But for others, like for Paul, there is no wavering." Since so many of our young men are gone, those of us who are left must work so much the harder in the Lord's vineyard. We would like to have more folks enjoy our mid-week Bible study and prayer meeting. We have been encouraged by the faithful workers in our church and especially by our faithful spiritual guide, Rev. Neuenschwander. I leave with you Ephesians 4:7.

—Mrs. Ed. K. Stoneback, Corr.

FIRST MENNONITE CHURCH OF CHRISTIAN

Moundridge, Kansas

On November 15 it was forty years since Rev. P. P. Wedel was ordained into the ministry.

Because of the illness of our pastor, several of the teachers and ministerial students of Bethel College brought us some of the messages on Sunday mornings in October and November and on Thanksgiving Day.

In the evening of December 19 Missionary John Sudermans gave us a better understanding of the mission work in Arizona.

Sunday morning after Christmas we observed Holy Communion. The Alexanderwhol Men's Chorus rendered an inspiring musical program in the evening.

Quilting is again part of the work the Sister Society is doing this year. The sisters are planning to do more relief sewing.

Missionary H. J. Browns were with us the first week in January. Missionary Brown brought the Sunday morning message. Mrs. Brown talked to the Sister Society on Thursday.

—*Corr.*

BETHEL MENNONITE CHURCH

Langdon, North Dakota

"O magnify the Lord with me, and let us exalt His name together."

May this be our prayer, our aim as we enter this new year.

Great has been His faithfulness to us this past year and we praise Him for it.

On December twenty-three a splendid Christmas program was rendered here at the church. The following Sunday evening our pastor, Rev. Paul Dahlenburg, and a group of the young people gave a Christmas program at the Grey Community Church. (Rev. Dahlenburg ministers to those people on Sunday afternoons.)

We have been enjoying warm weather the past few weeks and have little snow. The men are busy building a barn for the church. One end is to be a garage for the parsonage.

A watchnight service was held at the church on New Year's eve. Those who attended were richly blessed. The service began at nine-thirty with a program given by the young people. Following that lunch was served. Rev. Waldo Flickinger from the Alsen Mennonite church spoke to us the closing hour and led in a consecration service. The Lord blessed and souls were consecrated to Him.

Pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

—*Correspondent*

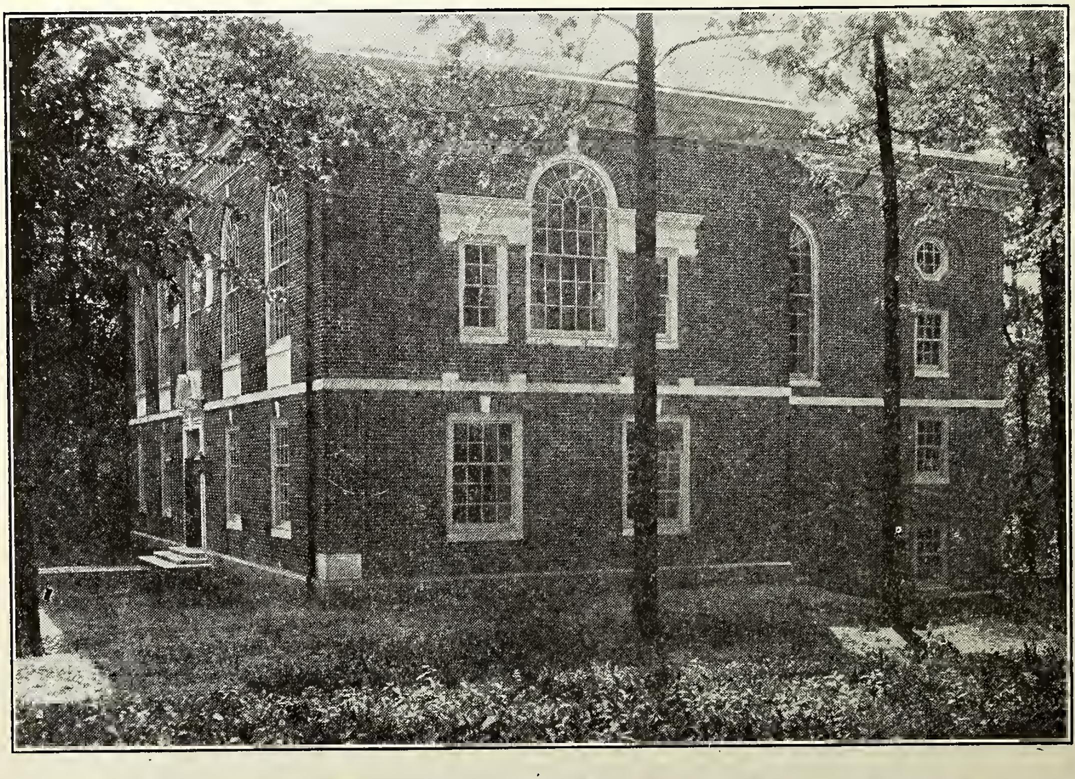
HEREFORD MENNONITE CHURCH

Bally, Pa.

On Advent Sunday, our pastor conducted a prayer service for the boys from our church who are in the services of our country. He prepared these prayers and they were read by seven young ladies and twelve young men from our congregation. Dr. Elmer E. S. Johnson, our minister, prepared thirty-eight sentence prayers and it was a very inspirational service. One mother expressed that the effect of these prayers must have been felt by the boys themselves even though they were in the fartherest corners of the earth. A beautiful bouquet of dark red carnations was placed in the church by one of the Sunday School classes, and a flower was presented to each mother or wife having someone in the service. Three of these boys have been discharged due to age or ill health. An appropriate prayer was also read in their behalf.

At this service an honor roll was also hung on the walls of our Sunday School Room listing those in the service.

Our church members again spread cheer to the guests at The Old Folks Home in Frederick on December 28. Here, too, we found ever so many confined to their rooms with colds and grippe.



This is the Musselman Library at Bluffton College. The library was named after C. H. Musselman of Biglerville, Pa., who died January 6. See correspondence.

FAIRFIELD MENNONITE CHURCH

On January 6, Mr. C. H. Musselman of Biglerville, Pa., passed from this life. Mr. Musselman was a member of the Fairfield Mennonite Church. He is survived by his wife, two children, Mrs. Lovella Musselman, Arnold and Lester Musselman; four sisters, Mrs. B. E. Benner, Fairfield, Pa., Mrs. Harry Stover, Orrtanna, Pa., Mrs. Frank Baer, Salunga, Pa., and Mrs. William Tomlinson, Harrisburg, Pa., and two grandchildren.

He manifested his interest in education by making substantial gifts to colleges of the Mennonite church of which the most outstanding is the Musselman Library at Bluffton College. Pres. L. L. Ramseyer of Bluffton College attended the funeral service of Mr. Musselman and on the following day preached for the Fairfield Mennonite congregation at its regular church services after which he returned to Bluffton.

—*Corr.*

IN MEMORIAM

MRS. MARYANN MOHR, Quakertown, Pa., a daughter of Levi S. and Caroline Weinberger Moyer, was born May, 1855, and died January 2, 1944. As a girl she was baptized and received into the Springfield Mennonite Church. In 1915 she transferred her membership to the Bethany Mennonite Church. She married Henry K. Mohr and lived with him for more than fifty years. Surviving children are: Mrs. Carrie Moyer and Mrs. Helen Shaw, Quakertown; Mrs. Lottie Longacre, Spinnerstown; William H., Bethlehem; and Raymond, El Paso, Texas.

ORLEY SCHROEDER was born in McPherson County, Kansas, November 29, 1906, and died December 18, 1943. **TOBE IRVEN SCHROEDER** was born January 2, 1930, and died December 19, 1943. **ROLENA MAY SCHROEDER** was born November 30, 1931, and died December 19, 1943. **SUSIE JANE SCHROEDER** was born June 25, 1935, and died December 18, 1943. **JOHN DALE SCHROEDER** was born April 7, 1939, and died December 19, 1943. **GENEVA MARIE SCHROEDER** was born January 11, 1943, and died December 18, 1943. Orley, the father of this family, was married to Dena Boehs in 1929. After living at Ulysses, Kansas, they moved to a farm near Ringwood, Oklahoma, in 1937. "Saturday night, December 18 . . . a gasoline stove tank exploded throwing gas and fire over the whole room and its occupants. The father and two childern, Susie Jane and the baby, Geneva Marie, perished in the flames. Tobe Irven, Rolena May, and John Dale, whom the mother somehow managed to get out of the fire, died later at the General Hospital in Enid . . . Only the grief stricken mother, who is also in the hospital severely burned, is left alive of the family."

JOHN HIRSTEIN, son of Abraham and Barbara Wittmer Hirstein, was born near Summerfield, Illinois, on March 25, 1858. In 1872 he was baptized and received into the membership of the First Mennonite Church, Summerfield. For many years he served as a deacon of the church and as a teacher in the Sunday School. In 1883 he married Katherine Baer who preceded him in death in 1940. He took a great interest in agriculture. Children who survive are: Mrs. Gus W. Ruth and Samuel of Summerfield and Edward T. of Golconda.

More Churches Take Up 100 Per Cent Plan

More churches have adopted the 100 Per Cent Subscription Plan to our church papers. They are: Bruderthal Mennonite Church, Hillsboro, Kansas; First Garden Mennonite Church, Halstead, Kansas; Hebron Mennonite Church, Buhler, Kansas; Johannesthal Mennonite Church, Hillsboro, Kansas; Salem Mennonite Church, Freeman, South Dakota; Bethesda Mennonite Church, Henderson, Nebraska; and Mennonite Church, Madrid, Nebraska. All the families of the Mennonite group at Wisner, Nebraska, also get one of our church papers. (Whether this is on the basis of the 100 Per Cent Plan or not the editor can't tell at this time.) Thus by this time over two dozen churches have adopted this plan.

The purpose of the plan is to put a Christian paper of our own denomination into every home of the church. The plan also enables the subscribers to get it at a considerably lower rate. Write to the Mennonite Publication Office, Newton, Kansas, for information about the plan.

« « JOTTINGS » »

—**Bulletin, Burrton Mennonite Church, Burrton, Kansas:** "The church adopted a resolution at the annual business meeting to charge each member a $5.00 membership fee per year. This, however, will not do away with the current expense collections. Let us work hard to reach the goal of $1,500.00.

—**Rudolph Wiens**, son of Rev. and Mrs. P. J. Wiens, is to take part in relief activities in India under the International Y.M.C.A. Brother Wiens is well fitted for this work for he grew up in India where his parents served our conference as missionaries. During the last several years he has been engaged in Y.M.C.A. work in the mid-west and on the Pacific Coast. Previous to that he served as high school superintendent. His last service in this capacity was at Lehigh, Kansas. Here a farewell meeting was recently held in his honor. Brother Wiens may leave sometime in February. His wife and two children will remain living in Newton.

—**"Only A Boy"** was the junior sermon topic of Brother Henry Franzen, pastor of the Buhler (Kansas) Mennonite Church on January 9.

—**Junior Sunday School teachers and Superintendents:** How do you like the illustrations in the new **Mennonite Junior Quarterly?** Write to the editor of this paper and state whether the illustrations are clear and helpful or not.

—**Married:** Floyd L. Fiedler and Lucille E. Ruth. The couple is at home on a farm near Freeburg, Illinois.

—**According to a Gallup Poll** residents of small towns and rural communities read the Bible more than urban residents.

—**Notice: Ferd Neufeld, Route 1, Burrton, Kansas,** is the new treasurer of the Board of Trustees of the Western District Conference. All moneys for this treasury should be sent to him.

—**Two broken jars in a shipment of 55,900 pounds of canned goods.** This amount of canned goods—or one carload—was sent from Newton, Kansas, to North Fork, California, for distribution to other western C.P.S. camps. When it got there only two jars were found broken. Rev. Gerhard Friesen supervised the packing and shipment of the goods.

—**The Alexanderwohl Mennonite Church** had a prayer service on the afternoon of January 9. The service was held because the congregation faces the necessity of electing an Elder, Brother P. H. Unruh having been the former one. Brother P. A. Penner, who brought the message for the occasion, based his words on the third chapter of II Peter.

—The Menno Mennonite Church, Lind Washington, divides its mission offering thus: five-eighths to foreign missions, two-eighths to home missions, and one-eighth to the Pacific District Conference.

—General Conference Membership increased 67 percent from 1926 to 1942 according to **Information Service.** Membership in 1926 was 21,582 and in 1941-42 was 36,032. The Conservative Amish Mennonite Church had the largest increase in percent, namely 294.9 percent.

—Between 1926 and 1941-42 the total church membership reported in the Continental United States increased 25.5 per cent, the number of religious bodies reporting increased 20.7 per cent, and the estimated population increased 14.3 per cent. Numerous small religious bodies made spectacular gains, but more than one-third of the small bodies reported decreases. The main growth in church membership is accounted for by 50 bodies having over 50,000 members. The 43 Protestant bodies having over 50,000 members gained at the rate of 23.8 percent, almost exactly the same as the Roman Catholic gain in the same period—23.3 percent.—**Information Service**

—Mennonite Church, Madrid, Neb.: This little church gave $386.00 at its harvest mission festival this fall. Brother Alvin Fast, pastor, writes, "From January 23 through the 30th we expect to have a series of special services with the Rev. P. H. Richert of Newton as our guest speaker. We are expecting great blessings from God."

—Dr. J. D. Unruh, President of Freeman Junior College, has resigned to enter other teaching duties; so reports the **Bundesbote.**

—The Second Mennonite Church, Beatrice, Nebraska: The Junior, Intermediate, and Senior C.E. societies meet from 2 to 3 o'clock on Sunday afternoons to accommodate those families who find it difficult to come for evening meetings. This arrangement is for the winter months.

—Bluffton College: Professor G. A. Lehman, baritone from Rochester Divinity School recently gave a song recital. Professor Lehman was formerly head of the Department of Music at Bluffton College. Recently, A. C. Ramseyer, member of the Board of Trustees, gave $8,000 for the remodelling of College Hall. Dr. M. C. Lehman is scheduled to speak on Mennonite relief problems on January 26. Dean Bender of Goshen College and Paul Harris are scheduled for speeches at later dates.

—Bethel College: Missionary H. J. Brown told the Student Volunteers on January 11 of God's guidance in his life. The group is again giving programs in various churches.

—First Mennonite Church, Bluffton, Ohio: Lloyd L. Ramseyer, President of Bluffton College, has been elected chairman of the congregation. Dr. C. H. Smith, Rev. F. Pannabecker, and Dr. I. W. Bauman compose the peace committee, which is to carry on a program of peace education and to look after the church's relationship to C.P.S.

—Rev. Walter Gering, who is conducting special services for the First Mennonite Church, Berne, is conducting a study in the book of Amos in the morning Bible study periods.

—The M.C.C. has doubled its relief budget for the coming year. The Clothing Depot Report showed an increase for the current year of more than eleven tons of relief clothing. A new activity of the committee is the training of relief workers. For the time being Congress has blocked relief work in foreign countries by C.P.S. men. However, the way may still open.

—Approximately one-tenth of the Church of the Brethren (Dunkards) young men have gone into Civilian Public Service as an alternative to the use of armed force in the settling of disputes.

—One rural pastor writes: (Brother Raid of Fortuna wrote this sometime ago, and the editor unfortunately misplaced the letter.) We have the chickens in the new house. (Brother Raid, who formerly taught industria arts, and members of his congregation built a new her house out of used and new lumber this fall.) They really seem to like it. It is warm and light. We got forty-three eggs; that is the most. Am planning on getting some good dairy calves; a number of the men have o are getting some more as they are planning on putting in a cooperative milk plant in town. It would certainl help this country a lot." (Brother Raid follows th Apostle Paul in not being ashamed of using his hands Furthermore, he lives close to his people by sharin their manner of life. We hope to run a good article from him sometime.—Editor)

—Rev. I. J. Dick of Mountain Lake writes, "We had farm sale in November but still live on the farm an are nearly as busy as ever. There is plenty of work i the church. (Brother Dick is one of those strong, consecrated men who has carried on with both farm an church work.)

—The Menno Mennonite Church, Lind, Washington wit a membership of 131 gave a total of $23,638.56 this pa year. Contribution per member averaged $172.03.

—Dr. Ed. G. Kaufman after returning from a meetin of Mennonite college presidents at Cincinnati, Ohi brought the morning message for the Eden Mennoni Church, Moundridge, on January 16. This church, th fourth largest in the conference, is Brother Kaufman home church.

WHILE THEY LAST

We still have some Christmas greeting cards in $1.00 box assortments, which will be excellent for use next Christmas. While they last, we offer them to our customers at

2 boxes for $1.00 postpaid

Please specify whether cards are wanted with or without Scripture texts.

MENNONTE BOOK CONCERN
Berne, Indiana

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After January 1, 1944 the following prices will be in effect on The Mennonite: **NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LIX NORTH NEWTON, KANSAS, JANUARY 25, 1944 NUMBER 4

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

M.C.C. Financial Report

Annual Financial Report of Relief Operations of the Mennonite Central Committee December 1, 1942 to November 30, 1943

Receipts

Balances, December 1, 1943		
Cash	$46,655.35	
Clothing on hand	31,913.08	
Total Balances Dec. 1, 1942		$ 78,568.43
Donations to War Sufferer's Relief:		
U. S. Donations	116,146.60	
Canadian Relief Organizations	30,529.15	
Total Donations to W. S. R.		146,675.75
Donations to Paraguay Relief		7,314.09
Other Receipts		329.24
Total Relief Operating Fund for 1943		232,887.51
Clothing contributions during fiscal year		82,805.54
		$315,693.05

Disbursements

Relief Expenditures:		
England	$ 30,262.03	
France	671.27	
India	16,540.13	
China	4,822.59	
Palestine	7,354.28	
Africa (North)	219.45	
Paraguay	19,244.83	
Puerto Rico	7,473.28	
Save the Children Federation (Switzerland)	600.00	
Relief Training and Research Units	6,566.04	
Literature for Prisoners of War	758.90	
Miscellaneous	5,128.24	
Total Relief Disbursements		$ 99,641.04
Operating Expenses		6,779.03
Clothing Distributed:		
English Relief	$ 23,556.74	
African Relief	8,286.28	
Paraguay Relief	2,966.45	
Puerto Rico Relief	58.00	
Total Clothing Distributed		34,867.47
Total Disbursements for 1943		$141,287.54

Balances November 30, 1943

Cash	$ 94,554.36	
Clothing on hand	79,851.15	
Total Balances		174,405.51
		$315,693.05

Annual Financial Report of C.P.S. Operations of the Mennonite Central Committee, December 1, 1942 to November 30, 1943

Receipts

Balance on hand, December 1, 1942		$19,501.28
Donations by Constituent Groups	$664,629.87	
Other C.P.S. Donations	51,567.25	
Total Donations for C.P.S.		716,197.12
Other Receipts		20,009.24
		$755,707.64

Disbursements

Expenditures for C.P.S. Camps	$474,382.54	
Expenditures Special Project Units	17,412.53	
Relief Training Units and Puerto Rico	4,289.52	
Mennonite Men in Camps Under Other Agencies	7,076.92	
Total disbursements for camp operation		$503,161.51
Overhead		201,329.19
Other Expenditures		2,209.02
Total disbursements		$706,699.72
Balance on Hand, November 30, 1943		49,007.92
		$755,707.64

Released January 12, 1944
Compiled by Irvin B. Horst

While It Is Yet Day

Lorraine Avenue Mennonite Church
Wichita, Kansas

Dear Friends of Home Missions:

Those of us who are making every special effort to foster Mennonite fellowship in Wichita have been somewhat heartened by the forward step of the Western District Conference in endorsing and creating a revolving, new church building fund. However it takes time to develop such a fund sufficiently large to make itself felt to any large degree.

In Wichita the need for a house of worship, with more or less adequate facilities, is urgent.

Much precious grain is being lost for lack of adequate ingathering machinery and storage facilities. Much valuable material and support has already been lost to the Mennonite membership at large for lack of a progressive and constructive expansion program.

Our group here is steadily growing and has done remarkably well, according to its ability. However, growth in attendance and membership is not abreast

(Continued on page three)

Give Versus Grab

We are much tempted to grab. It seems wise and satisfying to do so. We say to ourselves, "If I can only gather enough in for myself, then I shall be happy." We are so impressed with our wants that we strive desperately to fulfill them.

But, alas, grabbing does not bring that much longed for happiness. For feeding one want makes twelve others spring up and bark for satisfaction. That means more and more grabbing.

And grabbing doesn't work so well in a world where it is practiced so extensively. The individual soon finds himself failing in many of his attempts. He feels frustrated. He is not getting what he wants so badly. He is pained and unhappy. If he could only have his way! But he can't because of the interference of others. How sad it all is. Clutching for life he finds it slipping away through his fingers.

How different it is with giving. God made man for purposeful activity. He has also given him a way of life in which he need not be blocked or frustrated. That way is the way of giving. Desire to give and you will always find a ready welcome for it. The world is full of need. Man wants what other man can give.

It is natural for us to enjoy activity. How much better it then is to enjoy that kind that will not be blocked for us. Why insist upon enjoying grabbing? One can enjoy giving. How much wiser to enjoy that of which the world never has enough. What an unlimited amount of happiness there is in store for him who has learned to enjoy a life of giving.

Willingly making a sacrifice of what ordinarily is taken as the one sure way to happiness, he finds himself on the road to heaven. There are no dead ends to this road. The light is always green. Giving himself away, he finds a joy that can come in no other way.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matt. 10:39)
—rw.

PROMISES

"Promises are like pie-crust, made to be broken," said a person one day. Yes, they are often lightly made and as lightly broken. We may think ourselves honest people, as honest, that is, as the average person. Yet everyone of us can, no doubt, recall many small promises which have not yet been made good.

For example, how are you faring with your New Year's resolutions? No doubt, they were made in good faith. It may be that your resolution was a promise to God that you would do this or that thing. Has that promise been made good? There is no merit in promises unless we have made an honest effort to do as we have promised.

Many promises are not kept merely because we have forgotten about them. Let all of us think about the commitments we have made to God and our fellow-men and make an honest effort to fulfill them.—*Arthur Wenger*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

HOW TIMES CHANGE

In 1803 at the Ibersheim Conference in South Germany it was decided that all Mennonite young men who voluntarily took military service should be excommunicated from the Mennonite fellowship. Many of the Mennonites were pressed into military service during the Napoleonic wars, but they were anxious to maintain their position and testimony of non-resistance. Fearing the loss of this testimony, many Mennonites from France, Switzerland, and South Germany decided to migrate to the United States. Three-quarters of a century later a large number of Mennonites in Russia feared the same thing and decided to migrate to the Western part of this country and Canada. They preferred giving up their homes and friends in the lands of their birth to surrendering religious freedom and remaining at home.

The Irony of the Present

What seems so ironical about the present situation among many American Mennonites in the light of what our forefathers suffered is their attitude toward religious freedom now that they have it. Now that this freedom has been won and Christian consciences are respected by law, many of our people not only refuse to use this freedom but they renounce the very doctrine for which their fathers struggled and won.

The section of the law deferring Conscientious Objectors from training and service in the land and naval forces of the United States reads as follows: "Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this Act, be assigned, to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, in lieu of induction, be assigned to work of national importance under civilian direction."

Rural Support

What strange changes time does bring? Men seek for goals which when they obtain them they renounce again. It is gratifying that the Mennonite Church still officially holds to the freedom won by our fathers. It is further significant that Mennonites in the rural areas are supplying the men to maintain this Christian witness in largest numbers. Biblical non-resistance is one of the great Christian traditions Mennonites have given witness to through the centuries. There are other doctrines and traditions too. Are rural people supplying the largest number of witnesses for these too?

FOREIGN MISSIONS

P. H. RICHERT, Secretary

PROFESSIONAL POVERTY

The reader will remember our previous articles about the various phases of poverty we find on the mission field. We are very glad to report that most of our poor Christians are honestly poor; and if our friends in America can send something for the poor so that we can give them a chance to earn, they eagerly take the chance. It is also a joy to us to see when a family has food to eat and the father can look up with a smile because he feels he has earned his family's food. We are most grateful to friends in America who have contributed from time to time so that our several hundred poor people can earn something and live.

But there are always a few who make the managing of relief funds difficult. All who have ever been called upon to manage relief work and funds will readily understand that it is not all easy. I wish to tell you here about our Christian brother, Beni. He lives about 2 miles from our mission station. He has a wife and four children. The whole family is on a starvation level. He comes to me and asks for help. I say "Yes, there is some ground to level out, I'll pay you well for it, go and do it." "It is too hot," he replies. Then I say, "Well, I need some bricks at the new well, go and carry bricks and I'll give you so and so much per thousand (a little over standard rates)." He replies: "I can't carry bricks." Then I say: "I have field work, cutting ravines and filling in others." He replies: I have never done such work." And so on. He turns down offer after offer, yet he sits at my door and looks at me with accusing eyes which say: "You hard man, why don't you dish out something to me for nothing." It came to my mind that such is professional poverty. Having nothing, wanting nothing, accusing others for their condition. It seems to me that neither God nor man can help such people. There must first come a change of the spirit within.

—*John Thiessen*

HEARTFELT THANKS

Dear Editor:

Greetings in the Lord!

We desire to express our deepest thanks to the large number who have interceded in prayer for the wellbeing of our interned missionaries on the Philippine Islands.

Truly, dear friends, the Lord has heard your prayers. He has wonderfully kept our missionaries, Lester Wuthrichs, Marvin Dirkses and family and Albert Jantzens and family, from harm. To Him be honor, praise, and glory.

Once more we thank you, dear friends, and let us continue in prayer that the Lord may continue to shield them from all harm. Praised be His name!

(Mrs. Wuthrich was Agnes Harder; Mrs. Dirks was Frieda Albrecht; Mrs. Jantzen was Wilma Lichti.)

We thank you all in the name of our precious Savior, Jesus Christ, the living Son of God. Amen.

John and Levina Lichti.

Deer Creek, Okla., Jan. 14, 1944.

While It Is Yet Day

(Continued from page one)

with the influx of Mennonites to Wichita. One reason for this, of course, is lack of active interest in a goodly number of our Mennonite younger folk in their own church program before they came here. Another is that it is fairly easy for some of our fine, commodious city churches, with their up-to-date facilities, to welcome incoming Mennonites into their groups. A third, and even more obvious reason, is a feeling that with our crowded conditions and lack of facilities present members and church goers would be deprived if they added to the congestion.

Therefore, we repeat that unless something can be done very soon, that will make it possible to offer adequate facilities and a progressive, constructive church program, casualties among Mennonite youth to our own Mennonite cause will continue to be large. It is alarming, but we do not believe hopeless.

It is however a problem in which all of the churches of the Western District Conference must take an active interest if it is to be solved. Other churches and denominations are continuing to grow and expand by leaps and bounds and are continually absorbing talent that is indeed a very definite loss to the cause of Mennonite church growth and education.

We are indeed grateful to all the friends from near and far, both Mennonite and non-Mennonite, that have already contributed to the new church building fund here. Our own group here have done especially, remarkably well.

We have again undertaken a special three-months active solicitation effort in order to try to raise the additional necessary funds to enable us to build, at least, the auditorium and basement part of the church building. Perhaps most folks are aware of the fact that our present building used for church purposes was built and designed to be used later as the parsonage. To this building the group here built an addition. However, again this has become entirely inadequate.

It was indeed gratifying to receive a nice gift, unsolicited, from the Young Women's Sunday School Class of the Hoffnungsau Mennonite Church of Inman, Kansas, for the church building fund.

Gifts could either be forwarded to Rev. P. E. Frantz, pastor, or to the Lorraine Avenue Mennonite Church, 655 South Lorraine, Wichita, Kansas; or if preferable, to the treasurer of the Western District Conference to be either earmarked for the Wichita Church, or to be considered as a loan.

The Expansion Committee.
Ben C. Frey, Chairman

DAILY DEVOTIONAL MESSAGES

By Rev. H. P. Fast, Orienta, Oklahoma

FEBRUARY 1—*"For the Son of man is come to seek and to save that which was lost.* Luke 19:10

Man is sinful by nature, and a sinner by deed. He is lost. His first, great need is salvation. He needs to be saved from the guilt and penalty of sin, which gives him a new heart. He needs to be saved from the power and dominion of sin, which gives him a new life. He needs to be saved from the temptation and presence of sin, which gives him a new hope. Jesus Christ is the Savior; therefore he needs Christ All who trust in His atoning work experience His salvation. Salvation is a present personal possession. Christianity is a personal relationship with Christ.

FEBRUARY 2—*". . . Sirs, what must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved . . ."* Acts 16:30, 31

Never did a man ask a more important question than the Philippian jailer. He received a simple, clear answer. Faith is the hand that takes. To believe is to trust. The one who sees himself lost and trusts in Christ is saved. Thousands have had this experience. All need it. All may have it. To believe in Christ means to cease to believe in ourselves, or in anyone, or anything else. "Nothing in my hand I bring; simply to thy cross I cling."

FEBRUARY 3—*"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."* II Cor. 5:21

What an exchange! It is the greatest bargain ever made. He took my sin and gives me his righteousness. He took my place of condemnation, and gives me his place of justification. God dealt with his Son as he would deal with sin. Christ was made the very object of sin. His sinless body became sin that my sinful body and soul might be looked upon, by God, as sinless. If I trust in Christ, God sees me and deals with me as though I had never sinned. What love!

FEBRUARY 4—*"And Jesus said unto him, This day is salvation come to this house . . ."* Luke 19:9

Zacchaeus met Christ and was saved. Note the steps in his salvation. First, his desire, his need; his sincerity is expressed in running along the streets of Jericho and climbing a tree. Ordinarily this is not considered becoming to people of wealth and prominence. Secondly, he received Christ—verse 6. Thirdly, he restored what he had taken falsely. A biblical conversion includes these three: repentance toward God; faith toward the Lord Jesus Christ, and restitution toward men.

FEBRUARY 5—*". . . These men are the servants of the most high God, which shew unto us the way of salvation."*

What a testimony from the lips of one who was still bound by satan. To show the way of salvation we must know that way by personal experience. Many around us need to know that way. May we show them the way by our testimony and life. There is no more important work than this for us to do. There is much darkness as to the way of salvation even among Church members. Many know the way, but will not choose it. May God make us servants of the most high God.

FEBRUARY 6—*"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."*

The theme of the scripture is Christ. The work of Christ is to save. God gave us the Bible to instruct us, not how to live in order that we might be saved. but how to be saved, in order that we might live. God does not save good people. He saves the ungodly and makes them godly. The law said, "Do, and you shall live," the gospel says, "Live, and you will do."

FEBRUARY 7—*"How shall we escape, if we neglect so great salvation . . .?"* Heb. 2:3

To be lost we need do nothing; all are lost. We were born with our backs toward God. We were conceived in sin. We were born onto the broad road. To continue on that road leads to destruction. If we neglect to accept God's provision of salvation in Christ, there will be no escape from judgment. The salvation in Christ is great because it demanded the greatest sacrifice, because it saves from the uttermost to the uttermost, and because of the great consequences if someone neglects to accept it.

FEBRUARY 8—*"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

When God gave his Son he gave all. When we purchase an article, wrapping paper and string goes with it. When we have Christ, we have all spiritual blessings. Aside from Christ we have none. Christ is the key to God's treasure-house for this life and for the life to come. In Christ all of God's many gifts are wrapped up. Are we in him and is he in us?

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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PICTURES

Educators and journalists are using pictures more widely than they have ever done before. We can learn facts from pictures that could not be brought to us in many words of description. Photographs of people, especially, tell us much that words could not impart. Take the picture on page 728 in Smith's *Story of the Mennonites.* It is the picture of a Mennonite refugee Madonna, enroute from Harbin, China, to the Gran Chaco in 1930. This picture would serve as an excellent subject for themes in English classes because it expresses so much about the story and the character of the woman and her child.

We need more good pictures of our older people, our missionaries, our church leaders, and our pastors. Such pictures have great historical value. The Mennonite Historical Library at Bethel College has a collection of such photographs, and an attempt is being made to make it much more complete than it now is.

Since these photographs should portray the personality and the character of the individual, it is essential that they be good pictures. Many pictures in the files show poor workmanship. A few simple rules on the taking of pictures are therefore in order.

In the first place, if a camera is jarred it cannot take a clear picture. There are few people who can hold a camera still enough to take a good picture, unless they have an expensive camera with a fast shutter. It is always better to set the camera on a tripod or a firm support rather than to hold it in the hands when taking pictures. If, however, no support is accessible, take a deep breath and hold it, press the camera firmly against the chest, and snap it with the right arm and hand away from the body and touching no part of the camera with the right hand except the release.

Another simple rule is that it is difficult to get a good portrait of a person near noonday or of a person looking directly towards the sun. If the sun is about half way between noonday and the horizon, it will hit the face at an angle that will reveal the features of the face most accurately. The person photographed should turn away from the sun enough so that the light strikes just at the profile of the face. The lens of the camera should always be shaded so that no direct rays of light hit it.

Good portraits can be taken in the shade if the camera has a diaphram or a stop that can be opened to admit more light. Pictures in the shade, however, should not be taken on porches or beneath the branches of trees. The person photographed should always stand so that there is open sky directly above him.

More amateur pictures are spoiled by a faulty backgrounds than by any other single mistake that might be made. A common fault is to line up people close to the wall of a house so that the siding of the house detracts from the portrait. If the picture is to be a portrait there should never be any details in the background that will attract our attention away from the person photographed. Often there are details in the background that seem to grow out of the subject's head. The sky, a smooth hill, a uniform expanse of foliage, a large even toned rock, or the side of a building if there are no windows, doors, or lines to distract one's interest are excellent backgrounds.

The problem of a natural expression is a difficult one for most amateurs. One should choose the background, set up the camera, pick the place where the subject is to stand, measure the distance, and if possible compute the exposure before placing the person for the picture. Then have them stand in the proper place and suggest a pose that is natural for them. Now take the picture before the person has a chance to become camera conscious. Often it is well to have the person do something or hold some object at which he is looking.

The picture should be so spaced that the person's head is in the upper half of the picture. The subject's head should be a little to one side of the center of the picture and should be facing towards the center of the picture rather than to the nearest outer edge.

In taking group pictures, it is well to plan to use an ordinary 45 degree front lighting; that is, the light should fall across the shoulder of the photographer. In grouping, one should avoid a too mechanical arrangement at the other extreme a too confused arrangement. One should watch to see that an equal amount of light is hitting every part of the group.

There are many excellent rule books for amateur photographers. *How To Use Your Camera,* by the editor of Camera Craft, San Francisco, was used for this article.

—*Melvin Gingerich, North Newton, Kansas*

"The latest statistics indicate there are as many as 10,000,000 lepers in the world. At present, the areas of highest incidence are (in order of importance) Africa, Asia, the West Indies, Mexico, Central America, and the northern half of South America. Cases of leprosy have been recorded in thirty-eight states in this country." —Selected

Youth Jottings

—Hendrik Van Loon on the movies: Moving pictures producers are a group of money chasers who are turning an entire race of youngsters into hysterical little psychopaths, whose eyes and ears must forever be glued to something that can only be described by a single word 'ignoble.' "

—Here's How: The Senior C. E. of the Burrton Mennonite Church gave a program for the Halstead Mennonite Church on January 9 and then gave it to their own church on January 16. Thus one program was made to do double-duty. A good program is worth repeating.

—Youth conferences for Oklahoma young people are to be held before the heavy spring work begins. The plan is to have each church have a conference with an afternoon and evening session. Leaders have been appointed for these conferences. The leader will present the coming Oklahoma retreat and the various projects of our C.E. societies. He will be willing to assist the pastor and the C.E. organization with other problems that they may have in regard to young people's work. The leader is also to give one or two messages that are to be inspirational, devotional, and evangelistic. See the front page of the last **Mennonite** for the names of these leaders.

—Shafter, California: Our young people are editing a paper "Y.P.C.E. News" quarterly for those in the service and other young people away from here. Vernon Neufeld is editor. We started it in January 1943. —Mrs. Albert Froese

—Ellis Graber delegate to youth conference: Ellis Graber, who is president of the young people's organization of the Northern District and at present a student at Hartford Seminary, attended the Student Planning Conference on the World Mission of the Church, which was held at Wooster, Ohio, December 28 to January 3. The conference was limited to 500 students from Canada, Mexico, and the United States. There were fifty foreign students in attendance and forty-two seminary students. Ellis Graber was the only Mennonite student present. He is to speak at a convocation service in the Hartford Chapel on January 27 at 4 p.m. at which time he will present the plans on the World Mission of the Church. After some local lectures he and other delegates will spread the message of the conference throughout New England speaking in schools and churches. Mr. Graber was one of the photographers at the conference, and some of his pictures will appear in publications on the conference which will be edited soon.

—Some Missionary Kids! (Readers may be interested in the following descriptions of Arthur and Harold Thiessen that were given in a recent issue of the **Olive Branch,** the camp paper of the Grottoes, Virginia, C.P.S. camp.)

"Arthur Thiessen is the son of missionaries to India. Spending most of his four and a half years in this country at Bluffton College, Ohio, he has been taking a pre-medical course, and some day hopes to return to India as Dr. Thiessen, M.D. The draft interrupted his studies, but it has not hindered his experience in practical life. Here at camp he has been "doc's" assistant on numerous occasions, and knows what it means to treat the aches and colds. The chemistry and anatomy he learned in college is blossoming forth in deeds of kindness around the infirmary.

Arthur has been here four months now and is looking forward to a transfer to the Florida unit." (Has transferred. Sorry, no picture obtainable.)

"Harold Thiessen is another "M.M." or Missionary Kid. He managed to graduate from Bluffton College before he went to Goshen for the Relief Training Unit, where he became more convinced that the suffering world needed some help.

Before coming to Grottoes, four months ago, he gave his promise to a Mennonite Maid, and joined the ranks of the married, never to be regretted." (Has also transferred to Mulberry, Florida, Unit.)

Harold Thiessen as College Graduate

—Hugh Hostetler, who also has an article in the above-mentioned paper and who is the son of Rev. and Mrs. Lester Hostetler of North Newton, Kansas, is introduced thus: "Hugh Hostetler came to Grottoes from the Goshen Relief Unit and has showed an active interest in discussions on subjects concerning religion and its relation to everyday life. He is a keen thinker, spiritually minded and always ready to seek the truth. Hugh is looking forward to relief service, and with an honest interest in the church's problems he has written here." Hugh has also been transferred to the Mulberry, Florida, unit, where he will continue training for relief.

—Industrial Arts Shop: The young people of the Mennonite Church at Fortuna, Missiouri, are so fortunate as to have a pastor that is able and willing to teach them to make things. Rev. Raid formerly taught industrial arts in high school. But more than that, he has fixed up one of the rooms in the spacious parsonage with tools and machines for the young people to use. The Fortuna community is a wooded country with hard wood trees that furnish good lumber for making things. How's this for a good use of leisure time?

Hugh Hostetler as College Senior

—Letters of Purpose: On January 1, 1939, eighteen young people of the First Mennonite Church, Reedley, California, prepared letters of "Purpose" and gave them to the pastor with the understanding that they were to be returned to the writers January 1, 1944. This year they were returned. Helen A. Penner, commenting on this plan, writes, "This is an interesting idea that might well be tried by other groups. It is well at times to take an inventory of ourselves. Has our purpose changed? Are we better Christians than we were five years ago or even a year ago? Has our purpose enlarged?"

—Jake Enz of Newton, Kansas, is president of the Student Association of Biblical Seminary, New York, which he is attending.

—Always double-space any typewritten material which you send in to **The Mennonite.** The copy can be corrected much more easily, and those who set the type can read it much better. Remember, **Double-space.**

—"No Such firm or address at Newton, Kansas." is stamped on an envelope before me that bears the address, "**The Mennonite**, Newton, Kansas." Remember, contributions for **The Mennonite** should be sent to North Newton and not Newton. All subscription matters should be mailed to the Mennonite Publication Office, 722 Main Street, Newton, Kansas. It is important to get these two addresses right.

CORRESPONDENCE

LORRAINE AVENUE MENNONITE CHURCH

Wichita, Kansas

At a congregational meeting last September, we passed a resolution to build our new church as soon as we have the necessary funds and material. Since other churches are being built here we unquestionably could too if the money were at hand. We further decided to give 50c per member per Sunday which has already brought in a very substantial sum.

Furthermore, we have now organized our whole church for a new three-months campaign to solicit additional funds.

All this is because we are desperately in need of more room. With our present facilities it is impossible to take care of all our people coming to Wichita. Some of our members have threatened to leave our church if our over-crowded condition is not remedied. Most Sundays we have to place chairs in the aisles and corners. We have many small children and babies in our congregation but *no nursery.* Even the basement has every bit of space utilized by the Sunday School and week-day Bible school; no room for a rocker or bed for these little ones. The Women's Friendship Circle cannot even find space for a sewing machine for their work.

One of the neighbor women said not long ago, "Last summer when I passed by your church on Sunday morning, it looked as though your people were hanging out of the windows and about to "bust" out the walls. That was blunt but expressive. Gasoline and tire shortage, long, hard working hours, night work and Sunday employment now lowers our attendance. When the war ends our condition will be even more acute.

For the 192 members to build adequately for the growing future is a big undertaking. We do need outside help. When so many millions are spent for destructive purposes it seems shameful that the cause of Christ and His church should be so hindered because of lack of money. Our church life and growth is very definitely retarded because of poor accommodations. This is truly a mission field and now foreign mission fields are in part closed for us, why not carry on the mission work lying at our door?

We now have about $7,000 in cash and about $4,000 in unpaid pledges; but we estimate our need $25,000 to $30,000. Now is the golden time, money is plentiful. Is God's cause getting its share?

> God builds no churches. By His plan
> This labor has been left to man.
> The humblest church demands its price
> In human toil and sacrifice.

——*Mrs. P. E. Frantz, Corr.*

NEW YORK FELLOWSHIP IS ACTIVE

The January meeting of the New York Mennonite Fellowship was held at the Biblical Seminary in New York on January 5. Sixteen Mennonites of the New York area were present; two of this number attended for the first time: Rev. Howard G. Nyce of Allentown, Pennsylvania and John Hostetler, a member of the Marlboro, New Jersey, C. P. S. Unit.

Erna Fast, a student at Biblical seminary, opened the meeting with devotionals using the *Mennonite Hymnary*——the first time this hymnbook has been used in the meetings of the Fellowship. Rev. Nyce then gave an excellent review of the missionary work of the General Conference indicating statistics, accomplishments, problems, and outlook for the future. It was of interest to note that an estimate revealed that there is one missionary for every 350 members of the General Conference (counting missionaries and their wives). This report of the missionary activity proved to be very helpful.

The group is looking forward to the possibility of having Dr. J. Winfield Fretz as its next speaker on February 2.

Any names of Mennonites who have moved into the New York area recently should be sent to Jacob J. Enz, 235 East 49th Street, New York 17, New York.

A NEGATIVE INFLUENCE

Another testimony for church-controlled education as against public education is that of William C. Bower of the University of Chicago in a recent lecture at the University of Virginia. Through the exclusion of religion in the public schools, as Mr. Bower said, "The cultural inheritance of the nation's childhood and youth has been not only distorted, but dismembered and falsified. Without intending it, the school is placed in a position of exerting a negative influence regarding religion, since what appears to be neutrality turns out practically to be a discrediting of religion."

« « JOTTINGS » »

—**The Bethel Mennonite Church, Wolf Point, Montana,** had its annual church meeting on December 27. Apart from the election of officers, the members decided to take up a monthly offering for the C.P.S. camps and to have two weeks of evangelistic meetings during this year. The pastor was re-elected by unanimous vote for another term of three years. We decided to get a church parsonage as soon as possible. The land has already been purchased, and work on the basement will begin immediately.—Corr.

—**First Mennonite Church, Colfax, Washington:** At the annual business meeting Rev. W. Harley King was re-elected as our pastor for another year. We appreciate his faithful and untiring guidance. Carl Waltner and Irvin Aeschliman were elected as deacon and representative of the young people, respectively, to act in an advisory capacity on the church council. Our benevolent contributions for 1943 amounted to $4,010.00. This does not include the benevolent contributions of the Sunday School and Christian Endeavor societies, which are union (with the Methodists) enterprizes. The total of $1,653.54 for War and India Relief was the highest. Foreign missions received $982.87. Home missions received

$504.89, not including the Pacific District appropriation. The amount given for peace work was $438.75. The total expenditure for local work was $2,950.00.

—Mrs. Alvin M. Rubin, Corr.

—Pulpit Changes in 1943: (As listed in the church paper of the Grace Mennonite Church, Lansdale, Pa.) 1943 will go down in history as a year for many pulpit changes. Here in our Eastern District there was, Souderton, Second Philadelphia, Fairfield, Perkasie, and Roaring Spring. In the Pacific District there was Reedley, Calif.; Pratum, Oregon and Portland, Oregon. In the Northern District there was Salem-Zion of Freeman, S Dak.; Butterfield, Minn.; Bloomfield, Mont.; Madrid, Neb.; and Alsen, N. D. In the Middle District there was Berne, Ind.; Noble, Iowa; Wayland, Iowa; Fortuna, Mo.; Nappanee, Ind.; and Lima, Ohio. In the Western District there was Alexanderwohl, Goessel, Kan.; Burrton, Kan.; Enid, Okla.; Geary, Okla.; Sichar, Okla.; Herald, Bessie, Okla., Zion, Kingman, Kan.; Meadow, Colby, Kan., and in the last month the pastor at Newton, Kan., resigned.

—C.O. statistics: There are 55,280 C. O's in Britain. About 16,000 of these are serving as noncombatants. Canada has about 5000 C.O's. Here in the U. S. 13 men in C.P.S. have met their death through accident or sickness.

—First Mennonite Church, Shafter, California: Dr. J. H. Langenwalter is to spend a week with us, beginning January 30. I am sure we will enjoy his services as much as others have.

—Mrs. Albert Froese

—The program of the**Third Quarterly Conference of the Eastern District** unfortunately came too late for publication. The Second Mennonite Church of Philadephia was host to the conference which was held January 24. The program included a discussion of the Phillippian Epistle by Brother Harold D. Burkholder, an illustrated lecture on "Church Architecture" by Brother George S. Stoneback, and business. The Brethren Paul R. Shelly and Winfield Fretz presented some matters to the ministers during the luncheon hour.

—The brethren D. J. Unruh of Pandora, Ohio, and C. H. Dirks of Hutchinson, Kansas, are the two main speakers at the Bible Conference that is being concluded this week at the Oklahoma Bible Academy. Brother John W. Boehr of Dallas, Texas, was also scheduled to speak sometime during the conference. Several pastors of the Oklahoma churches were also to give special messages, and regular faculty members were to offer several of the courses. Brother D. J. Unruh served the church at Meno on January 16 and 23. Brother John Boehr is to serve it on January 30.

—Foreign Service: Foreign service for C.P.S. men is off again.

Without comment or explanation, a joint committee of U. S. Senators and Representatives agreed to eliminate form a Deficiency Appropriation Bill the amendment specifically allowing C.P.S. foreign units.

Although such conference committees operate in executive session with no official record being kept of their conversations, it was understood that several Representatives had objected to the proposal, which the Senate had passed the week previous, and the Senate agreed to recede.

The action ended all hopes for official approval of C.P.S. foreign service in that particular legislation. Any further attempt to lift the ban applied by Congress last June must start again from the beginning.

—The Reporter

—The death of C. H. Musselman was mentioned in last week's issue. The following additional facts recently appeared in the **Berne Witness.** In 1928 Mr. Musselman made a gift to Bluffton College of $160,000 for a library and its maintenance. (Library was pictured in last issue.) He followed this gift with other sizeable contributions to the school. Mr. Musselman was the founder, president and general manager of the C. H. Musselman Company, one of the largest fruit processing companies in the nation. "His canning plant, which he started from a small bankrupt concern, is now a ten million dollar plant, covering fifty acres and 1,000 acres of fruit bearing trees.

—Word has come of the death of Mrs. H. D. Penner, widow of Rev. H. D. Penner who was well known in the conference. Mrs. Penner had been staying at the Home for Aged, Newton. Funeral services were held on January 18. After a short service at the Home for the Aged the body was taken to Hillsboro for the funeral service in the First Mennonite Church and for burial.

—Mary Becker, missionary candidate for the India field, is busy teaching school at Goessel, Kansas. However, she manages to find time to be managing editor for the **Missionary News and Notes.** Miss Becker has promised an article for the near future.

—A number of the **students of the Mennonite Bible Academy, Newton,** have organized themselves into a group called "Ambassadors for Christ." The group has already served some of our churches.

—Expression of thanks for canned goods: Dr. H. A. Fast states that the C.P.S. camps are expressing deep appreciation for the canned goods sent to them from the various Mennonite communities and that they would like to have these thanks conveyed to all the people who have had a share in this important work.

—Brother H. J. Andres has plenty of work as Administrator of the Bethel Deaconess Hospital, Newton. However, in addition he serves as Chairman of the Publication Board of our conference and also as President of the Kansas State Hospital Association, as well as taking an active part in the local church. Recently Brother Andres spoke on "The Problems and Opportunities of the Smaller Hospitals" in connection with the twenty-fifth anniversary of the Salem Hospital, Hillsboro, Kansas.

—One way to get letters written to **ALL** one's friends is to have **one** letter duplicated and sent to your complete mailing list. Missionary and Mrs. Harold Ratzlaff, at intervals, have such a letter mimeographed and mailed to their many friends in the homeland. If you desire such service, write the editor for information.

—Want your Mennonites bound in neat volumes? Ministers and others may care to have their **Mennonites** of each year bound in a volume that is easy to use. You can have this done for as little as $1.50. The cover to be of buckrum. Old copies of the **Mennonite** are often very valuable for reference purposes.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Twentieth Century Godliness

by Donovan E. Smucker

The oldest conviction of Christian faith is quite simple: Man must be reconciled to God through the Lord Jesus Christ. The newest factor of the twentieth century is the amazingly widespread condition of Godliness. But, at the very outset we may notice a curious fact about modern unbelievers. I refer to their obvious sadness and unhappiness about the loss of faith.

In this Godless era there are millions who are also crying out: "Oh that I knew where I might find him."

Recently, I discovered a modern poem which caught this sense of pain in the hearts of those who have lost the Living Lord. The poem is a haunting tribute to the toll of atheism. It is contained in Edna St. Vincent Millay's famous verse: *Conversation at Midnight*. Listen!

"Man has never been the same since God died.
He has taken it very hard. Why, you'd think it was only yesterday,
The Way he takes it.
Not that he says much, but he laughs much louder than he used to.
And he can't bear to be left alone even for a minute,
And he can't sit still.
He gets along pretty well as long as its daylight: he works very hard
And he amuses himself with the many cunning amusements
This clever age affords.
But it's all no use: the moment it begins to get dark,
As soon as it's night
He goes out and howls over the grave of God."

He goes out and howls over the grave of God!!!" Christian friends: Isn't that a pathetic, tearful, heartsickening picture? The atheist trying to pull Almighty God down into a man-made grave! Human pride is a frightful thing.

What shall we say to this? Perhaps Psalm 53:1 says it most directly: "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good."

Well, when men or armies lose one position they etreat to the nearest one behind them. And so it is with faith. When humanity lost God then it decided to worship itself—to worship man. Thus Thomas Hardy. He discarded the Lord and then urged people to face life like this:

" . . . with dependence place
On the human heart's resource alone,
In brotherhood bonded close and graced
With loving kindness fully blown,
And visioned help, unsought, unknown."

Indeed, the worship of man by man is the greatest modern heresy. There is a colossal amount of practical atheism at this point atheism masquerading as Christianity. The well-known columnist, Dorothy Thompson, has written a brilliant paragraph on this very point. "Twenty years of observing the wars, miseries and savageries of the twentieth century," she writes, "have convinced me that what is happening to us is essentially a moral collapse . . . In eighteenth century America the leadership of the country was in the hands of preachers, scholars and soldiers. Whatever their limitations they had a strict moral sense. They had a conception of sin. They read the Bible, believed in the Ten Commandments, taught their children hellfire . . . That moral code was the very basis for the new world . . . I don't know," continues Dorothy Thompson, "when this moral code was replaced by the simple idea that wrongdoing is not profitable. If you listen to the radio dramas nowadays, you learn that

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THE STEADY SUBSCRIBER

How dear to my heart is the steady subscriber,
Who pays in advance at the birth of each year—
Who lays down the money, and does it quite gladly,
And casts 'round the office a halo of cheer.

She never says: "Stop it; I cannot afford it;
I'm getting more papers now than I can read;"
But always says: "Send it; our people all like it;
In fact, we all think it a help and a need."

How welcome her cheque when it reaches our sanctum!
How it makes our pulse throb! how it makes our heart dance!
We outwardly thank her; we inwardly bless her—
The steady subscriber who pays in advance.

—The Living Message.

crime doesn't pay. The G-men always get the gangsters in the end. In the old days it used to be God and remorse that were punishment. Nowadays God is J. Edgar Hoover and he's an inadequate substitute."

Our world is shattered today because it has put inadequate substitutes in place of the moral reality of God. Proverbs 3:5 says, *"Trust in the Lord with all thine heart; and lean not unto thine own understanding."*

Some of you may say: that may be true of the heavyweight thinkers and philosophers, but is it true of the common people? Is it true of the young people? Consider for a moment the funny papers or comics. There you will find an immense amount of clever atheism. And this to unbelievably large audiences. Members of the American Association of University Women made a survey of the schools in Gary, Indiana last winter. They questioned 696 grade school pupils. During that week they had read a total of 2,370 comic magazines or about 34 per pupil! And note well this astounding fact: one-third of these pupils had read *nothing* but comic strips. No Bible. No Scripture. Not even a good book of any kind. Who is the most popular hero of the comic strips? Why, it's that wonderful wizard known as "Superman." And what is the "Superman?" In my humble opinion he is a secular God. The God of the Bible no longer performs miracles. For, these great events are done by a super-man. (The word itself is a demonstration of what I am talking about. Not God Almighty. But superman!) Recently educators in the Methodist church attacked these comics. They said that the super-man element encourages day-dreaming, convinces children that ordinary procedures are unworthy of consideration, and leads them to expect false miracles, instead of the proper means of solving difficulties. Maybe I'm getting rigid in the third year of my ministry. Maybe I'm an old-fogey. But I truly believe that a daily diet of Superman is a poor exchange for a regular study of the stories of the Bible.

There is a final resting place for those who have lost their faith. It is cynical disillusionment. The man-centered worship is exchanged for a sour, brooding hatred of humanity. Then the unbeliever is moved to the next step of retreat: the old, old philosophy of materialism. In 1900 a brilliant young American of that type went to Paris. He wanted to see the famous Paris Exposition. He wrote home to his relatives saying that every afternoon he went to the fairgrounds and prayed to the dynamo. He prayed to a mere piece of machinery. He said that he had nothing else to respect! My friend, I wonder if today millions of people are not praying to machinery to save them. I am sure this is the case. And how futile! For the machine soon becomes a Frankenstein monster which destorys its maker.

I cannot leave you at this point. For the Apostle Paul tells us not to sorrow as others which have no hope. (I Thess. 4:13.) Christianity brings a glorious message of good news for those who seek the blessed hope of God through Christ. At Christmas the world celebrated anew the blessed light of the Bethlehem star. If in this life we assume that star shines only on December 25th we are of all men most miserable. Thank God the Christian Incarnation is a year-round gift. "Jesus Christ . . . is our hope." (I Timothy 1:1).

LET US PRAY: O God, send Thy angels of mercy to all seeking Thy glorious presence. Purge this generation of unbelief! Save us from our sins! Open our heart through the faithful reading of Thy Word. Hasten the day when Thy will be done on earth as it is in Heaven. Amen.

The Starving in Europe

People of occupied Europe are starving. Need they? It hardly seems so. There, undoubtedly, is enough food in the whole world to feed all the peoples of the world. The Allied nations could send food to the starving.

But so far the protest has been made that it would help the Nazis. It is insisted that the Nazis would get the food instead of the starving. Yet the Swedish and Swiss governments have been sending food to Greece for many months. Our State Department admits that the food is being consumed by the Greeks and not by the Germans. Furthermore, it is reported that the British government trusts the Nazis enough to make generous provisions for British prisoners of war in Germany. These are, of course, unde German supervision. If such an arrangement exists then it would seem that there should not be a greate danger in providing food for the starving in the occupied countries.

Many people in America and England seem to favo feeding the starving. But the governments of thes two nations decide the issue. Senator Gillette ha now introduced into the senate a resolution that ask the Secretary of State to "work out, in cooperatio with the British government and the governments o Sweden, Switzerland and the accredited representa tives of the other governments concerned" a plan fo feeding the starving peoples of Axis-occupied countrie If you favor such action why not write your senato asking them to vote in favor of Senate Resolutio No. 100, the Taft-Gillette resolution.

For an excellent article on this subject see page 9 of the *Saturday Evening Post* for January 22, 1944.

"For I was hungered, and ye gave me no mea . . . Verily I say unto you, Inasmuch as ye did it n to one of the least of these, ye did it not to me."—r

Correction for S. S. Lessons

The Sunday School lesson for February in t *Mennonite Senior-Adult Quarterly* contains an err, but not a serious one. On page 21 of this lesson y will find the main topic, memory verse, and less text that really belong to lesson 9 of February 27 a which should appear on page 33. Again the ma topic and lesson text on page 33 should appear page 21. The rest of the lessons are arranged correct.

So when you come to page 21 simply turn to pa 33 and read the whole page and you will then e ready for continuing with "Light on the Lesson P t and Present" on page 21.

ENNONITES and RURAL LIFE

By J. Winfield Fretz

LAND AND THE OLD TESTAMENT

n Old Testament times the life and fate of the d are so bound up with the life and fate of the ple that Jehovah in blessing the people for their dience also blesses the land with great fertility.

A Promise

od promises the Israelites the choice of a bless- or a curse depending on their obedience to Him. lessing: "If ye walk in my statutes, and keep my nmandments, and do them; then I will give you ns in their season, and the land shall yield its rease, and the trees of the field shall yield their t. And your threshing shall reach unto the vin- shall reach unto the sowing time; and ye shall your bread to the full, and dwell in your land ly. And I will give peace in the land, and ye ll lie down, and none shall make you afraid: and ill cause evil beasts to cease out of the land, neither l the sword go through your land . . ." Lev. 26:3-6.

ut this is only one-half of the promise, for God ns the Israelites that disobedience too has its re- d. He says: "I also will do this unto you: I appoint terror over you, even consumption and r, that shall consume the eyes, and make the to pine away; and ye shall sow your seed in for your enemies shall eat it. . .and I will break pride of your power: and I will make your heaven ron, and your earth as brass; and your strength l be spent in vain; for your land shall not yield ncrease, neither shall the trees of the land yield r fruit." Lev. 16: 19, 20. Who is there among ving men that would say that God did not keep promise throughout the ages on just these matters?

Attitude Toward Ownership

hen the Hebrews came into Canaan they shifted a semi-nomadic to an agricultural and pastoral It was in this capacity that they made their great ribution in religion and ethics, not later when became merchants and traders. The fundamental iple of Israel in regard to the land was that God the owner, the Lord of the land, He was the r but he had given it to his people and distri- d it to the various tribes. At first, it was held mmon property as in the nomadic civilization, n the course of time portions of fields were as- d by the sacred lot to individual families.

ere are many Scriptural references indicating tenaciously the Israelite families tried to keep rty in the family. The most dramatic example at of Naboth who refused to surrender it even generous offer from King Ahab. (I Kings 21). e law of the inheritance Num. 27:1-11, and in 36:1-12, Jer. 36:6-11 we see how sacredly y land holdings were viewed. Land was not to ld to strangers and if it was sold it was to be ned to the original owner in the year of Jubilee. re to respect these sacred customs is denounced mos, Micah, Jeremiah, and Ezekiel. Is there not much that the modern Christian farmer can profit by in meditating on the attitudes of Ancient Israel toward the land in which, and from which, they lived?

C. P. S. Men to Receive Monthly Allowance

As the C. P. S. program continues well into its third year, the M. C. C. is providing a monthly allowance for C. P. S. men. In many cases local congregations and conferences are providing their men with a monthly allowance, but there are other campers who receive no support.

To equalize allowances, the M. C. C. decided at its annual meeting to provide a plan, beginning January 1, 1944, whereby campers who do not receive any regular support from their home congregations or conferences may receive an allowance of five dollars per month from the M. C. C. This will only affect men in base or non-maintenance camps, as men in hospitals and on farms receive small allowances from their employers.

The camper has the privilege of using this allowance according to his own discretion, but it is suggested that it serve as an emergency fund from which to draw from time to time, or that it be permitted to accumulate and any unused credit on his account be kept to be given him upon discharge. If the camper chooses, he may contribute it to War Sufferer's Relief, C. P. S. Rehabilitation, or any other cause he considers worthy.

That congregations and churches continue to send their men allowances was approved and encouraged by the M. C. C. in order that the campers might be encouraged by such gestures of love and support, and that the bond of fellowship might remain intact. It is hoped that this practice may be adopted by other churches who have no such plan. But where campers do not receive five dollars per month from their home congregations or conferences, the M. C. C. will provide it.

Boards Present Budgets

Each year the boards of the General Conference are asked to make out their budgets for the year so that these may be published in the conference papers. For 1944 they are as follows:

Board of Foreign Missions	$90,000
Board of Home Missions	$25,727
Emergency Relief Board	$35,300
Board of Education	$4,500

The Board of Publication does not suggest a budget because a part of the expenses of the Board are met by receipts from the publications. However, due to the low price of these publications, the income is not sufficient for the expenses of the Board. For this reason the Board needs help from the churches and appreciates very much if every church holds at least one offering during the year for the work of the Board.

—Phil. A. Wedel, Secretary

Our Support of Civilian Public Sevice

At the annual meeting of the Mennonite Central Committee, December 30 and 31, 1943, held at Chicago, Ill., full reports were given of the relief activities of the Menn. Cenral Com. as well as of the whole work of Civilian Public Service. The report on C.P.S. also provided certain financial and statistical information. This report as a whole was quite encouraging, but it also indicated that our Conference continues to lag a little in carrying its proportionate share in the total cost of Civilian Public Service. The following table, I believe, will speak for itself. I hope it will serve to spur our Conference churches to contribute more liberally and consistently toward the support of this worthy Christian witness in this time of war. The last column was not furnished by the Mennonite Central Committee report; it was worked out b member of our Conference who was curious to out how our average annual contribution per ch member compared with similar contributions of o cooperating groups in the Mennonite Central C mittee.

It should be noted that the M. C. C. passed a tion to "clear the quota deficits" as of Novembe 1943 and to "start fresh as of December 1, 1943." is to be hoped, however, that God will lay it upon heart and conviction and consciences of our chur and our people to measure up more fully to our given opportunity and responsibility in C.P.S. (See table below)

—*Henry A.*

The Mennonite Junior Quarterly

Our Lord's disciples were the first builders in the Christian church. They were sent out by our Lord with definite instructions to "preach" and to "teach" the gospel to all nations. They "kindled" the first fires of evangelism; we are to "keep" it burning. One way to do this is through the Sunday School. The work of the Sunday school begins with the child. Prov. 22:6 says, *Train up a child in the way that he should go; and when he is old, he will not depart from it.* Both the Old and the New Testaments emphasize the responsibility of parents and teachers in ministering to the spiritual needs of children. The noted Gypsy Smith said, "Save an adult you save a unit; save a child you save a multiplication table." "A child," someone has said, "is a field with a character hid in it." Another has said, "A boy is the beginning of a man." Someone else has said, "All one's adult life is the reflection of his childhood." A Scottish Shepherd was once asked how he could raise such good sheep, and he answered, "By taking care of the lambs."

Many are asking, "Why do pupils leave the Sunday School when they are fourteen?" One answer is, Because they are not saved before that time." To reach most effectively our youth for Christ in our Mennonite Sunday Schools we must have our own Sunday School material and lesson helps. The *Mennonite Junior Quarterly* is used by our Sunday School and we like it. The arrangement of its lesson material, its apt illustrations, and its emphasis on the saving power of Christ and on the work done by the organizations of our Conference should prove most helpful to our youth. recommend it as a good piece of work and w of adoption by our Sunday Schools.

Many of our Kansas Sunday Schools state problem as being the need of material and lesson for children and ask for advice. We hope that we will have our own Mennonite material, tr Christ and the Bible, which we can recommen every department of the Sunday School. One I saw a man planting an orchard and asked "How long will it be until you can realize som turns for your work?" He said, "From seven t years." "But why work so hard now for som you might get in ten years?" Then the man "If I don't plant trees *now* I won't get fruit i years. I am investing in the future."

Sincerely in Christ,
Clyde H. Dirks
Pres. Kansas Mennonite S. S. Conv

QUOTA CONTROL RECORD
CIVILIAN PUBLIC SERVICE

	Membership in U.S.A. as of Dec. 1 1942	Expected income basis 50c monthly per member quota Dec. 1-Nov. 30	Payments for months Dec.-Nov. 30	Balance due Nov. 30
Old Mennonite Church (Elkhart)	37351	$224106.00	$221725.96	$ 2380.04
General Conference Mennonite	**26842**	**161052.00**	**112895.80**	**48156.20**
Old Mennonite Church (Lancaster)	13324	79944.00	74982.15	4961.85
Old Order Amish	12085	72510.00	72912.76	
Mennonite Brethren Conference	7650	45900.00	45900.00	
Brethren In Christ Church	5205	31202.00	31202.00	
Conservative Amish Mennonite	3440	20640.00	20911.31	
Central Conference Mennonite	3327	19962.00	7152.39	12809.61
Ch. of God in Christ Mennonite	2800	16800.00	25720.00	
Old Order Mennonite	1657	9942.00	12588.78	
Defenceless Mennonite Conference	1550	9300.00	2515.50	6784.50
Evangelical Mennonite Brethren	1172	7032.00	4094.88	2937.12
Krimmer Mennonite Brethren	1000	6000.00	5565.34	434.66
Hutterian Brethren	232	1392.00	1160.00	232.00
Kleine Gemeinde	175	1050.00	889.00	161.00
TOTAL	117810	$706832.00	$640215.87	$78856.98

Another Letter from W. C. Voth

(Friends often ask what the latest word is from our velers in South America. We are now able to re a heartening letter.

After waiting for eleven days at Cali, Colombia, for plane reservations Mr. Voth was able to make the ht to Lima, Peru, on December 28. In Arequipa expected to meet Mr. Stucky who had gone earlier Ecuador and Peru and was at that time in Bolivia. ile on the plane he wrote that they were having a oth flight and that he was feeling fine. For this are very happy and thankful. We want to thank mission friends who have prayed for his full recov- and praise our gracious Heavenly Father for his nding mercy, grace, and love.

he following letter may be of interest to the read-
Mrs. Wm. C. Voth)

Arequipa, Peru
January 1, 1944

r Ones at Home:

his is New Years Day. Out here it is a very tiful day with its bright sunshine and cool moun- air. I stayed over one day in Lima and got to see e of the city. It is quite an impressive city con- ring that so much of Peru is a desert. Of course h of its wealth has come from silver and gold ing. I was surprised how much I heard the Eng- language used on streets and in stores.

he narrow strip of Peru west of the great Andes ractically a desert except where the mountain ms bring water for irrigation. Arequipa with 80,000 population is entirely dependent on moun- water and so are all the towns south of Lima. e are some very nice farms though along the river ms, the way it looked from the plane.

little to the northeast of Arequipa rises majest- y the mountain "Misti" with its perfect cone- ed summit. They say it is snow-capped most of ear—but there is no snow on it now. However, north of here and a little farther back at the side ount Misti is the giant Mount Chachain, 20,000 igh, and it now has a nice white cap on it. These are in full and splendid view from here. They like they are just a short distance away, but be- of their tremendous height it must be many miles here. Then over to the other side of Mount Misti other giant called "Pichu-Pichu" which is 18,600 . . You recall Mount Evans which is I think o. So these Andes mountains are considerably r than the Colorado mountains.

the morning of December 30 the PAA (Pan- ican Airways) called me, and at 4:15 their car to pick me up and took the passengers to the t. Here we had our tickets checked and passed ns. Then breakfast. The Pan American Air- furnish meals while enroute and they are always good, supposed to be well balanced. So we have everal meals way up in the air. Shortly after fast the one clang of the bell rang. This is a for the airplane crew to march to the plane. o clangs of the bell the passengers line up at the exit door where an officer reads off each name as you file out to the plane. As soon as all passengers are inside the propellers begin to whirr and in a minute the plane moves out to the runway; the motors are spun for a few minutes to warm them up and to get the final check on them. Then we start off and you don't know just when the wheels leave the ground, but there is no roughness any longer and you see you are higher, so you know you are in the air.

It was 5:30 a. m. when we left Lima, just before sunrise. In a few minutes we were up at the lower cloud level and what a gorgeous sunrise! The sun emerged between the peaks of two mountains shrouded in the fleece of golden clouds, and then the glow changed into all exquisite colors. The day we came to Lima, the last stretch was also over much of desert land or rather desert mountains. The evening sun shone through some clouds on to those treeless, barren mountains and yellow sand beneath us. This made in the variety of color blending a very memorable sunset. And now when I saw the sunrise over the Andes I hardly knew which was the more superb.

January 4—Time does go pretty fast even when you have to wait for certain things—like waiting four days for a plane. You write about snow and zero weather. We have spring here. Sunday, January 2 I had my breakfast on the roof garden. Decorated with flowers and green shrubbery it is delightful and to crown the beauty of it there is that almost magic sight of the snowcapped mountain near by.

I went to the Mission Sunday School where Rev. A. H. Hawley has charge of the evangelistic work and also has the American Bible Society office. This is vacation time; so not many school children were there —had a good attendance of 130. Had a nice communion service in connection with the preaching service. Rev. Hawley asked if I would like to go with him to one of their other congregations in this city— they have four. This I did. I made a sketch of a field near here which Rev. Hawley wished we might consider.

Yesterday afternoon Mr. Stucky arrived from Bolivia. We were in the same boarding house and, of course, had lots of notes to compare. This was the first time we saw each other since November 26.

This morning we took the plane and came to Santiago, Chile. Just about an eight-hour flight. That took us a long way. About 1,200 miles farther south since this morning. This was a very nice flight again. The first 600 miles mostly desert hills and snow-capped mountains to our left and the great expanse of the blue Pacific to the right of the plane. All the way we flew right along the coast line.

January 7—Temuco—The morning of the fifth we went out to the Presbyterian Mission in Santiago . . . Yesterday we arrived here at Temuco after a night on train. There were no sleepers to be had, all booked long ahead . . .Tomorrow we expect to go to Chiloe Island where there is only one elderly couple at work on one end, we are told. Aout 100,000 inhabitants and an open field. Had schedule to leave by plane for

Buenos Aires on January 15, but may have to change that date as we may not get back to Santiago in time.

South Chile is a beautiful country. Something like around Berne, Indiana, Brother Stucky says, lots of trees and somewhat hilly, but with the high Andes in the distance.

With much love to all,
(W. C. Voth)

From Dr. and Mrs. Delbert Preheim

Below are snatches of news from a letter written by Mrs. Preheim to Lena Waltner, who teaches at Bethel College. The letter was dated January 11.

"Air mail letters come regularly from our folks and some friends, but 'three-centers' tend to come in groups. Last Wednesday we had sixteen letters or cards, some of them having been on the way since November 7 . . .We are planning to organize a small hospital, hence will need more nurses and more C.P.S. men. We hope for two doctors but may get only one.

"Patients have been calling at rather inconvenient times. For instance, at 11:30 one night Del went out to a home where an old man was reported to have had a heart attack, but it was asthma. Having been a sufferer of asthma for a long time, he might have been taken care of by the family. However, the people were frightened, and such a call was perhaps justified. What we dislike more is to have people come on Sunday with no more ailment than a scratch or small infection. On Christmas Day, Del saw six patients, all of whom might have come the day before if they had wanted to. We'll take care of this problem with fees or special calls. Just handling our services and pills may harm these people more in the long run than it will help. Many are contributing to the hospital, however; some $150.00 have been collected locally for a project in the hospital. Patients also bring such things as eggs, fruit, or whatever they can.

Erwin Schrag . . .is doing an excellent job in the kitchen. To relieve him a bit, I make the menus and take over the kitchen half a day a week. Then on Sunday all of us take our turns at cooking. The boys help regularly with dishwashing, too. We have lettuce and turnips in our garden at present. O.K. for January, isn't it? For some time we have had very excellent tomatoes, sweet corn, and green beans, but are now waiting for the next crop. Food is good. Now in the orange season we are eating oranges and drinking juice to our heart's content. Bananas are available throughout the year, but one seems to tire of them if eaten too often. We still like them, however. Little boys call at our door periodically to sell these fruits.

"Carl Epp, who was at Bethel in 1937-38 is head gardener, but he also works in 4-H in the community building program. N. Paul Stucky is our laboratory technician now. He gets along fine with the "muchachas."

"Since its publication in 1889, the book, *In His Steps*, by Charles M. Sheldon, has had a total sale of more than 20,000,000 copies, says a United Press report." —Selected

In These Days

By Rev. Arthur F. Ortmann

The world seems to be all upside down. Everyt
is in a mad rush, expressed in an all-out produc
program for victory. The essentials of a hun
different kinds are being listed and given as reasor
shifting from one job to another and from plac
place. In these days of much moving around to be
paying jobs, defense work etc., a great many pe
move to various parts of our beloved country.

The price tag of some job invites and lures t
sands to leave their HOME, their CHURCH,
Community - - - As a result a special problem a
regarding their spiritual life, their church life
attendance. Many of these people filled impo
places in the church and community, which are
easily filled by others. Sometimes there is no or
fill the gap. These church members leave everyt
that meant life to them—spiritual life. Many
it difficult or impossible to adjust themselves rig
in their new work and environment more impo
still in their church life.

Some, it seems, do not care; they work seven
a week—something they have never done—dar
at home. Mennonites? Yes, even Mennonites!
seem to say you can always serve God when the
less money to be made. You have to work if yo
going to keep your job. God never gives us a jo
calls us to do work that will rob us of the Sab
rest. Remember the Sabbath day to KEEP it H
To keep surely gives us a responsibility. We ne
fellowship together as Christians to grow in
and knowledge of our Lord and Saviour Jesus C

Once they were very faithful in church atten
and active in church work. Now some say they
for months not been inside a church. Somehow
have lost all contact with the church when they m
Others have a desire to stay with the people of
but for some reason find it hard to do so. Som
no one to whom they can turn for help, advice
encouragement in getting rightly adjusted. Th
not receive the spiritual help they need. Maybe,
of these people in the various communities to
they have moved ask themselves, "Why Does
the Pastor Call On Us?" Are we as ministers
ial, kind and sympathetic enough in our chur
But fail when it comes to establishing a closer c
of Christian help and fellowship with these c
members in our midst and with the men and w
in our community during the week?

If the saying is true, then the church can ne
more than the reflection of its ministers. Then,
a great responsibility rests on us as ministers.

To not only preach the gospel on Sunday but t
ister especially unto the people during the week.
more so in these days.

——*Warroad, Min*

There is therefore now no condemnation to
which are in Christ Jesus, who walk not after th
but after the Spirit." Romans 8:1

News From Paraquay

(Herewith we present a letter from Mrs. John R. Schmidt which she wrote to relatives here in the United States. Brother and Sister Schmidt have been sent by the M.C.C. to Paraguay to do medical work among our needy brethren there.)

Phil. Chaco, Para., S. A.
November 19, 1943

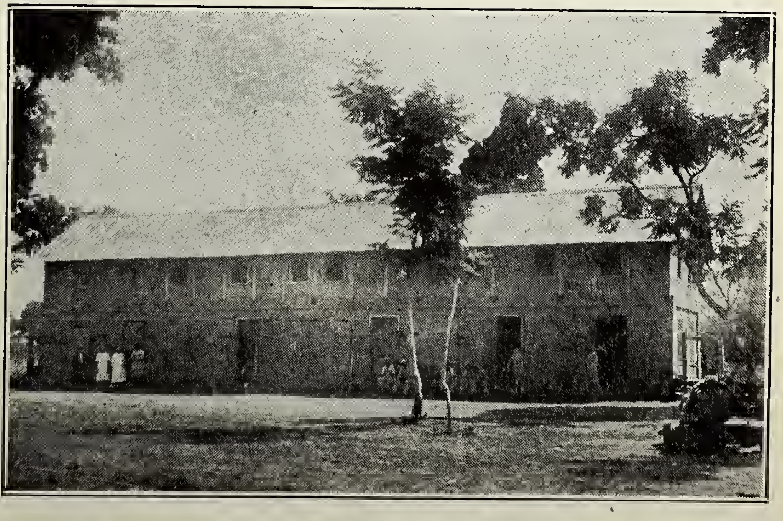
Dear Friends:

Even though it is a warm afternoon, like an afternoon in August could be expected to be, we are sending you the very best wishes for a VERY MERRY CHRISTMAS AND A BLESSED NEW YEAR. It hardly seems possible that in a little more than a month, we will be celebrating Christmas again, but by then we hope that you will receive this letter.

We have been here in Philadelphia over two weeks now. The last part of our trip was most interesting, and I want to tell you something of it before I go on. We left Puerto Casado per train early in the morning, November 2. You probably remember the narrow gage railroad and train from pictures. It really isn't a half bad job. Especially since a new passenger car has been built, equipped with screens as a protection against mosquitoes, it could be very comfortable. The trouble was, though, that the native Paraguayan has not been educated to such things as screens. As soon as we started, they opened the windows, giving the mosquitoes, all the freedom they needed to get a good breakfast. These people are so used to being in the open that they can not breathe through the screens. They were frantically fighting with cloths and anything they could get a hold of, and putting their women and children under mosquito netting, instead of merely shutting the windows. And are the mosquitoes pesky! They love to crawl under the blanket that I had wrapped around my legs, and bit through my slacks with a pair of pajamas underneath and crawled up my legs in spite of two pair of socks with paper in between. They even got into John's boots, and another favorite place was up into his tropical hat which has an air space around the rim. Fortunately by 10 o'clock it began to rain, and for that they closed the windows. Soon we were all swatting the enemy and were at peace for the rest of the way, for this group of Paraguayans had come to realize the use of the screen windows.

We got to Kilometer No. 145 about at 8:30 that night, the rate of travel must have been about 15 miles per hour. Here a wagon was waiting for us, so after eating a bite out in the open by a fire we set out and drove till midnight. The evening was lovely and cool and the moon gave us enough light to see the holes and stumps along the way. Then we stopped and had a little sleep in a sort of trailer car that belongs to Vernon Schmidt, and at 3:30 we were having breakfast and by dawn were on our way. You see, we were very anxious to get here. Drove till 10 at night, with a stop at noon for dinner and to rest the horses, when we saw the lights of Philadelpia. To John, it was very much like coming home. He pointed out to me where different people lived and different things had happened. Neither one of us could realize that we had reached our destination when we walked into our little house together, the one in which John has always lived. We are going to live here until the house which is being built for us, just in back of this one is ready, and like it very much. We don't do much housekeeping, because there isn't enough room, and also because there is much work to be done at the hospital till everything will be arranged and the work be done more routinely. So far they bring us our breakfast "on a platter" and the other meals we have with Dr. Klassen's at the hospital. They arrived here one week later than we did, Dr. Klassen having pulled over 600 teeth in the colony Friesland in the meantime. They arrived on one rainy afternoon, very wet and full of mosquito bites, but are fine now and anxious to get into the swing of their work. It is really taking much time, thought, and work to get started. The hospital has been out of use for over a year and everything, including the pharmacy is in disorder and in need of cleaning, as well as planning changes and new arrangements. So far, we have no pharmacist and only one nurse, but we have had three emergency patients and have seen many people in the office. The reason for the delay in getting our personnel is mainly that we have had such lovely rains and the farmers are all busy planting, so that the committees have been un-

(Continued on Page 14)



This is the hospital in Philadelphia where Brother and Sister John R. Schmidt work. Mrs. Schmidt states that it has been out of use for over a year and needs to be put back into running condition.

The Program of the Mennonite Central Committee

To Train Relief Workers

By M. C. Lehman

After the prohibitory legislation of Congress last summer, making it impossible to continue the training of relief workers in Mennonite Colleges, it was difficult to devise any plan to continue such training. According to the terms of the legislation, giving such training would need to be done while the men were working for government in their capacity as conscientious objectors drafted into Civilian Public Service. Sending all the men back to the fourteen different units from which they had come to Goshen, would certainly make a continued program of training administratively and financially impossible.

It was decided to seek the government's permission to send the men to mental institutions where they could continue to work as required by C. P. S. regulations. The government was willing to allow this and further to assign the men to as few institutions in as restricted an area as practical in order to facilitate administration. The government further graciously assigned these men to institutions where some study and recitation in the way of relief training would be possible after work hours as attendants in the mental hospitals.

Those training for relief at Goshen last summer together with a number more who have been selected since have now been distributed as follows:

25 men, Ypsilanti, State Hospital, Ypsilanti, Michigan; 15 women, Ypsilanti State Hospital, Ypsilanti, Michigan; 25 men, Florida Health and Sanitation Unit, Mulberry, Florida; 6 men, Alexian Brothers Hospital, Chicago, Illinois; 9 men, Duke University Hospital, Durham, North Carolina; 20 men, State Hospital for Mental Diseases, Howard, Rhode Island.

The fifteen women working and training at Ypsilanti are, of course, not Cilivian Public Service assignees but volunteers training for relief service. More men are to be added to this complement raising the number to about two hundred. Not all of these may be appointed for foreign service, but the group will be a nucleus from which appointments will be made. A definite effort will be made to send as many as possible of these into relief service of some kind. Choice has already been carefully made in selecting for training. Two additional units for men may also be allowed by the government where some of our candidates for service will get special training in the care of milch cattle as a part of relief work.

The question as to minimum school requirements for relief service has been frequently asked. It is of course desirable that workers have high school and preferably college training, but there are candidates of ability and Christian character who fit into certain parts of relief work and who have had neither of the above school advantages. Such will not be rejected if they volunteer. In fact, some such may be sought for.

The hours of work as hospital attendants are usually eight hours per day. This allows time for study and recitation after work hours which usually end at 5:00 p.m. With this much time free from hospital duty about three hours of work in study and recitation is possible each evening after work.

The material to be covered in the training taken by candidates is as follows. About one-third of the time, or a semester 2 hours course, is to be given to special Mennonite concerns comprising, (1) relief methods, (2) Mennonite faith and heritage, (3) Mennonite principles of relief, (4) Christian life and witness.

The second third of the time, also the equivalent of a two-hour semester course, is to be devoted to a study of the cultural patterns of the area abroad where the candidate has volunteered to work. The Mennonite Central Committee has chosen, Central Europe, China, Paraguay, and the Near East as the four areas where it proposes to operate. Thus a volunteer for Central Europe would study the soil, climate Government organization, educational system, transportation systems, agriculture and general culture of that area. A third division of the material would take in a study of the language or languages where a candidate will work. Courses in Spanish, Chinese, French, German, and Russian are now being given in different training units.

Courses in mental hygiene are available in all of these institutions. These are usually taught by experts on the staff of the institution. Courses in nursing are also available. Skills in handling he sanitation problems of refugee and other groups are acquired in other units.

Brother Ernest Miller, President of Goshen College, has been chosen as director of this training program. Brother Carl Kreider has direct charge o the units in Chicago and Ypsilanti and does some o the teaching. Brother M. C. Lehman has a simila connection with those at Howard, Rhode Island, Mulberry, Florida, and Duke University. Brother C. L Graber is Director of Mennonite Relief and candidat Secretary. This organization reports to an advisor committee and to the Executive Committee of th Mennonite Central Committee and works under th direction of Brother Orie Miller, its Executive Secretary.

It is the aim to make the witness of our relie work one of thorough going evangelism. A witness if necessary, by suffering for Christ is an integra part of the program. By this program of prepar tion and service may God through His Spirit lea us to a better understanding of the spirit and fait of our church fathers and more consistent livin and service for Him and His Church.

Two More Churches Adopt 100 Per Cent Plan

The two latest churches to adopt the 100 Per Ce Subscription Plan for our church papers are the En maus Church at Whitewater and the First Mennoni Church of Halstead. The latter has not yet sent the names of all the subscribers, but it has official decided on the plan.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
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Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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What Does the Ministry of Jesus Mean to Me?

By Marjorie Linscheid

Jesus' ministry not only means to me His preaching and healing, but also the example He set in His life. A life so radiant, so full of love, so consistent in every way, that one like myself cannot help but draw a challenge from it.

In the Sermon on the Mount I see there is a choice between right and wrong living. The Beatitudes are a guide to the kind of characteristics I want to develop in my life. Christ, in this sermon, also made clear the true way to conduct myself, my actions, and my relations with others,namely, to build on Christ, have Him for my foundation, think on Him rather than on worldly things, and follow to the best of my ability the principle of love. In order to do the above, communion with God is necessary. Consequently, Jesus gave us the Lord's Prayer and admonitions on the spirit in which we should pray.

One thing that especially impressed me was that Jesus chose for His disciples twelve men who were poor, unlearned, and had human weaknesses. From His instructions and lessons to the twelve, I, who too want to follow Him, can receive much benefit. For instance, warnings on hypocrisy and covetousness, and His discourses about God's love.

What an inspiration I received from observing Christ's spirit of mercy, patience, and forgiveness, during His great healing and preaching ministry. Here was Jesus, still a young man, always doing good for everyone, yet constantly being criticized, discouraged and sought after. For example, when Jesus cured the man sick with palsy, immediately the scribes began finding fault, but Jesus kept calm and serene. "Why is it then," I asked myself, "that we humans are apt to give up a good work because of unkind criticism and actions toward it?" Jesus said He would not leave us comfortless. God did not leave Jesus, His Son; so surely He will not forget us, who are children of God! Yes, Christ said that His coming would bring conflict, but He also said that we can take our troubles to Him.

Referring back to the healing of the sick with palsy, Jesus cured him on seeing his friend's faith. This is only one incident in which Jesus mentions the important subect of faith. He said if we have faith as a mustard seed, we can remove mountains. From this I see that Christ would be willing to do so much more for me if my faith were increased.

Another great phase of Jesus' work was His parabolic teaching. From these stories I obtained new and clearer thoughts on the Kingdom of God, Christian growth, and humbleness. In connection with the latter Jesus told the story of the Pharisee and the Publican. What a lesson it drives home! The parables were told to help us understand, and they certainly did that for me.

In summarizing I would say from Christ's life and ministry I see that He is my Friend, Helper, Guide, and Saviour.

Victory through Suffering

By Erland Waltner

"But the God of all grace.......after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." I. Peter 5: 10.

Suffering can either "make or break" an individual. It may make him strong and brave, or it may make him weak and fearful. It may lead him to sympathize with all others who may suffer, or it may make him more self-centered and more demanding than ever before. It may drive him to a deeper trust in God, or it may create in him dismal doubts concerning God.

Peter, who in his epistles had much to say about suffering, because he was writing to a suffering people, indicates that it is God who in His grace can use suffering to a good purpose. It is not the suffering itself that makes a character better but it is God who may use suffering as an instrument. A chisel in the hands of a destructive child can do great damage but in the hands of a skillful sculptor it can create much beauty.

By the grace of God suffering can lead us into a more perfect life for Christ, into a better established faith, into a stronger determination to do God's will and into more settled convictions.

If suffering comes our way let us make sure that God is given the chance to use it for His own purpose and glory and then may we be comforted in believing that "all things work together for good to them that love God." Then we may be sure that the fires of suffering only burn away the impurities and the dross of our souls and leave that which is pure gold. Then we may be assured that for us suffering is a steppingstone and not a stumbling-block.

Notice: Senior Outline

The Senior C. E. outline in this issue is the article entitled "Our Work at Champa," written by Mrs. P. A. Penner. The editor knows of no other article that describes the work at Champa so adequately in so few words. Save it for other mission studies. It could well be used for daily Vacation Bible schools, etc.

A Study of Our Work at Champa

To get better acquainted with the Champa Mission Station we should know the following facts: Champa is a large town. The Bengal Nagpur R.R., one of the main lines running from Bombay to Calcutta, passes through Champa.

Champa has a number of mentionable industries. Silk weaving, brass utensil workers, shellac factories, gold smiths, and potteries. Since our area is one of the best rice growing districts, Champa has a number of wealthy rice merchants.

But now to our main interest in the place. The first plot of land comprising twenty-two acres, acquired by the Mission, we call the Mission Compound. The second plot of land, comprising thirty acres is for the Leper Home, and the third plot acquired, consisting of twenty acres, is the Medical Station.

The Champa Mission has two hospitals, one general, and the other in the Leper Home for lepers only. It has two primary schools: one for children of the healthy community and the untainted children and non-Christian children, the other in the Leper Home for children of lepers that are tainted. Our Mission in Champa has two churches, the one on the mission compound and the other in the Leper Home. Church activities are Sunday morning worship, Sunday School, C.E., and midweek prayer meetings in both churches but besides this Sunday School and prayer meetings on the Medical Station. The two churches, the one on the Mission Compound as well as the one in the Leper Home, have their own Indian pastors.

Missionaries living in Champa at present are:

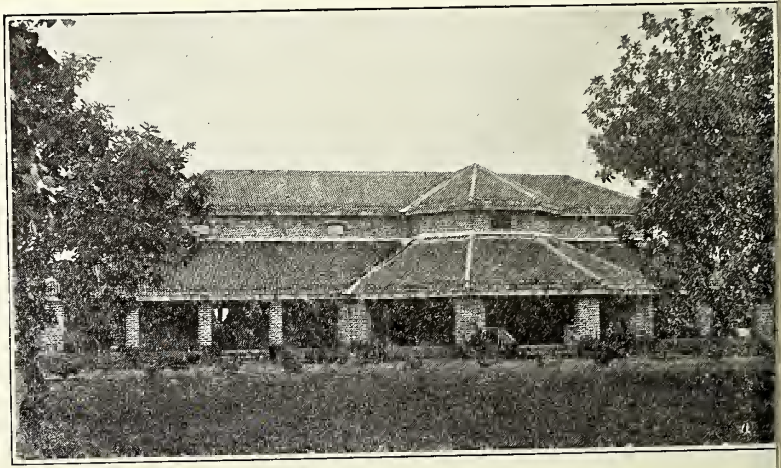
Mr. and Mrs. P. W. Penner on the Mission Compound. Mr. Penner is Secretary-Treasurer of the entire Mission. Mr. and Mrs. Penner are in charge of the Mauhadih station as well as of all the work connected with it. They are in charge of a number of newly organized smaller churches belonging to that area.

Miss Eva Pauls R.N. is the sister in charge of the hospital in the Leper Home. Her assistants, ie., staff in this hospital and large clinics are: One Indian doctor, three compounders, one symptom-free man, four to five leper men and four to six women, to help with the special injections. These are trained. Some of these are used as nurses for the hospital. Miss Pauls has a nurses' training class every year. Of the 547 inmates, 514 get special treatment. The number of dismissed as relatively cured were 197.

Mr. and Mrs. Waltner, on the Mission Compound. He is the Superintendent of the Leper Home. All the various phases of the work among lepers are under his jurisdiction. He has a very efficient caretaker as his right hand who buys rice and flour and other necessities as well as makes out and submits monthly reports for the Government and mission. The pastor works in the church only, but harmony among all workers is a strong asset in the work in this institution.

Mrs. Waltner has the children's homes, in which there are twenty-two boys and thirty-four girls. I do not know their ages, but we usually have children ranging from seven months old until they are qualified to make their own living or get married. Most probably Mrs. Waltner helps in all the different church activities and she is in charge of the school. The care of these children is a joy but also a great responsibility.

Mr. and Mrs. Ratzlaff, on the Medical Station. Mrs. Ratzlaff is in charge of the evangelistic work connected with Champa. He has evangelists in several out-stations. (Villages, a distance away from the main station.) During the touring season, he is out among the numerous villages with his Indian workers. *Please read his story of Jojowah, a recent*



This is the present brick bungalow located on the Mission premise in Champa. It was erected in 1905. Our first dwelling was a ter given to us by the Mt. Lake Bethel Church Sunday School. Th second, a mud hut measuring about 10 ft. by 10 ft. The roof was c thatched grass. The third dwelling was a two roomed building wit an enclosed porch and an open porch in front. The present build ing, built of brick, as all buildings of government and mission com pounds are, was made under my supervision. The first bricks I eve made. This building has five rooms with two enclosed veranda The open porch in front is twelve feet wide; it is used for sleepin during the cool and rainy seasons. During the intense heat of Apri May and June we always sleep in the open. The ceiling of this bunga low is nineteen feet from the floor, also because of the heat. The floo are cement. The roof of corrugated metal sheets with tiles over tl tin. The cost of this building when it was erected in 1905 was approx mately $3,000. When there is a scarcity of room, then two families ca live in this house. Our conferences are held in this building or o similar to this one. All the timber used in this building, with t exception of door and window frames, was brought from the distar jungle and sawed to proper dimensions by hand. It is all hard woo Pine timber is unknown in our area.

—P. A. Penn

convert in one of the villages of this area. You will find it in the "Mennonite" of Nov. 30, 1943. The title of this story is "Not by might, nor by power, but by my spirit." Mrs. Ruth Ratzlaff R.N. is in charge of the large hospital on the Medical Station. Her staff consists of one Indian doctor, one or two compounders, two trained nurses, water carriers, and a few other helpers. Two other very important helpers in the hospital must be mentioned. They, too, are under the supervision of Mrs. Ratzlaff. I refer to one evangelist and one Bible woman. They teach and preach the gospel to all in and out patients.

No hospital kitchen help is required, because patients bring their relatives along to do their cooking for them.

—*Martha R. Penner*

For further study of the beginning and growth of the Champa Mission Field, see India: *Twenty-five Years with God in India,* also the mission numbers of *The Mennonite.* Use one of your ablest members to read or tell the story of Jojowah referred to in Mrs. Penner's article. We are grateful to Mrs. P. A. Penner for writing us the outline study of our Champa Mission Field, and sincerely hope that our C.E.'s will make good use of it.—*Mrs. G. F.*

THE SPIRIT

We may profess that we believe in certain fundamentals or doctrines and judge others accordingly. But have we checked ourselves to see if we carry out into action what we believe and say? We must go even further; we must have the right spirit in order to attain the highest good and happiness. For example: we know there are certain churches today who practice the washing of feet. I do not wish to criticise this practice in any way. Personally, I believe much good can come out of such practice. As one professor stated, "It does or can make a difference when a big, noted business man humbles himself and stoops to wash the feet of a poor, common laborer. This can and should be a beautiful experience. However, the practice alone is not valid. We must have the spirit which is shown through faith, hope, and love. To illustrate: Mr. A and B both lived on farms next door to each other; so they saw much of each other. A's church did not practice feet washing as B's church did. He often criticized A's church for not being as good since it did not carry out the tradition of Christ washing His disciples' feet. One evening B stopped A and asked him where he had been that day since the town was in the other direction. A answered simply, "Oh, I've just been washing my neighbor's feet today." B's face turned red. He too knew that their neighbor, a member of his own church, was ill and needed help badly, but he had been too busy with his own work.

(Continued on Page 12)

This neat church is located on the Mission premises at Champa, C. P., India. Together with an architect, the plan of this building was made by Rev. and Mrs. Suckau and Mrs. Penner and I. The material is brick in lime. (We erect no houses of any kind in India of timber, because pine wood is practically unknown, and even if we had the timber, buildings of pine wood would be ice cream to the termites.) Bricks, when this edifice was erected, cost about $2.00 per thousand delivered. The floor is of cement. Somewhat to our regret the congregation asked for benches. Indians usually prefer to sit on the floor. So this church has hardwood benches.

During the construction, we employed some outside labor but besides this our Christians helped gratis. All Bible women and some preachers gave a month's labor free; others did not work but paid into the building fund the equivalent of a month's salary. Missionaries did likewise. Children when not otherwise employed or in school, were likewise helping to in this undertaking.

It would be interesting to know how many people have found the Lord in this church, to know how many children have been consecrated in it, the number of baptisms, communion services and marriages have taken place in this church. Funerals have not taken place in it.. These are not conducted in a church because of climatic conditions and other reasons.. We endeavor to bury the dead on the day of death, if at all possible. ..

This building is now much too small even for ordinary Sunday services. The members of our congregation are already planning a new building and have some funds on hand for that purpose. They are endeavoring to build this with indigenous funds. Whether it will be able to do so, remains to be seen.

To preach from the pulpit of this House of God to a reverent house full of worshippers has been a great joy to all that have had this privilege. Forthy-three years ago the place where this church stands was a part of a jungle and not a Christian in Champa. Today so many Christians that a new and larger building is imperative." This is God's doing and it is marvelous in our eyes."

—P. A. Penner

INTERMEDIATE DEPARTMENT

LOVING OUR JEWISH NEIGHBORS

Opening Hymn: "Blest Be The Tie That Binds"

Bible Readings: (To be interrupted by each reader, watching for the special references to Jews and to Christian brotherhood Psalms 33:12-15; Acts 17:22-28; Romans 1:14-16; Romans 2:10-11; Romans 10:1-15; Matt. 10:5-7.

Prayer: The following thoughts might be expressed in the prayer: that Christians may remember the second commandment to love their brothers, that Jews may be loyal to the first commandment to love God through Christ. Remember, too, the suffering and persecuted Jews throughout the world today.

Remarks: The following facts may be assigned in advance to different members of the organization, for further information and discussion.

Facts About the Jews

1. Our religion is Jewish in origin and leadership. Jesus was a Jew, born of Jewish parents and reared and trained in the Jewish faith. He began his ministry in the Jewish synagogue at Nazareth.

2. The Old Testament is today the Jewish Bible. We are in debt to the Hebrews for the marvelous riches of these books.

3. The New Testament, our Christian scriptures and emphasized by the Mennonites as the New Dispensation having authority greater than the Old Testament, was nevertheless written by converted Jews.

4. The origin of our modern church came from the Jews. The Jews in exile in 586 B.C. had no Temple so they banded in small groups for worship. The gatherings were called synagogues, a Hebrew word for "gathering together." Even after the death of Jesus, Christians met in synagogues and eventually modeled their own churches after them.

5. The Jews contributed greatly to the teachings of Christianity itself. Consider the following scriptures in the Old Testament and compare them with the Beatitudes: Psalm 37:11; Isaiah 61:2; Psalm 24:4.

6. Before the war there were only 16,000,000 Jews in the world. Since that time 2,000,000 Jews have been cruelly murdered in Europe.

7. Jews have concentrated in certain occupations as merchants and small business men, because in the early days in Europe they were forbidden to own land and could not farm.

8. The American Board of Missions to the Jews proves that Jewish domination of American life is a myth. Jews do not control American banking, only a tiny percentage are Communists, and their political influence in general is vastly overrated. There are two industries in which they have a dominating position (a) the ready-made garment industry (b) moving pictures. For further information write for the small pamphlet "Do Jews Control America?" American Board of Missions to the Jews, 27 Throop Ave., Brooklyn, N. Y. In some respects the Jews have been victims of the same kind of false propaganda which has been leveled at Mennonites. All persecuted minorities suffer this kind of abuse. It is significant that all those engaged in actively preaching Christ to the Jews as missionaries repudiate anti-Jewish propaganda.

9. Since the last war in America Jews have found jobs barred to them because of their race; they are often refused admittance to hotels, resorts, and clubs. Signs reading "Gentiles Only" appear. Educational institutions have limits on the number of Jewish students they will accept.

Discussion: What is the solution for discrimination against the Jew? Some suggestions are: become real Christians and purge ourselves of race prejudice; be good Samaritans to the Jewish refugee; Christianize the Jews. At the present time there are Mennonites working in missions to the Jews although our denomination has no projects under its direct control. Do you suppose that one of the reasons so many Americans hate the Jews is because we are so heavily indebted to them?

Closing Hymn: "Rise Up O Men of God"

—Barbara C. Smucker, Wadsworth, Ohio

JUNIOR DEPARTMENT

READING THE BIBLE

Theme Chorus: The Best Book to Read is the Bible

Songs: Open my Eyes that I may see; Thy Word have I hid in my Heart; Wonderful Words of Life.

Why should We Read the Bible?

"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (I Peter 2:2). We would not think of not eating for a week. We need food every day for physical strength, growth, and energy. Likewise our souls need nourishment too. The Word of God, our spiritual food, first gave us Life; now, it gives us strength and growth in grace. That is just one of the many reasons the Lord gives us for reading His Word.

When Should we Read the Bible?

We again turn to the Book to look for a suitable answer. In Acts 17:11 we find these words: "And searched the Scriptures **daily**." The Psalmist says that those who love the Word "meditate therein all the day." When we see the infinite value and greatness of our salvation, surely we want constant contact with the Book that has brought such spiritual riches to us.

How Should we Read the Bible?

Read the Bible carefully. Read it prayerfully. Read the Word systematically—by books, by topics, study the characters; search for the promises in the Bible. Romans 15:4—"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

"Few books can stand three readings. But the Word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there." —Hamilton

—Mrs. Alvin Fast, Madrid, Nebraska

THE SPIRIT

(Continued from page 11)

A, in reality, had the true spirit of feet washing though he did not practice it in his own church. Let us check ourselves—do we profess certain doctrines—yet our closest friends wouldn't know it by our life? Have we found the true spirit ? Are we striving to live it? —*Florence Auernheimer*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

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YOUTH JOTTINGS

—**First Mennonite Church, Butterfield, Minnesota:** The young people here meet regularly as a young people's fellowship. Varied programs of music, themes, Bible study, etc., and a social period make up the meeting. The young people have also undertaken special projects. While visiting there the editor saw a very substantial and practical blackboard on a stand. This had been made by the young people with the assistance of their pastor, Rev. Victor Sawatzky. In the same way had they made the bulletin board in the entrance hall. This bulletin board is very practical. It is of a good size with a base on which things can be tacked. Covering it are two sliding panels of glass. These keep the winds from tearing at the papers on the board when the doors are opened. The glass had been gotten for nothing by the pastor because it had slight flaws. The young people and pastor plan to remodel the place in which they keep their library books. The church also has a C.E. organization, but the fellowship meeting helps to fill a unique need.

—**Johannestal Mennonite Church, Hillsboro, Kansas:** Every Wednesday night the young people gather for forty-five minutes of study in the "Mennonite Heritage" booklets and forty-five minutes of choir practice. Their pastor, Rev. J. M. Regier leads them in their study. They are now taking through book number five, taking about two chapters at a time.

—**The Senior C.E. (high school age) of the Bethel College Mennonite Church** meets in some home every two weeks. Discussion periods and speakers are alternated. The group has finished discussing booklet number three of the "Mennonites and Their Heritage" series and is now planning to take up a study on "How To Pray." Rupert Hohmann is the chairman of this group.

—**Looking in on some Indian children:** The following letter was written to the Intermediate C.E. Union of the Eastern District by Missionary John Thiessen of India. Miss Huldah Myers states that Juniors and Intermediates throughout the General Conference shared in the project mentioned above. Here is the letter:

Our Dear Christian Friends and Co-workers in God's Kingdom, Greetings to you all with I Cor. 10:13 beginning with the words: "but God is faithful—." That is a wonderful word of comfort and assurance for young and old, and anyone in between.

With this we want to thank you very heartily for the $30.00 you have sent us for India's Children. I wish I could show you our more than 25 brown faces. And just this week you would all enjoy the match games that ar being played after school. There is a volley-ball match, a kittenball match, a soccer football match, several strictly Indian games like "Koh" and "Kahaddi" etc. In "Koh" a representative from one side runs to the other side and repeats "Koh, koh, koh—" in one breath as long as his lungs supply the breath. When his breath is exhausted he must make his getaway before anyone of the opposite side can touch him. If he is touched he is "out." Kahaddi is a game of 10 squares five in a line or row. These squares are all guarded by one side or team. If anyone from the other side or team gets through these squares without being touched, the team scores. If he is touched he has become "salt," and his whole team becomes "salty" and are "out." With so many children one has to have many games to keep them going. We hope to buy an iron swing someday when the prices of iron things become a little more moderate again. We want to thank you very much for making such a fine contribution to the enjoyment of India's children.

Just recently, we had special religious meetings for our boys and girls and forty-four made promise to follow our Lord and Saviour from now on. It is always a great joy to see our young people willing to be true and faithful Christians.

In our daily work we are also making progress. Our school farm is providing work two hours each day for our boys and girls; and besides providing work it yields plenty of vegetables and fruit. Part of the farm is still in an unprepared forest condition, and that provides work for poor Christians who depend on relief labor. It is fortunate that friends in America have also provided some funds for relief in India. Just while I write this we have ten men and thirty-five women—all Christian—at work earning the standard wage of eight cents and six cents respectively per day. That keeps them from starving."

—**Deep Run Mennonite Church:** The Senior C.E. "Society recently brought to a close its relief project, the proceeds of which were turned over to the Mennonite Central Committee for War Relief. With just a little sacrficing here and there, we were able to help this worthy cause to the extent of $220.00." Not so very long ago this group invited a group of talented negroes to sing for them.

—**The Los Angeles Mennonite young people** sometime ago sang for the patients of the general hospital and gave them small glasses of jelly and jam. They included Bible verses with the gifts.

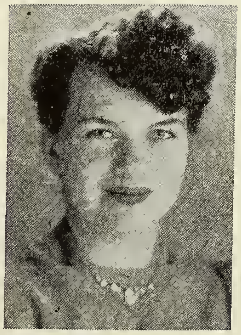
—**The Aberdeen, Idaho, young people** have given $100.00 to the campers of the Downey, Idaho, C.P.S. camp. This act of understanding and love was prompted by a desire to enhearten the boys who are in the camp.

—**The Reedley young people** are publishing a monthly C.E. bulletin that is about the size of a post card. It lists the program topics with leaders for the month and other activities which will take place.

—**The Girls' Mission Society of Newport, Washington,** recently gave the play, "A Missionary at Home in China."

—**The Albany, Oregon, church** has a new Christian Endeavor group, composed of boys and girls of the fifth, sixth, seventh, and eighth grades.

——**Anna Fern Regier,** a member of the West Zion Mennonite Church, Moundridge, Kansas, and **Mrs. Victor Janzen,** of the Bethesda Mennonite Church, Henderson, Nebraska, are two of the three Mennonite young women that have been added to the relief training unit at Ypsilanti State Hospital, Ypsilanti, Michigan. This bring the total in the unit to seven. Members of this unit engage in mental hospital work, and in their spare time attend a number of relief training courses in preparation for future relief work. Mrs. Victor Janzen formerly attended the Bible School at Henderson. Her husband is now in C.P.S. Anna Fern Regier is a former student of Bethel College, where she was very active in student activities. While there she often played the pipe organ for the chapel services and for the worship services of the Bethel College Church.



Anna Fern Regier

—**Evelyn Regier,** a member of the West Zion Mennonite Church, Moundridge, Kansas, has taken up work in the M.C.C. office at Akron. She reports enjoying her work and the fellowship of the office staff.

—**Colonel Lewis F. Kosch,** who has had oversight over the C.P.S. camps, has been promoted to Assitant Director of Selective Service. It is understood, however, that he will continue in charge of the Camp Operations Division.

—Several **English students at Bethel College** are writing research papers on various aspects of the General Conference. Some valuable contributions have been made in this way in former years.

—**Selective Service system warns ministerial students** against taking summer vacations. It states: "We are **not** prepared to say, as a matter of policy, that a student who was preparing for the ministry and was classified in Class IV-D should lose that classification by reason of an extended summer vacation period, but it is the policy of this headquarters that **if a local board or board of appeal determines that such a registrant, during his summer vacation, has ceased to be a 'student preparing for ministry' and reclassifies such student as available for military service, this headquarters will not normally look with any favor upon a request for administrative action to have the case of such registrant reconsidered or reviewed."**

—**Carlus Basinger**, a student at the University of Chicago, spent a part of his vacation in Summerfield, Illinois, at the home of his parents, Rev. and Mrs. Basinger. One Sunday morning he gave a short talk, and in the evening he showed to the young people some pictures which he had taken in school. The Summerfield Bible Class is issuing a news pamphlet for the boys in service of the government. The boys enjoy it. —Mrs. P. H. B., Corr.

—**Rev. Henry Franzen**, young pastor of the Buhler Mennonite Church, Buhler, Kansas, in greeting his congregation for 1944 gives the following motto and application, " 'I will live at my best for the best, regardless of what may befall us.' It can be applied come poverty or prosperity, come disaster or good fortune, come pain, come distress, or pleasure, each of us may keep our soul attitude at the best. And for the best for more goodwill to our neighbors, for more sacrificial efforts in noble causes, for more service for the kingdom of God."

—**Buhler, Kansas:** The Mennonite church here has twenty-one of its young men in the armed forces and nine in the C.P.S. camps.

RELIEF NOTES

Earthquake in San Juan, Argentina

The advantage of having M.C.C. representatives stationed at a number of places throughout the world was seen this week when a catastrophic earthquake occurred at the Argentine city of San Juan. The following telegram was received from Vernon Schmidt and Robert Geigley, M.C.C. relief workers in Paraguay:

Terrible earthquake in San Juan near Mandosa Argentina. Request permission both go there help where possible. Request $5,000 be sent Lewis Weber 1427 Puan Buenos Aires for that purpose.

Negotiations are being made to determine how M.C.C. might bring help to this stricken city.

India-Famine Relief Progressing

A cable from India informs the M.C.C. that the famine relief work in Bengal is progressing and results seem encouraging. Workers have been able to purchase clothing for distribution. A large shipment of condensed milk is enroute to India part of which will be consigned to the Mennonite relief unit in Bengal.

A cable sent to China from M.C.C. informs J. D. Graber to proceed to Bengal to help with the work there as soon as the survey in China is completed. S. J. Goering will return to the States to give a report of the needs in China.

Refugee Work in the Middle East

It seems that the M.C.C. commissioners to the Middle East have completed a survey of the relief situation in Palestine and Syria. They have been instructed to make their headquarters at Cairo, Egypt. While waiting further developments, they will work among Greek refugee families in the Egyptian area in helping to reassemble families parted during their flight from their homeland.

M.C.C. Office in Canada

Plans have materialized for the opening of a branch office of the M.C.C. in Canada. According to the latest word, the office will be located in Kitchener, Ontario.

News from Paraguay

(Continued from Page seven)

able to do much planning for the hospital. But this morning we had a meeting with representatives from both colonies and will have 5 additional nurses and an assistant in the pharmacy beginning Monday. So far the people have been told that only the emergency cases will be taken care of, soon it will be open to all and we know that we will have much work. This morning during the meeting we were called out to treat a baby which had taken some ant poison, which we hope will be all right, and tomorrow we have an appendectomy, so you see we are not waiting for something to do.

Sunday was a big day for us, welcoming day, I guess you would call it. In one corner of the colony they had a program for us in the morning and here in Philadelphia a large crowd greeted us in the evening. They had gone to much work with decorations, etc. to make us feel welcome. One preacher had written a song for the occasion. It gave us all increased inspiration for our new work. We gave them the greetings of our friends back home, and told them of the interest and the many good wishes that had accompanied us on our way. Continue to remember us as we go into our work, for we need grace and strength to carry on according to His will.

Many of you will be wondering how it feels to be in this land of "tomorrow" where you have time to drive for several hours to another near-by village, and even time left to take a nap. Well, we just take those things for granted here and indeed, they seem quite natural already. I guess we just naturally take on the tempo of the people around us, and I really believe, it is not a bad idea to slow down a bit. Also the freedom from the effects of the war are so noticeable here, and those we don't miss either.

We will be thinking of you all very much during the coming holidays and of the years that we have spent them together. I will especially remember the festivities at Bethel Hospital. We will no doubt have many plans for celebration here; also enjoy the way these, our people, celebrate. The whole M.C.C. group which includes Vernon Schmidt and Robert Geigley besides the four of us, are planning our Thanksgiving dinner now. Mrs. Klassen is an excellent cook and has already been a great help in the kitchen. Just now the food problem is not easy. There are hardly any fruits or vegetables to be had, so variety is a problem. Yesterday she made grape nuts out of Kafir flour instead of whole wheat bread, etc. No one uses cereals here as a rule, and we miss that too. Outside of the lack of these certain foods, the meals are excellent, and with beans and lettuce coming up now and the watermelon season near at hand, we will soon have more of the foods to which we are accustomed.

We hope to hear from many of you soon. Have enjoyed the letters which were waiting for us very much and those which we have received, which has just been twice since we are here, once a week.

CORRESPONDENCE

FIRST MENNONITE CHURCH

Halstead, Kansas

On the threshold of a new year we cast one backward glance to review the manifold blessings of the past year. Joy and sorrow were again intermingled and opportunities of service were our privilege.

During the summer when our pastor, Rev. D. C. Wedel, was taking an enforced vacation of several brief stays in the local hospital for medical treatment, Rev. P. S. Goertz of North Newton and Rev. A. L. Koeneke of Halstead, kindly supplied the pulpit here. In spite of such handicaps Rev. D. C. Wedel was very active within church circles and outside, in conference work, etc. Three young couples were married and six times within the latter half of the year church members were called upon to lay to rest one of their loved ones. Of them, five were of our older folks, and in one instance an elderly couple was called within less than a week. One was a young man in the service of our country.

In August our young folks experienced their first one-day retreat at Springdale, which proved a great success with Rev. Reynold Weinbrenner as guest speaker. In September Dr. and Mrs. P. A. Penner brought us an inspiring message in word and picture.

In November our annual church business meeting and fellowship supper was held. The latter part of the month the harvest-thanksgiving festival was held. Rev. and Mrs. Isaac and Dr. H. A. Fast were the guest speakers.

In October Rev. William Stauffer of Ohio held two very interesting meetings here concerning the C.P.S. camps and showed slides of the same.

On December 19, under the direction of Rev. D. C. Wedel, our church choir rendered the beautiful cantata, "The Wondrous Story." The children's program was well rendered in pageant and song.

Some twenty of our young men are serving their country.—Corr.

DEER CREEK MENNONITE CHURCH

Deer Creek, Oklahoma

The golden wedding of Mr. and Mrs. Henry Wecke was observed, also the silver wedding of Mr. and Mrs. D. S. Krehbiel.

Throughout the summer, alternating with Christian Endeavor, Bible study groups were held Sunday evenings. Bible and singing were taught to three groups of young people. A program was rendered by the entire group at the end of the summer. A group of young people was welcomed into the church through baptism, making our membership 121. A survey, made by our pastor, of all the church treasuries for the past five years shows that God has blessed us so that we have grown in that phase of his work also.

Most of our young men who are in various camps were home sometime during the year. Some could be here during harvest. Several are serving in mental hospitals; some are on various camp projects, and a few are overseas.

We are grateful to the different boards of our conference who make it possible for missionaries, evangelists and teachers to be in our midst. It gives us new inspiration and determination to work in God's vineyard.

—*Mrs. Milton C. Lichti*

SWISS MENNONITE CHURCH

Alsen, North Dakota

It is now over three months since our pastor and family came into our midst. The services are fairly well attended, although there still are some who do not show interest. Let us continue to pray for such. There is much need of prayer for our pastors in these days, since those who stand true to the Word of God are often criticized far more than those who walk with the world.

The pastor conducts a young people's Bible study on Tuesday evenings. We also have a children's Bible class on Friday afternoons. Richard Spenst and Charlotte E. Andersen were married during January. I think nine of our boys are in the army.

Is the Church remaining true to God? Is our Mennonite Church? Or must it be said of us as of the Israelites of old, "They did evil continually in the sight of God." Oh, may God give us a great revival in our Mennonite churches and all others too.

We still enjoy wonderful, mild weather and good roads.—Corr.

JOTTINGS

—**Rev. Willard K. Claassen,** pastor of the Salem Mennonite Church, Freeman, South Dakota, is one of the main speakers at the Annual Bible conference that is being sponsored by the Mountain Lake Bible School. Missionary H. J. Brown, who is serving the Bethel Church of Mountain Lake for one month, is the other main speaker.

—**No C.O. Clause in national service bill!** By January 21 no C.O. clause had been included in the revised national war service act that was introduced in both houses after the president's plea for a civilian draft .However, the historic peace churches and other bodies are pressing for the insertion of such a clause. The suggested clause reads, "Persons who on grounds of conscience are opposed to participation in war and conscription for war service shall be listed on a register of conscientious objectors and shall not be required to perform work or services to which they are conscientiously opposed." The present bill exempts ordained ministers and students of recognized theological or divinity schools.

—**The twenty-fifth anniversary for the C.O.'s of World War I** fell on January 2, 1944. On that day twenty-five years ago 118 conscientious objectors were discharged from the disciplinary barracks at Leavenworth. Other C.O.'s at Leavenworth were discharged later in the same year.

—**Mrs. Rodolphe Petter wrote recently:** "Our most prominent citizen here in Lame Deer says he has been in Montana for fifty-six years and never knew a time when lilacs and cotton wood trees bud in January as they are doing now.... It has been a wonderful winter."

—**Extra Copies of the Minutes of the last Western District Conference** may be had by writing to Rev. Herbert Miller, Deer Creek, Oklahoma.

—**The Lehigh, Kansas, Mennonite Church** plans to put a basement under the entire meetinghouse this spring. Over $1,500.00 are available for this building project. Members will do the work.

—**Ebenezer Mennonite Church, Bluffton, Ohio:** On New Year's Eve the annual custom of serenading the aged and shut-ins was observed. A group of singers visited many homes and heralded the new year with the familiar "Stimmt Lieder An" and "Neujahrs Lied." Coffee at the parsonage at midnight warmed us physically as spiritually we were warmed in blessed fellowship.

We are completing our second year of Sunday radio broadcasting from Findlay, Ohio. This work, sponsored by the young people of the church, has been a source of blessing to many. May God continue to bless His Word as it goes forth in message and song. In addition to the Sunday program, the pastor, Rev. Arnold C. Schultz, has a studio sponsored program in the Living Today Series every Friday afternoon.

During the past year the church has been redecorated, an organ fund established, and the parsonage debt liquidated. Our Women's Society and the Girl's Missionary Band have been busily engaged in M.C.C. sewing.

—Church Correspondent

—Wayland Mennonite Church, Wayland, Iowa: "Our church treasurer reports that since the use of the weekly envelope system more money has come into the treasury than before. We hope more will use the system this year. It is a voluntary one."

—First Mennonite Church, Wadsworth, Ohio: "The annual meeting had the largest attendance of the past three years. Reports indicated a general upswing in finances."

—Brother Edwin Stucky, who is teaching at Goessel High School and serving the Goessel Mennonite Church part time, brought the message to the Second Mennonite Church, Beatrice, Nebraska, on January 23.

—Brother R. C. Kauffman served the Pretty Prairie Mennonite Church on January 23 and the Bethel College Church on January 30.

—Brother Lester Hostetler is conducting services for the Bethesda Mennonite Church, Henderson, Nebraska.

—Apostolic Mennonite Church, Trenton, Ohio: On the morning of our annual meeting Rev. Amstutz gave an inspiring message on "The Church." At noon all enjoyed the covered dish dinner and the social period after it. In connection with the usual routine of the business meeting a short memorial service was observed in memory of those who had died during the year.

—The meetinghouse of the Walton Mennonite Church now stands with all the siding and shingles on and the windows installed. The basement floor is to be poured and the basement completed in February. The building is thirty-six feet by fifty-six feet with an eighteen by eighteen foot side wing for the entrance. The approximate cost will be $5,000 in materials and skilled labor. All unskilled labor is being donated by the members of this and neighboring churches. For five years this new church has been meeting in the Community Building. The group has fond hopes of worshiping in the new meetinghouse in March 5.

—The Reedley Mennonite Church regularly sends food to the C.P.S. camps in California. The last gift to the North Forks camp consisted of: 288 quarts of peaches, 14 quarts of jam, 4 lbs. of persimmons, 40 lbs. of sweet potatoes, 30 lbs. of Irish potatoes, and 45 lbs. of raisins.

—W. F. Unruh, pastor of the West Zion Mennonite Church, Moundridge, Kansas prints his weekly visitation schedules in the church bulletin.

—Brother J. H. Langenwalter is now visiting the church at Shafter. In addition to bringing Bible messages, he seeks to give aid to all the church organizations by counselling with them sometime during the week.

—Whitewater, Kansas: John Harder, Sr., oldest member of the Emmaus Mennonite Church, had the rare privilege of celebrating his ninetieth birthday on January 11, surrounded by his family and friends. It was an offering of thanksgiving and praise to God who has so faithfully led him and Whom he trusts for the future. Mr. Harder and his young bride came to Kansas in 1876 and experienced all the joys and trials of pioneer life. They are charter members of the Emmaus church. His life of joyful service to the Lord is certainly a great inspiration and blessing to his descendants and friends. —Mrs. B. G. Harder

—The West Zion Church, Moundridge, Kansas, has recently at its mid-week meetings featured slides on the birth of Christ, on Galilee, and on Judea. W. F. Unruh, former missionary to India, is pastor of the church.

—The Berne Witness, in commenting upon the Bible lectures recently held there by Rev. Walter Gering, states, "His theme for the week was Christian living and each of his messages was a high light in the experience of his listeners."

—The brethren H. A. Fast and R. C. Kauffman of Bethel College recently conducted a leadership training school in Halstead, Kansas. The meetings were held on Sundays and Wednesdays. A good attendance was reported.

—First Mennonite Church, Beatrice, Nebraska: Our library is supplied with sixteen new books from the Western District Loan Library: (1) **Along the Highway of Prayer** by Robertson: (2) **Mennonites n the World War** by Hartzler; (3) **On the Trail of The Immigrant** by Steiner; (4) **The Prince of the House of David** by Ingraham; (5) **The Story of the Mennonites** by Smith; (6) **By an Unknown Disciple;** (7) **Storm in Her Heart** by Young; (8) **Spring Symphony** by Painter; (9) **John G. Paton** by Byrum; (10) **Charles H. Spurgeon** by E. F. Adcock; (11) **Dwight L. Moody** by A. T. Rowe; (12) **The Fine Art of Living Together** by Beaven; (13) **One in Seven** by Slattery; (14) **Understanding Youth** by Burkhart; (15) **Ideals for Earnest Youth** by Rowe; (16) **Henner's Lydia** by De Angeli. These books will be available for two months. Let us take advantage of this opportunity by reading as many of these books as possible.

—The Zion Mennonite Church, Elbing, Kansas, with a membership of 114, gave a total of $1,501.23 for C.P.S. during 1943. It therefore exceeded its quota by $817.23 (quota is six dollars a member per year). Furthermore the Sewing Society of this church in its report for 1943 states, "We began the year by packing a large box of dish towels, pot holders, and scrub cloths for Denison, Iowa, C.P.S. Camp. Later closet curtains were sewed and sent to Fort Collins, Colorado. Twice during the year the boys in the service were remembered with boxes filled with cookies. Twelve boxes were packed. In November we packed 136 quarts of canned fruits and vegetables and chicken for our C.P.S. camps." This church has ten men in service.

—Dear Pastor: Is the bulletin of your church being sent regularly to the editor? If not, why not make arrangements for this today?

ORDER BLANK

After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, FEBRUARY 8, 1944 NUMBER 6

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Kotare ("a" as in "tar")

Mr. Kotare, like Naaman, "was a great man" in the eyes of the Hindoos, because he belonged to the Brahman caste. This is the highest caste in Hindooism. But, also like Naaman, he was a leper. This at once ostracized him from his caste fellows. All of his former friends shunned him and avoided all contact with him. Fortunately he was not penniless and ence sought the best medical aid. When all his ossessions were gone and he was at his wits end, he ame to the Bethesda Leper Home. I distinctly reember that day. Said he, "I am a leper; I have onsulted a number of doctors and have spent all my oney. Will you admit me as a patient and give e medical treatment?" Although the Leper Home as crowded to capacity, as it always is, yet an inner oice seemed to say, "Admit him." I did.

Man marked with x is Kotare. Other man is Joel Asna, pastor of Leper Home Church.

From the time of his admittance I took a particular terest in him because he was in some ways interestg. For one thing, he had an arresting personality. or another, he was not proud and haughty as most rahmans are; on the contrary, he was willing to ve in a small room with lepers of lower castes. And stly, he appeared to be capable.

He received regular treatment. To his great joy, he showed signs of improvement; the white tell-tale patches turned to the normal color. His fingers, which were somewhat stiff and slightly deformed, began to function. Frequently, he would come to me and say, "See, Mr. Penner, how I can bend my fingers? Soon I will be able to play my organ again."

Gratitude shone out of his eyes. Was it because God was blessing the treatments, or was he, as a Brahman, religiously inclined? I don't know, but he very soon became a regular church attendant. He was present at all activities of the church, and when we, as our custom is, conducted a six-weeks' course of Bible study, he was present with his Bible and hymn book. During that year we studied James. When we came to James 5: 14 and 15, his attention was arrested. No wonder. Said he to me, "Kindly interpret these verses to me." I will confess that perhaps my interpretation did not fully satisfy him, but it made my heart rejoice to note that this inquirer was a genuine inquirer. Not only once but frequently, Kotare came to me with Bible in hand, requesting me to explain this or that passage of scripture. Is it any wonder that he found the way of salvation and accepted the Lord Jesus as his Saviour? He was one of the group of lepers whom I baptized shortly before our retirement.

Meanwhile his physical condition gradually im-

Young Boy Purchases Peace Certificate

The Mennonite:

A case of unusual interest comes to our attention in the Immanuel Mennonite Church (Los Angeles). Stanley Eitzen, the nine-year-old son of Dr. and Mrs. D. D. Eitzen, has recently purchased a Peace Certificate to the amount of $10.00, contributed to the work of the C.P.S. camps.

This amount was saved up over a period of time and was invested in Peace Stamps on small amounts until the $10.00 needed for the certificate was reached.

His younger brother Donald is also saving his money and investing it in a similar way.

We may draw two valuable lessons from this incident: First, that parents can teach children to save and be thrifty and invest their earnings in a worthy cause. Secondly, for adults it may be a valuable lesson in giving and a reminder of what we *could* do to carry on the work of our C.P.S. obligation.

—By Ira J. Stevanus, Treasurer, Immanuel Mennonite Church, Los Angeles

proved. It must have been a happy day when he could be discharged as symtom-free.

A fine, erstwhile leper girl is now Mrs. Kotare. Together they, of their own initiative, have opened a school in a far-distant village, teaching and testifying for the Saviour who has physically and spiritually brought health and life to them.

—*P. A. Penner*

An Excellent News Report

One of the finest pieces of news reporting to come to the editor's desk in recent months is the news article entitled "Young Boy Purchases Peace Certificate." This is news because it is unusual. Furthermore, it is "good news." It is of such a nature as to inspire others to worthwhile activity. As such it is greatly welcomed to this paper, for *The Mennonite* is a conference organ that is not primarily concerned with news as such, but its first concern is God's Kingdom and righteousness. We want news that edifies and educates to God's glory.

The one who reported this interesting happening could have passed over it without a word to the paper. He did not have to report it. But as a concerned worker in God's kingdom he saw the importance of it and by reporting it brought blessing to the work of his own church and to that of the whole conference. Let us have more reports of the unusual that edify and inspire.—rw.

Give Your Full Address

When sending new or renewal subscriptions for your church papers, please, give your full address. If you live on the farm, state your route and box number. If you live in town, give house and street number if you have any or your postoffice box number.

On several occasions postal authorities have objected to the Mennonite Publication Office that the information on some addresses was simply inadequate. It may be easy for you to remember where you live and who belongs to your family, but it is not so easy for your postal officials to have the same information readily available in regard to you and perhaps hundreds and thousands of other people. Experience seems to suggest that if you get your mail from a town larger than 1,000 population, you should give your full address. Even postal authorities in smaller places may desire the full address. Yes, you may get mail by just giving your name, town, and state, but you may be putting an unjust and unnecessary work load on your postal officials. Remember to give your full address.—rw.

Bible Week March 6 to 10

Bethel College Bible Week is scheduled for March 6 to 10 this year. Dr. W. O. Trueblood is to be the main speaker. Other speakers who have already promised are: Dr. A. E. Henry, a Methodist district superintendent, who will speak on "Parish Evangelism," and Prof. A. E. Janzen, who went to Paraguay last year in the interests of the M.C.C. Rev. Janzen will speak Monday evening and then show pictures of Paraguay after his talk.

The Ministers' Conference of the Western District will very likely be held on some of the forenoons during the same week.

First Mennonite Church Hutchinson, Kansas

It was my privilege to worship with the Hutchinson Church on January 30. This church had its beginning on April 20, 1913, when Rev. H. P. Krehbiel, assisted by P. J. Boehr, J. F. Moyer, Gerhard Friesen, and Abraham Lohrenz—all Bethel students—held the first Mennonite service in the city. For a long time thereafter meetings were held once a month. In 1917 the Western Conference turned the mission over to the Home Mission Board of the General Conference. A meetinghouse—the same as used today with the exception of an addition—was dedicated in 1920. J. R. Krehbiel, volunteer architect from Pretty Prairie erected this excellently constructed meetinghouse with the aid of much volunteer help. A parsonage was purchased in the same year. In 1922 the church was officially organized. In 1935 the General Conference granted the church its independence. The following men served the church up to 1936: H. P. Krehbiel, H. J. Dyck, H. T. Unruh, Alvin van der Smissen, P. J. Wiens, and J. J. Plenert. In 1936 Rev. C. H. Dirks, the present pastor, took up the work.

The church now has 129 members. Sunday School enrollment is 167. The average attendance the last two Sundays was 105. The pastor states that 382 persons should and could attend the services of this church. A great number of Mennonites now live in Hutchinson. The soul-nourishing services of this church are an invitation for others to come and fill the seats that are not being occupied. Home pastors should urge their members in Hutchinson to join this congregation so that the members in question will not be suspended in comparative inactivity between two church loyalties.

This church is probably the only one of our conference in the United States to have a Working Girl's Fellowship, which comes to the meetinghouse for an evening meal with a period of fellowship before and a period of fellowship and Bible study thereafter Many of the girls cannot get off on Sundays, so they appreciate this service during the week. The meetings are held on Thursday afternoons and evenings. The girls prepare their own meal. The average attendance is about eighteen.

Three of the young men from this congregation are in C.P.S., and probably two more will soon enter The church gave $422.00 for C.P.S. in 1943.

The meetinghouse and parsonage belong to th Home Mission Board of the General Conference, which pays $200.00 a year for the upkeep of the same However, the church in turn contributes substantiall to the work of this board.

Clyde H. Dirks, pastor, serves as President of th Kansas State Sunday School Convention and als as Chairman of the Home Mission Committee of th Western District.—rw.

ENNONITES and RURAL LIFE

By J. Winfield Fretz

RISTIAN BROTHERHOOD AND THE F S A

very reader of this column has seen the letters A” in newspapers and magazines many times and ws that it stands for an agency in the Federal ernment and has something to do with farmers agriculture. Of the many new agencies created by present administration to help the farmer no r agency has succeeded in its job as well as the m Security Administration. I mention it in this mn because of the reflection its successful work is the Christian Church, especially the Mennonites, h claim to be a Christian brotherhood and a fel hip of believers. The assumption being that in otherhood of believers in Christ there is mutual ern for each others’ needs and welfare.

The Work of the F S A

many ways the F S A as a governmental agency put us to shame by having confidence in our y brothers and giving them the necessary assis e to make them self-respecting farmers, when efused to do so. The FSA was established to poor farmers become owners of their own pro and to secure better tenant conditions for those ers who were renting. The Government became ned because the rate of tenancy was growing to oint where 43 per cent of this country’s six mil farmers were tenants. With tenancy often goes ous indifference, lack of community concern, and moral and ethical levels. The FSA provided whereby worthy farmers all over the country borrow money to buy their own farms and se stock and equipment to operate them on a res ble level. The assistance was not in the form of ty from the public treasury. It was a strictly ess arrangement. Loans were made at 3 per cent st and to be repaid on an amortized plan over ty year period. To date 35,000 farmers have helped to buy their own farms and a low per ge have been delinquent on their payments.

Significance to the Church

e needy farmers who have been assisted were by eans all Southern sharecroppers. Many of them northern farmers who had once owned farms but luring the hard years had lost them. Some of farmers are your neighbors and a significant er of them are Mennonites. This illustrates that disavow responsibility for the economic welfare brothers and say it is none of our concern, the will take over our job and with it much of the y and allegiance that formerly was given to the h. We should not be forgetful that this trans resonsibility for the performance of important from Church to State has already gone too far. n see the consequences of it in the case of edu . The State is educating our children but not interest of the Church, rather to the interest of ate. The FSA offers a challenge. Regardless action of other churches, the Mennonites ought render this responsibility. They should not allow dy to become wards of the Government.

A Woman's Report on Internment Camp

(Rev. and Mrs. Abraham Albrecht, parents of Mrs. Marvin Dirks, were so kind as to submit for publication the following letter by their daughter.)

Camp Holmes Internment Camp
Baguio, Philippines
Date—August 22, 1943

Dear Folks:

We have been thinking so much of you that we are very glad for this opportunity to write to you through the courtesy of the Japanese Imperial Army. We received Martha's June letter in February and were glad to hear about all of you. Your prayers in our behalf are certainly being answered, because we are enjoying God's blessing in so many special ways.

Another little granddaughter has been added to you in the person of Anna Rae, who will be a year this September 1. She has reddish brown hair, brown eyes, rolly-polly weighing twenty-one pounds. Very much the Dirks in looks. She is still breast fed. Carole Kay is quite a little responsible lady, blond wavy hair, very light blue eyes, and light of feet. At two years had a vocabulary of 400 words. She goes to S. S. and knows “Jesus Loves Me” and other verses. She is now able to gain more weight, since we have been able to buy a goat, the best in camp, which gives 7 ounces of milk a day. Otherwise they receive food as nourishing as their digestion can stand.

Marvin Jr. has an excellent health record. He is full of pep. He has finished primary work where he started to learn reading, writing, and arithmetic, and is now ready for first grade work. The school's big asset is excellent teachers. He is now attending vacation Bible school.

The camp is about one-eighth of a mile square. On it are men's and women's barracks, nursery with hospital next door, and grade and high school buildings. Carole and Anna Rae and I live in the nursery with ten other mothers and their babies. We live in the bay window space of about thirty-two square feet. In it we have three beds, a tiny table, chair and shelves. Marvin Jr. sleeps with his daddy, in the men's barracks. They spend a lot of time together. Junior goes with Marvin Sr. on the logging crew to get lumber for the kitchen stoves. Senior also has been camp barber for eighteen months and church choir director and high school music teacher.

We have church services twice on Sunday, besides Lutheran, Episcopalian and Catholic services. We also have various kinds of religious and secular classes and prayer meetings.

We are doing nicely on the food now. The chief staple being rice two or three times a day. We have excellent doctors and specialists here. There are many missionaries, miners, business people, etc. Our company is varied and constant; we can study human nature at close range.

The mountain scenery is very beautiful and soul refreshing, and fresh air and sunshine is a boon.

Give our greetings to all our friends and relatives.

(Continued on Page 15)

Sam Goering Writes from China

(Extracts taken from Mr. Goering's letters written to his family. According to latest reports Brother Goering is on the way home to report to the M. C. C.)

Kwei Yang
November 22, 1943

We came to Chungking on a F.A.U. truck and stayed at the Friends headquarters a few days. We left there on a British Military Mission Truck. On the fifteenth we spent the night at Annan Yunnan. We got in after dark. The guest house, run by the China travel bureau, was filled, so Joe and I slept in the back of the truck. We had a fairly good night. Because of the high altitude, it was rather cold. We started off at six the next morning and got here to Kwei Yang at 8:30 in the evening. Again we slept on the truck because at the British headquarters they have no rooms for other than their own few people. It rained at night, but fortunately the canvas over our truck did not leak. In the morning Captain Gauld, whose parents used to be missionaries in China with the British American Bible Society, had the truck take us to the F.A.U. hospital here. They gave us a room, but we furnished our own bedding. It is very interesting to live here with the boys. They are not all Friends, but all are here for the same reason. Dave Morris is temporarily in charge. He is a young fellow from Oxford University with a fine black beard. The only of the boys that does not shave. A gillette blade costs all the way from $30 to $50 each, and he saves that by letting the stubbles grow. I told Joe I was tempted to do the same.

We leave here on Wednesday, November, 24, as far as I know now on the back of the same truck on which we came. We have Chinese drivers and they go fast with heavy loads making hair pin turns. Up to India I was wishing you could have been along, but I am afraid that you could not have taken this overland trip from Kunming to Chungking on the truck. It will be a two-day trip from Kwei Yang to Chungking. If all goes well we will get there in the evening on Thanksgiving Day. Something to be truly thankful for. Yes, we are very thankful for a safe journey thus far and for good health.

Paul Bartel is near Chungking, and we are going to visit him.

November 27
Chungking, China

What a happy day this is for me. I received a letter from Mother, one from Roland, two from you, Bob, and another from Mother. This is the first mail from home since I left last July. Sometimes I went to bed wishing that in a dream I could see how you all were getting along.

Our stay with the Friends' Ambulance Unit boys was very interesting. They are making a real sacrifice. Some are driving large trucks with heavy loads over very dangerous mountain roads where they must make hair pin turns on steep grades. One boy was held up by bandits, and it is remarkable that the bullets that broke the glass in the truck doors did not
hit him. Each driver carries a slip which says,"
will not accept armed protection. We belong t
pacifist organization." One truck returned the
we left from a trip that took over three months.
boys ate Chinese food and slept in Chinese inns
that time. Many of these boys are university g
uates driving trucks, working in garages, in mec
units, or wherever help is needed. They eat only
very simplest food. I am sure that if while I
still at home Mother had given us only one meal
the boys are eating here, most of the time, we w
have grumbled, yet these boys take it like
When one stops to think that they are working
out pay, one feels they should be at least entitle
good food, but they know prices are high and c
this as part of the sacrifice they decided to m
During the time we were there they had no
white sugar only once, when a boy named Paul
a birthday. We had fruit only once, and we bo
that because they would not take any money for
long stay there. They seldom had meat.
sweetened their tea with a kind of dark syru
am sure you will want to join the boys and in
way make some sacrifice. One of the boys
they called "Bish" reminded me very much of
Bob. His father is the Bishop of Birmingham.
bout fifteen of the seventy boys come from the U
States.

We got to Chungking this afternoon. We
a room at the Friends' Service Center. Mr. and
Robert Simpkins are in charge. We had not sle
a bed with mattress and springs for twenty days
things looked mighty fine to us when we came
They have running water here, and I turned the
cet on to see whether it would really run. It
Yet it all was not too bad. It is surprising how
one can take when it must be, besides we know i
not our strength alone. It is good that God has
mised that "as thy days so shall thy strength
He has been so good to us all the way.

Chun
Novem

I am glad to be able to be in China at this
Just to be here gives one a new insight into
and a better understanding of what China is
and what she is trying to do. When we arri
Kunming, I said to myself, "The same old Chi
left in 1935." On the surface I could see
things that looked very familiar, but I soon
that China is not the same and that things have
ged. East China has moved west. One fin
dents here from every part of occupied China
only did the students come here, but they b
their institutions with them. Of the 108
higher educational institutions, 91 were rendere
less by enemy action. Not only have these b
placed, but at least one-half a dozen more we
ed. There are more students in China than e
fore. Those who come from occupied are
government aid. You may know that in Chi
students are exempt from military service

are to lead the nation on tomorrow and are aring themselves for that service today. The ernment seems anxious to get engineers and aids group, especially. Many new roads have been t during the last ten years, and that in spite of years of war. The reconstruction of China is ching on, and is evident that China is taking ightful place among or rather in the family of ons.

always felt that the Chinese are a hard working le and think that way now more than ever. ybody seems busy. The New Life Movement ses hard work and clean living. Along the way here one noticed hotels and restaurants with es like "The New China Hotel," "New Life aurant." We found that these are definitely clean and all around better than those who do make these claims. It is too bad that China to go through this terrible war, with all its ring and destruction.

November 30

th Joe and I have kept well thus far. We were t cold some nights because we did not have gh covers, but we did not suffer on our cross try trip by truck. There is always another rwear that one can use. I slept in four one . That helped a lot. I had plenty over me, not under me. I could write a book now on topic "From Kunming to Chungking on the of a Truck." It was all very interesting and d experience although when we go back we hope ke the quicker way. During the last two days , traveling was slower because we were more the trucks were more heavily loaded. In the was a British newspaper woman. When the se drivers did not move as fast as she thought should, she said, "Why the idea! I'll expose in the newspapers." Just like that, as though would have made any great difference to them. the first day's trip she said, "Why nothing ng happened; we should have a murder or two." ight she stayed with three of us in the China d Mission at the Gibb's home, and in the light e kerosene lamp I saw the hard look on the f the newspaper woman and the kindly look of issionary lady. It seemed to me that their expressed in a very definite way the type of at each lived.

still do not know just where we will go from r just where or what work our M. C. C. should take. Folks are very kind and try to be helpful. we have gotten all the information here we on into the interior and see what we can find The high cost of living is one of the great rs that we must face, but there are organizations, national and international, at work in China re willing to help along in one way or another. . I. M. has offered us helpful suggestions as robable mission field in free China.

EST CABLE FROM GOERING AND GRABER

J. Goering and Joe Graber sent the following rom Calcutta, India, on January 29, 1944:

E FIVE ADEQUATE SURVEY FOR CHINA RELIEF ETE OUR BEST JUDGMENT AND BEST CHINA ADVICE COUNSELS PROCEDURES SUGGESTED PREVIOUS LETTER AND CABLE FEEL FUTURE SUCCESS CHINA PROGRAM DEPENDS SELECTION EQUIPMENT TRAINING UNIT ON BASIS OUR INFORMATION STOP SELECTING AND EQUIPPING WORKERS MAY PROCEED RESERVING FINAL VITAL DECISIONS UNTIL GOERING BRINGS FULL REPORT DIRECTOR SHOULD BE EXPERIENCED CHINA MISSIONARY STOP REACHED CALCUTTA YESTERDAY MET EXECUTIVE COMMITTEE THEY REQUEST GRABER DIRECT BENGAL RELIEF PROJECT PENDING ARRIVAL CHINA UNIT REPLY LEE MEMORIAL WELLINGTON SQUARE CALCUTTA

The M.C.C. office commented on the cable, ". . . it appears that Goering will be returning very soon and Graber will stay for the China workers to come."

If Brother Sam Goering is fortunate in securing a plane from Calcutta he can be home in two weeks or so. By ship it may take five or six weeks.

The Conscientious Objector and the Law

By Julien Cornell.

The John Day Company, New York, 1943

Here indeed is a timely book. It is a book that needed to be written. It has the further merit of being written by a thoughtful, earnest, Quaker lawyer who understands and is sympathetic with the position of the religious objector, and who has frequently appeared in Federal courts as legal counsel for pacifist defendents, but modestly refrains from mentioning his own experiences. Let me quote from the foreward of the book, "Mr. Cornell presents in this book an authoritative statement on the legal treatment of conscientious objectors in the United States during the present war. As special counsel on behalf of conscientious objectors, representing the American Civil Liberties Union's Committee, he has had both the opportunity and the obligation to know the facts at first hand. His direct, plain, judicious report deserves thoughtful reading of all Americans who are concerned about the maintenance of democratic principles even amid the anti-democratic pressures of war."

Perhaps, the simplest way to indicate the nature of the contents of the book is by way of quoting some of the chapter headings; "How the Draft Law Was Written," "The Religious Test of Conscientious Objection," "Classification Procedure," "Presidential Appeals," "Court Procedure," "Judicial Review of Draft Boards," "Why C.O.'s Are Not Paid." These and similar chapter headings tell more plainly than a brief and hurried summary would or can, the type of material discussed. The style is simple and very readable; there is none of the usual legal phraseology. Yet the book is well documented, and for those who are interested in further study the numerous references to Federal judical decisions and opinions will prove very helpful.

Here is a book that should be in every pastor's study and in every church or Sunday School library. It is the sort of a book which will not be read and then dismissed. It will be kept near at hand, ready for use. Here too is a book for the layman who desires reliable information about the puzzling problems presented by conscientious objectors. Here is a book for Americans concerned about the rights of minor-

(Continued on Page 15)

Byways of Mennonite History

By C. Henry Smith

The European Ancestral Home of the Pennsylvania Mennonites

The Pennsylvania Mennonites are almost exclusively of indirect, Swiss ancestry, having been driven out of Switzerland in the middle of the seventeenth century. They were invited into a little country in southwestern Germany, called the Palatinate. The Palatinate was one of the some three hundred odd little independent countries into which modern Germany was then divided. Its ruler was called a Count, and the country a County; since he was also designated as one of the seven electors among the German rulers to select the emperor of the Holy Roman Empire, the Count of the Palatinate was also spoken of as Elector of the Palatinate.

In accordance with the religious peace treaty of Augsburg of 1555, each ruler of a country in the Holy Roman Empire, which was almost exclusively German by this time, if he professed the faith of one of the three tolerated faiths—Catholic, Reformed, or Lutheran—he had the right to dictate the religion of all his subjects. But the Mennonites were excluded from this toleration and were regarded as outlaws under all the state religions. The Reformed Electors were usually more tolerant toward the outlawed religions than the Catholic rulers. It was under the Reformed Electors that the Swiss Mennonites were first invited to locate in the Palatinate. During the greater part of the eighteenth century, the period of Mennonite emigration to Pennsylvania, Catholic rulers were in control of the government, and Mennonites, consequently, were continually subjected to humiliating regulations and intolerable living conditions. The day of capital punishment for religious dissent to be sure was past, but they remained merely a tolerated people, likely at any time to be exiled, fined, subjected to special taxation, and at the mercy of the whims and caprices of their intolerant rulers.

Throughout the eighteenth century they were forced to pay special tribute money for such privileges as they were allowed to enjoy. They were denied residence in the cities; they could not engage in trade; nor were their children admitted to apprenticeship in the trade guilds. Even the Jews, then commonly despised throughout Europe, they complained, were held in higher esteem; Jews by paying a certain amount of tribute money could engage in trade publicly, a privilege granted the Mennonites under no condition.

Beginning with 1717, under Elector Karl Philip, a special effort was inaugurated to prevent the further growth of the Mennonite population in the Palatinate. First, it was ordered that the Mennonites must be limited to two hundred families, which evidently was thought to be the actual number prevailing at that time, though in reality there must have been many more. Numerous regulations were passed during the century to keep the population within this maximum. Exemption and protection money was doubled; the marriage of young people was made extremely difficult, being permitted only with the consent of the central government. Hans Burghalter, one of
leading elders in the Palatine churches, writing to
friend in Amsterdam, the celebrated preacher
Deknatel, complains that when the head of a fa
dies it is difficult for a son to take the place of
deceased, and the recognition of a new head of
family is made possible only upon the payment
substantial sum of money after considerable d
First the prospective candidate must obtain the
mission of the local bailiff to fill the position,
then his case is turned over from one official to
other all the way up to the Elector himself and
again to the church officials, all of whom must
their consent, "all the time" Burkhalter says, "
their hands in their pockets," which costs both
and money. Often the greater part of a whole
passes before permission is secured. He fears
if matters can not be remedied there will be "a
falling off in the congregations of the young pe
just what the procedure was meant for, of co
among the authorities.

At the same time too, the acquisition of land
made difficult for the Mennonites by the revival
ancient right, lying dormant for many years, c
Ius Retractus. This stipulated that land that h
one time been in the possession of a member of o
the three tolerated religions and in the meantim
been purchased by a Mennonite could at any
later be reclaimed by the original owner upon pay
of the first purchase price, no matter how muc
in the meantime been spent upon it for improve
Frequently, an industrious Mennonite who had b
a worthless farm and then by years of toil had im
ed it and brought it to a high state of productivit
forced to turn it back at the first price to som
vious neighbor of the established religion, with lit
no reward for his years of effort. A Mennonite b
name of Landis, in 1727, thus lost his farm an
igrated to Pennsylvania, where no doubt in Lan
county he got a better farm almost for the askin
without fear of losing it through an unfair gover
regulation.

Growth by propaganda, of course, was strict
bidden. As late as 1780, the period of the Frenc
volution, two young girls of Amish-Mennonite p
age, who as orphans had been forcibly taken
Catholic institution where they had been turne
Catholics, but in later years had again of thei
free will joined the church of their parents, we
clared by the Catholic section of the Senate of

IT HAPPENS AMONG THE BEST. . . .

The proof readers failed to catch an error in th
ruary 1 issue. The second sentence in the opening
graph on page 1 should have read, "The newest
of the twentieth century is the amazingly wide
condition of Godlessness." In the sentence just
the word "Godliness" was mistakenly printed i
of the word "Godlessness." We are sorry that thi
pened.—rw.

berg University, to whom the case had been referred for legal opinion, to be worthy of death for having left the Catholic church for the Mennonite. The Elector, however, commuted the sentence to one year of imprisonment and exile. As for the elder who had baptized them into the Amish church, Han Naffziger, of Essingen, his offence was declared to be even greater than that of the two girls. But his sentence was only five hundred florin, and exile.

As a climax to these religious restrictions upon the living, there was added this humiliating treatment of the dead—denial of burial rights in the public cemeteries. In the same year mentioned above, a Mennonite woman in Kaiserslautern had been burned in the common burial ground without the knowledge, seemingly, of the local priest who was absent from the town at the time. At any rate when the priest upon his return heard of the burial, he together with the local police officials dug up the body and buried it just outside the cemetery walls, in order to show the Mennonites, so one local chronicler of the event says, what the public thought of those not of the tolerated churches. All this, it will be noted, near the beginning of the nineteenth century. It is in these humiliating imitations upon their religious and civil rights, undoubtedly, that we must look for one of the chief sources of the continual migration of Mennonites throughout the eighteenth century from the Palatinate o the "Paradise of Pencelfania."

SWEET MEMORIES

By Ethel L. Ball

How dear to my heart are the scenes of my childhood
When fond recollections present them to view—
The old fashioned altar with Father now reading
Aloud from the Book with its stories so true.
The old fashioned altar where Jesus was welcome
With old fashioned Mother and Dad kneeling there,
The old fashioned Bible with pages all gilded
Were loved by the family who worshiped in prayer.

weet memory lingers around the old homestead
And ever compels me to do what is right
he old fashioned altar and old fashioned Bible
Are guiding me on into pathways of light.

hose scenes and those stories, how can we forget them?
Engraven so deep, they will live on for aye.
hose old fashioned altars are bulwarks of nations
Encourage them, Mother and Dad *now—Today.*

e true to your children and give them their birthright,
A home where the old fashioned altar is raised.
he old fashioned altar and old fashioned Bible
Will keep men from sin and our God will be praised.

Suggestions for Correspondents

1. Be alert to news. Not all church activities are "news." It is hardly anything new among Mennonite churches when a pastor begins a catechism class, when the annual business meeting is held, when a Christmas program is rendered. Those are usual happenings. Something unusual generally makes news. Report far ahead of time any special meetings or services to be held. However usual activities can often be made very newsy. So often we have eyes but see not. For example, a list of all the ministers that have served the church during its history is interesting. One or two striking thoughts from a minister's sermon might be good. How many of the total enrollment of the Sunday School were on time on a particular Sunday would be very interesting. Figures on young men in the service of the government are of great value. It may take a little time to gather figures about church work, but it is often of great value.

2. Send in the news very promptly. Do not wait till the end of the year or even the end of a quarter or a month. Send in news ahead of a scheduled event if possible. If not, report on the same or next day or it will tend to go stale.

3. Rather send frequent, short bits of news on postcards than long correspondence articles. Always give the full name of the church on the card or letter.

4. Type the material if you can. If you use paper instead of a card, then use typewriter size and write only on one side.

5. Seek to put the news in same form that it is presented in the paper. That saves a lot of rewriting.

6. (This should have come in the beginning.) Remember that what is interesting for the members of the local church may have no meaning whatever for those who do not know the members. For example, cases of sickness of lay members, etc.

7. Look upon your job as an opportunity to share good news with others.

FALSE CONVERSION

"There is *false* conversion. These are the people who simply go through the motions of religion without any inner result. The missionaries call these people *Rice Christians.* When the cloud of emotion is over, or when the gifts are withdrawn everything settles back to the old rut! Some of the Christian converts in Burma, for example, became pro-Japanese Buddhists when the Nipponese took over. When the Japanese depart they will go over to the next set of propagandists. Well, this doesn't cause us any outstanding worry. I Kings 19:11 reminds us that the Lord was not in the wind. And it is usually extremely easy to notice when the Lord is totally absent from these false conversions of wind."

—*Donovan Smucker*

DAILY DEVOTIONAL MESSAGES

By Rev. H. P. Fast, Orienta, Oklahoma

FEBRUARY 11—*"Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience."* Eph. 2:2

The non-Christian walks in disobedience to God and his Word. The Bible declares that without faith it is impossible to please God. Without obedience it is equally impossible to please God. Martin Luther said that he would rather obey than work miracles. We are surrounded by laws which we must obey or suffer the consequences. There are laws of nature, laws of health, laws of nutrition, etc. There are also spiritual laws for the Christian that he must obey or experience spiritual decline, unhappiness, sorrow, and defeat. The fact is that we are always obeying, either God or satan, the flesh or the Holy Spirit. God cannot use a man until he can obey. God's blessings are found as we walk on the road of obedience. Even Christ learned obedience. May his followers learn to obey completely, instantly, willingly, gladly.

FEBRUARY 12—*"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."* Eph. 2:10.

Good works can not be the means of salvation, but the Christian is created in Christ Jesus to walk in good works. A stove is made to give heat. A lamp is made to give light. A Christian is made for good works. A Christian is to walk in good works. That is, it is his occupation. He is continually doing good. It is natural to him. He does not think it is out of the ordinary. It is fruit of the inner life. It is a privilege, not a duty. It is a joy, not hardship. It is the path of his own choice.

FEBRUARY 13—*"I . . . beseech you that ye walk worthy of the vocation wherewith ye are called."*

More depends upon our walk than upon our talk. Moody said, "We talk cream and live skim-milk. We ought to live better than we talk." We are called with a very high calling-called to be sons and daughters of God. It is expected of a member of a king's family to live up to the standards of a royal household. King Edward failed to do so and was obliged to abdicate. Many Christains are not nearly living up to the standards which God has set for his children. Thus, the believer brings dishonor upon the name of Christ. The true Christain has the highest standards; lives the noblest life if he walks worthy of his calling.

FEBRUARY 14—". . . *henceforth walk not as other Gentiles walk, in the vanity of their mind."*

There is a difference in the way of life between the saved and the unsaved. They walk in opposite directions. To be converted, means to be turned about. Whereas he walked the broad road, he now walks the narrow road, according to Christ's teaching. His interest has changed. His desires are different. His life is new. He is of a different mind. His associates are no more the same. He walks not as others (non-Christains) walk.

FEBRUARY 15—*"And walk in love, as Christ also hath loved us. . ."* Eph. 5:2

Jude says,"Keep yourselves in the love of God." According to 1 Corinthians 13 there is but one way to prove that we are Christains, and that is by our love. The scripture teaches that the love of God is shed abroad in the heart of the believer. Moody said that if the Christians would walk in love for thirty days their number would be doubled. The world can only be conquered by love. If we have not the spirit of love we do not have God's Spirit, for God is love. Love is the first fruit of the Spirit. It is as natural for a Christain to love as it is for a dove to be gentle. We ought to move into 1 Corinthians 13.

FEBRUARY 16—". . . *walk as children of light."* Eph. 5:8

A Christian has the light; he loves the light and he walks in the light. There is nothing in his life he must hide. He is an open book that all may read. Therefore he is unafraid. A consistent Christian knows no fear. He walks in the light when he walks before God. A man, eighty years of age, was asked why he walked so erect. His answer was, "I walk before God." Can it be said of us, "For ye were sometimes darkness, but now ye are light in the Lord:"?

FEBRUARY 17—*"See that ye walk circumspectly* . . . " Eph. 5:15

The Christian is watched by many eyes. Heaven watches him. The powers of darkness watch him. The world watches him. He cannot afford to become careless in his life. He must be careful because of the sinful nature within himself and because of the sin around him. All the warnings of scripture must be heeded, if he is not to be defeated. Many there are who seek his downfall. Yet, as he exercises care and trusts God, he is victorious.

Help Organize A Washington Fellowship

Periodically numbers of Mennonite families in Washington, D. C. have been meeting in various homes for a period of Christian fellowship. Mr. and Mrs. J. A. Duerkson of 3134 Monroe Avenue, N. E. and Mr. and Mrs. T. R. Shellenberg, formerly of Hillsboro, Kansas, have taken the initative in arranging these meetings. In these groups the desire has been to organize a Mennonite Fellowship similar to those organized in Chicago and New York. Newcomers to Washington of a Mennonite background find such fellowship a great source of interest and inspiration especially in the early days when they have no other acquaintances.

Any readers of the *Mennonite* who have friends o relatives in Washington and who might be interested in knowing about other Mennonites there, should send such names and addresses to J. A. Duerkson a the above address or should send Mr. Duerkson' address to these friends. —*J. Winfield Fret*

Sponsored by
the Young People's
Union of the
General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Non-resistance in Practice

C. Stanley Smith, a missionary, writes a thrilling account of the harrowing experiences which he underwent during the tragic disaster in Nanking, China, when on March 24, 1927, the Chinese National Army rifled and plundered that city. A few days before this date all the Americans had retired from the city upon orders from the American Consul. A few of the missionaries remained behind to do what they could to protect mission property and to stand by the students in the school buildings. Smith was alone in his house when the soldiers reached it in their search for plunder and for foreigners whom they had orders to kill. He took the wise precaution not to have any firearm on his person when his house was entered. Successive groups of brutal soldiers, whom he describes as inhuman looking beings with faces distorted by rage and hatred surrounded him with threats and demands. He gave them what money he had, felt strangely free from fear all the while, engaged in friendly conversation with leaders of the threatening mobs, and with calmness looked upon the carrying away of his earthly possessions, including a valuable personal library, feeling no bitterness, but only pity for the poor ignorant looters. One perfect demon of a soldier, insane with hatred, seemed bent on killing him. He received first a savage blow on the right cheek, thanked the soldier and told him to hit his left cheek also. The man looked rather non-plused, but he did not strike. Soon he was struck on the right side of his chest with the butt of a gun. He offered the left for another blow which was not given. The soldier next demanded that Smith be tied up and taken off to be shot. He found a strap himself, held his hands together and offered to be tied up, but nothing came of it. This is Smith's testimony in his own words; "I believe that in this incident and later my life was saved by putting into practice literally the teachings on non-resistance of the Sermon on the Mount. The fact that I also felt no fear of the soldiers contributed largely to my safety. I say this with no desire to boast; for I am not naturally overly brave, but simply to record a fact. I seemed to be lifted up in some strange way on a plane above the brutality of the soldiers and the ignorant greed of the mob."

—From *Peace Principles* by Edward Yoder

FUNNY OR TRAGIC?

An examination of four comic sections recently revealed: 3 cases of untruthfulness, 2 cases of smoking, 1 case of drinking, 1 portrayal of army life, and two scenes of violence. These hardly constitute exemplary Christian living. One can hardly claim that these acts belong to the category of "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." On what things are we to think, on those that Paul enumerates or on those the comic artists depict? Violence, drinking, lying, etc., are hardly funny. Condonation of such acts with a light attitude of mind and heart damages one's appreciation of that which is precious in the sight of God. Much that claims to be funny is tragic in the light of Christ.—rw.

"To Be or Not to Be" Farmers

A large number of us grew up on the farm before entering C.P.S. But the time is now ripe for us to evaluate farm life objectively to see the possibilities that lie before us if we should decide to go back to the land after the war. Let us take a look at what the farm has to offer.

Farming is no longer a place where anyone can go and make a good living when he has failed in all other jobs, but now, in order to succeed, one needs a "knack" of proper farm management and skill to compete with highly organized industry. In order to do this the farmer will need to be alert and gain through experience a certain knowledge of good farm practices and be able to work with his fellow farmers more cooperatively than he has done in the past. Of course, at the heart of his success, the farmer will find that hard toil, long working hours, and similar factors with which we are so well acquainted will be present.

There is already during this war the starting of a "land boom" with rapidly increasing land prices and legislation to control conditions so that there will not be similar disastrous results that were experienced after the last war. People evidently realize that "Land" is the most stable thing, and in time of stress it is a most desirable thing to possess. If it is a desirable possession in war time, why is it not a valuable possession in peace time?

Aside from a purely business proposition, farming holds a real challenge for youth from the historic peace churches—churches that are largely made up of rural people. The more urban we become the more, I feel, we will lose our heritage, and the weaker will our testimony become as a church.

Throughout the history of our country there has been a steady stream of people going from the country to the city. It is only through this large influx of people and immigration of peoples from other countries that our own cities have grown to their present size and are able to maintain themselves. There is a feeling, but largely an erroneous one, that the city has something the country cannot provide.

The great attraction of the city has been the higher wages and the regularity of shorter hours of labor but the last great depression put this advantage on a balancing scale and in many cases it was found very wanting.

Now actually, what does a future in farming hold? I do not want to make the farm appeal ideal,—it is far from that. It will continue to mean hard work. It will become more competitive and more subject to governmental controls. The problem of soil conservation will need to be met on each individual farm. We will continue to have wet weather when we want to plant crops and droughts when the crops are maturing. There will be crop failures and livestock losses. In short, there will be many times of discouragement and hard problems to face and solve.

Far outweighing all the disadvantages of farming is the way of life that farming holds. It is so closely connected with the religious life of the people. The farmer has a certain sense of security and independence, too, that not all people enjoy.

Our fathers were good farmers and our mothers good homemakers; our homelife was simple, but happy. We owe it to our posterity to have them say the same of us.

in *Soil* Via C.P.S. Headquarters, Akron, Pa.
—Norman J. Hostetler

"I Am the Bread of Life"

Series: The "I AM'S" of Christ

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35.

Bread is called the staff of life. In days when we are being reminded to distinguish between the essential and the non-essential, we would certainly consider bread as a necessity for life. We could scarcely think of a meal without thinking of bread.

For oriental peoples bread is an even more important part of the diet than it is for us. Bread is often their chief food. It is the center around which the meal is planned. The writer had the privilege of living for ten days in the home of an Arab in Jerusalem. It was indelibly impressed upon his mind that bread was considered the most essential food.

When Jesus applied to Himself the figure of "the bread of life" He was claiming that He was as important to their spiritual needs as physical bread was to their bodily needs. He claimed to be the living manna without which the souls of men would starve. He claimed to be the bread which was able to satisfy the hunger of the soul.

As bread must be eaten and digested in order to strengthen the body, so Christ as the bread of life must be received in faith in order to bring life to the soul. The mere presence of a piece of bread will not keep a person from starving. Only a fool, however, would let himself starve to death when the bread is present. How pathetic that while Christ is ready to supply our every spiritual need, so many go on without Him. *—Erland Waltner*

YOUTH JOTTINGS

—Rev. Gerald Stucky, who with Rev. W. C. Voth is touring South America for the purpose of locating a mission field, is expected back in the United States in the beginning of March.

The C.P.S. Smoke Jumper Unit will probably be enlarged to double its present camp strength of sixty men, if there are that many volunteers in C.P.S. Evidently the unit at Missoula, Montana, has proven to be quite successful and the Forestry Service is eager to have it enlarged for the coming fire season.

—The officers of the Eastern District Y. P. Organization are: President—Ted Moyer, Line Lexington, Pa.; Vice President—Grace Moyer, 612 S. 5th St., Allentown; Recording Secretary—Esther Geissinger, Zionsville; Corresponding Secretary—Mildred Frazee, E. 5th St., Lansdale; Mission Secretary—Shirley Ingalls, RD 2, Quakertown; Treasurer—Erwin Miller, Jr., Coopersburg, RD 1; Intermediate Superintendent—Huldah Myers, RFD 2, Quakertown; Junior Superintendent—Mrs. Harvey Kulp, 144 Penn, Souderton; Pastor Counselor—Rev. Russell Mast, Bedminster; Editor C. E. Witness—Grace Binder, 816 W. Second St., Lansdale.

—Dr. Herbert Schmidt showed his pictures on South America to the C. E. of the Buhler, Kansas, Mennonite Church on January 30.

—Victor Buller, member of the Bethel Mennonite Church, Mountain Lake, Minnesota, undoubtedly still likes to play the violin and to write poetry. However, he now has additional interests, for he married Myrtle Molzen on December 5 and is now a member of the C.P.S. unit at the state hospital at Ypsilanti, Michigan.

—Erma Esau, a member of the Emmaus Mennonite Church, Whitewater, Kansas, is now the efficient assistant in the M.C.C. Clothing Depot at Akron, Pa. Mrs. M. C. Lehman is the director under whom she works.

Marvin Dyck

—Marvin Dyck, is a member of the Emmaus Mennonite Church, Whitewater, Kansas. He is a tall youth who enjoys playing the piano. He has had three years at Bethel College. Now he is one of thirteen C.P.S. men, in white coats with an identifying green diamond on the sleeve, who are assisting the Duke University (Durham, North Carolina) "Hospital medical staff in treatment aimed toward the rapid recovery of patients suffering from disorders of behaviour. Work on this ward, named for Adolf Meyer, dean of American psychiatrists, is vastly different from that of a state mental hospital. Here is a small group of patients—capacity is twenty—receive intensive treatment in the newest and fastest methods yet discovered for restoring sick people to mental health. Men and women patients mingle in the 'day room;' bars, locks, and restraints are concealed, and no patient stays longer than a month or two. Instead of the custodial care of hopeless incurables, the neuropsychiatrists at Duke expend their main efforts on helping patients who have had 'nervous breakdown,' but who are believed capable of recovery."

NOTE ABOUT FINANCIAL REPORT

Please, do not become impatient if you find errors in this report. To have such a complicated report entirely correct requires an amount of checking that we cannot afford financially. But, please, report all mistakes found in this and coming reports. Do so right away when you find them. An unnoticed mistake in a quarterly report breeds additional ones in the yearly summary. —rw.

Report of Money Received During Fourth Quarter and Per Member Average for Year

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE DURING OCTOBER, NOVEMBER AND DECEMBER, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Mem'ship	Total Year	Mem. Year
Alexanderwohl Menn., Goessel, Kan.	3298.84	1630.51	172.15	144.46		42.29	5288.25	911	9738.16	10.68
Arlington Menn., Arlington, Kan.	55.15						55.15	84	88.59	1.05
Bergtal Menn., Corn, Okla.	76.26		21.43	43.00	7.76		148.45	127	517.87	4.07
Bergtal Menn., Pawnee Rock, Kan.	230.60	414.57	127.35	74.47			846.99	198	2595.72	13.10
Bethany Menn., Kingman, Kan.	52.00	397.40		47.50			496.90	189	1225.30	6.48
Bethel Menn., Inman, Kan. (no membership)	571.31	405.00	198.00	151.35			1325.66	276	3681.47	3.33
Bethel College Menn., North Newton, Kan.	149.44	440.00	138.29	88.59			816.32	402	3347.45	8.32
Bethel Menn., Hydro, Okla.	131.24	16.59					147.83	66	441.89	6.69
Bethel Menn., Perryton, Texas								33	43.26	1.31
Brudertal Menn., Hillsboro, Kan.	622.07	452.92	324.25		22.94		1422.18	202	3140.97	15.54
Buhler Menn., Buhler, Kan.	296.00	476.00	50.50	121.22			943.72	316	3029.82	9.58
Burrton Menn., Burrton, Kan.	94.18	50.77					144.95	133	449.17	3.37
Deer Creek Menn., Deer Creek, Okla.	117.58	217.65	120.93	26.94	12.50		495.60	109	1341.56	12.30
Ebenezer Menn., Gotebo, Okla.								85	167.37	1.96
Ebenfeld Menn., Montezuma, Kan.								28	46.23	1.65
Eden Menn., Inola, Okla.	403.38	116.81	112.83	46.83			679.85	126	1171.93	9.30
Eden Menn., Moundridge, Kan.	2102.52	450.00	3749.95	313.63			6616.12	772	18476.26	23.93
Einsiedel Menn., Hanston, Kan.								82	114.33	1.39
Emmanuel Menn., Canton, Kan. (Galva)	67.36	54.85	69.59	23.33	13.42		228.55	85	825.36	9.71
Emmaus Menn., Whitewater, Kan.	1182.85	4.00	800.00	314.20	17.50		2318.55	327	9521.26	29.12
First Christian Menn., Moundridge, Kan.	355.00	493.18	242.00	151.50			1241.68	352	4207.70	11.95
Bell, Fredonia, Kan.	15.79	18.50		37.94			72.23		152.95	
Bethel, Enid, Oklahoma	50.33	38.95					89.28		148.85	
First Garden Menn., Halstead, Kan.	168.31	189.00		61.01	15.40		433.72	198	1802.96	9.11
First Menn., Beatrice, Neb.	826.83	300.00	112.22	104.19			1343.24	353	4662.11	13.21
First Menn., Geary, Okla.			76.60	43.26			119.86	132	194.19	1.47
First Menn., Halstead, Kan.	267.26	208.98	297.90	251.90			1026.04	291	2200.50	7.56
First Menn., Hutchinson, Kan.	6.27			6.27			12.54	126	729.80	5.79
First Menn., Newton, Kan.	680.05	570.64	752.44	77.70	15.00	15.00	2110.83	614	6047.09	9.85
First Menn., Ransom, Kan.	16.24	278.80					295.04	115	1138.61	9.90
Friedensfeld Menn., Turpin, Okla.	27.52	193.36		53.20	18.34		292.42	73	863.82	11.83
Friedenstal Menn., Tampa, Kan.	128.00	80.00		28.00			236.00	110	601.45	5.47
Gnadenberg Menn., Whitewater, Kan.	149.85	280.80	3.60	37.28			471.53	160	1796.33	11.23
Goessel Menn., Goessel, Kan.	746.11	502.60	35.15	32.30			1316.16	285	2793.02	9.80
Grace Menn., Enid, Okla.	25.00						25.00	42	176.96	4.21
Gruenfeld Menn., Ft. Cobb, Okla.	42.00	30.00	92.00		5.00		169.00	65	425.50	6.55
Hebron Menn., Buhler, Kan.	241.48	255.58	240.76	38.37		28.09	804.28	258	3456.27	13.40
Herold Menn., Bessie, Okla.	36.37	165.50	236.61	12.56			451.04	165	1564.73	9.48
Hillsboro Menn., Hillsboro, Kan.	370.58	347.47	100.00				818.05	330	2517.21	7.63
Hoffnungsau Menn., Cuauthemoc, Chih., Mex.								25		
Hoffnungsau Menn., Inman, Kan.	972.09	563.13	189.66	222.05			1946.93	393	4323.43	11.00
Hoffnungsfeld., Menn., Moundridge, Kan.	112.70	310.46	185.68	10.00	10.00		628.84	116	1409.95	12.15
Inman Menn., Inman, Kan.	228.18	175.67	266.18	41.86			711.89	201	1965.06	9.78
Johannestal Menn., Hillsboro, Kan.	149.91	317.14	261.82	67.49	18.24	9.12	823.72	194	2715.68	14.00
Kidron Menn., Orienta, Okla.								32	22.50	.70
Lehigh Menn., Lehigh, Kan.	161.96	108.00	76.83	15.48	6.00	9.82	378.09	248	743.05	3.00
Lorraine Ave. Menn., Wichita, Kan.	31.49	200.00					231.49	160	568.99	3.56
Meadow Menn., Colby, Kan.	24.06	53.33	116.32				193.71	25	1008.08	40.32
Medford Menn., Medford, Okla.		148.65	211.35				360.00	128	1611.49	12.59
Mennoville Menn., Enid, Okla.	38.08	34.25	23.17				95.50	14	115.45	8.25
New Friedensberg Menn., Vona. Colo.	9.10						9.10	30	26.25	.88
New Hopedale Menn., Meno, Okla.	177.16	511.41	30.00	50.31			768.88	333	3032.59	9.11
Pleasant Valley Menn., Kismet, Kan.	55.25	38.21					93.46	46	373.76	8.13
Pretty Prairie Menn., Pretty Prairie, Kan.	2143.84	1090.00	496.71	666.75			4397.30	530	7482.15	14.12
Saron Menn., Orienta, Okla.	80.25		43.76				124.01	90	520.68	5.79
Second Menn., Beatrice, Neb.	178.39	151.45	35.75				365.59	160	1557.16	9.73
Sichar Menn., Cordell, Okla.	20.93	130.58					151.51	93	467.81	5.03
Swiss Menn., Whitewater, Kan.	53.72		78.38				132.10	98	602.44	6.15
Tabor Menn., Newton, Kan.	949.38	425.56	103.46	166.88	7.91	5.00	1658.19	400	3403.24	8.51
Walton Menn., Walton, Kan.	9.00	71.46	8.00	46.75	10.65		145.86	63	187.52	2.97
West Zion Menn., Moundridge, Kan.	804.04	246.85	653.37	81.75		10.00	1796.01	307	3657.70	11.91
Zion Menn., Elbing, Kan.	148.90	334.50					483.40	102	3565.32	34.95
Zion Menn., Kingman, Kan.	7.30						7.30	66	22.10	.33
Zoar Menn., Goltry, Okla.	30.00	41.00					71.00	271	489.00	1.80
West New Hopedale, Ringwood, Okla.	37.84			80.00			117.84		117.84	
Total All Churches	**20027.34**	**14032.08**	**10854.99**	**3780.34**	**180.66**	**119.32**	**48994.73**	**12345**	**135734.65**	**10.99**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE DURING OCTOBER, NOVEMBER AND DECEMBER, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publi- cation	Educa- tion	Total	Mem' ship	Total Year	Mem. Year
Bethany Menn., Quakertown, Pa.		93.00					93.00	159	459.79	2.89
Bethel Menn., Perkasie, Pa.				34.33			34.33	30	73.88	2.46
Bowmansville Menn., Pine Grove, Pa.	73.76						73.76	56	141.76	2.53
Calvary Menn., Mechanics Grove, Pa.								70	135.13	1.93
Deep Run Menn., Deep Run, Pa.		283.37					283.37	189	1045.17	5.53
East Swamp Menn., East Swamp, Pa.	73.44	54.00		25.00			152.44	159	589.04	3.70
Eden Menn., Schwenksville, Pa.	75.00						75.00	258	498.70	1.93
Emmanuel Menn., Denver, Pa.								29	169.35	5.84
First Menn., Allentown, Pa.	185.13	45.10		77.56		20.00	327.79	187	1051.14	5.62
First Menn., Philadelphia, Pa.	64.75	208.55		19.50	1.95	1.95	296.70	330	851.55	2.58
Flatland Menn., Flatland, Pa.	20.64	36.00		13.76			70.40	63	213.39	3.39
Germantown Menn., Germantown, Pa.		3.00					3.00	37	38.09	1.02
Grace Menn., Lansdale, Pa.	120.39	46.75		118.33			285.47	220	754.48	3,43
Hereford Menn., Bally, Pa.	30.95	110.00					140.95	252	675.70	2.68
Memorial Menn., Altoona, Pa.								40	84.62	2.12
Napier Menn., Napier, Pa.								63		
Richfield Menn., Richfield, Pa.				22.80			22.80	195	343.30	1.76
Roaring Spring Menn., Roaring Spring, Pa.								47	80.00	1.76
Saucon Menn., Saucon,, Pa.								20	7.40	.37
Second Menn., Philadelphia, Pa.	65.00	3.00		65.00			133.00	186	324.40	1.74
Smith Corner Menn., Smith Corner, Pa.		35.00					35.00	69	111.24	1.61
Zion Menn., Souderton, Pa	372.50	170.00					542.50	519	2662.50	5.13
Springfield Menn., Springfield, Pa.	20.00	50.00					70.00	25	80.00	3.20
Upper Milford Menn., Zionsville, Pa.	100.00			57.00			157.00	176	709.27	4.03
West Swamp Menn., Quakertown, Pa.	263.43	612.51	58.36	145.89	46.68	23.34	1150.21		2039.08	9.27
Sunday School Union									100.00	
Eastern District Conference									1152.43	
Total All Churches	1464.99	1750.28	58.36	579.17	48.63	45.29	3946.72	3599	14391.41	3.99

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE DURING OCTOBER, NOVEMBER AND DECEMBER, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publi- cation	Educa- tion	Total	Mem' ship	Total Year	Mem. Year
Bergfelder Menn., Mt. Lake, Minn.	326.05	235.00	69.31	34.66			665.02	217	1976.65	9.11
Bethany Menn., Freeman. S. D.	61.00	50.00		41.00			152.00	226	658.17	2.91
Bethel Menn., Langdon, S. D.	74.57						74.57	58	106.69	1.84
Bethel Menn., Lustre, Montana	421.63	49.00		356.70			827.33	45	1557.44	34.61
Bethel Mennonite, Dolton, S. D. (Marion)	121.14	150.00	25.00				296.14	100	772.86	7.73
Bethel Mennonite., Mountain Lake, Minn.	1492.49	952.00	482.15	251.29			3177.93	580	8812.22	15.19
Bethel Menn., Wolf Point, Montana	518.60	38.24		359.30			916.14	71	1146.21	16.14
Bethesda Mennonite, Henderson, Nebraska	2127.30	2379.21	1687.97	1918.99			8113.47	754	15919.32	21.11
Bethesda Mennonite, Marion, S. D.	505.85	351.86	387.45	345.00			1590.16	227	3154.90	13.90
Bethlehem Mennonite, Bloomfield, Montana	200.00	100.00					300.00	219	2757.40	12.59
Emmanuel Mennonite, Doland, S. D.	108.14	18.00					126.14	98	452.14	4.61
Fairchild Bethel, Huron, S.D. (G. Conf. only)								45	19.12	
First Mennonite, Butterfield, Minn.			96.03				96.03	95	552.00	5.81
First Mennonite, Madrid, Nebraska	294.63	70.35	79.95				444.93	42	684.33	16.29
First Mennonite, Mountain Lake, Minn.	721.04	398.49	385.56	67.99			1573.08	400	4811.79	12.03
Friedensberg Mennonite, Avon, S. D.	250.00	50.00	50.00	25.00			375.00	128	797.54	6.23
Hutterthal, Freeman, South Dakota	797.64	462.00		897.64			2157.28	160	3119.62	19.50
Hutterthal, Hitchcock, S. D. (Dist. Conf.only)	226.00	46.28					272.28	150	670.13	4.47
Immanuel Menn., Delft, Minn. (Bergfelder)	171.55	92.00	66.36		17.62	17.63	365.16	88	1548.11	17.59
Mennonite, Butterfield, Minnesota	55.00	100.00					155.00	100	503.55	50.35
Neu Hutterthal, Bridgewater, S. D. (D. C. only)	202.24	280.00					482.24	130	991.48	7.63
Hutterdorf, Freeman, S. D.	170.00			270.00			340.00		340.00	
New Home Mennonite, Westbrook, Minn.								46	80.00	1.74
Salem Mennonite, Freeman, S. D.	497.00	760.00	455.00	497.00	15.00	15.00	2239.00	500	6475.00	12.95
Salem Mennonite, Munich, N. D.	244.52	70.20	899.09				1213.81	140	2094.35	14.95
Salem Mennonite, Wisner, Nebraska	105.26	20.00	88.37	72.27			285.90	20	602.01	30.10
Salem-Zion Mennonite, Freeman, S. D.	600.66	667.07	480.18	324.26			2072.17	411	5722.51	13.92
Swiss Mennonite, Alsen, N. D.	240.81	32.51	120.70	207.02			601.04	138	774.92	5.62
Woodland Mennonite, Warroad, Minnesota		40.00	75.64				115.64	46	452.47	9.84
Zion Mennonite, Arena, N. D.	60.00	25.50		40.00			125.50	29	305.50	10.53
Zion, Bridgewater, S. D.	250.00	45.00					295.00		295.00	
Total All Churches	10843.12	7482.71	5448.76	5508.15	32.62	32.63	29147.96	5263	68183.78	12.95
TOTAL ALL DISTRICTS	46474.32	27323.15	20960.50	14352.22	633.46	340.41	110184.06	29530	292972.48	9.92

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE DURING OCTOBER, NOVEMBER AND DECEMBER, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publi-cation	Educa-tion	Total	Mem' ship	Total Year	Mem. Year
Alberta Com., Portland, Oregon	19.50	20.00	20.00	21.50	10.00		91.00	57	2852.19	50.04
Bethel Menn., Winton, Calif.	48.65		22.50	15.50			86.65	43	132.25	3.08
Emmanuel Menn., Pratum, Ore.	282.52		90.69				373.21	249	1100.80	4.42
First Menn., Aberdeen, Ida.	1191.83	537.74	306.17	164.64			2200.38	381	5080.42	13.33
First Menn., Colfax, Wash.	534.00	5.00	797.85	327.00	71.25	82.25	1817.35	118	2701.93	22.90
First Menn., Deer Park, Wash.								24	36.85	1.54
First Menn., Monroe, Wash.	84.99	62.48	235.12	37.04			419.63	120	1172.36	9.77
First Menn., Paso Robles, Calif.	97.48		131.96	65.51			294.95	74	626.08	8.46
First Menn., Reedley, Calif.	477.51	720.50	808.35	384.98	51.93	52.92	2496.19	526	6145.09	11.68
First Menn., Shafter, Calif.	71.98	31.29	5.00	52.26		2.00	162.53	96	212.08	2.21
First Menn., Upland, Calif.	159.69	177.35	5.00	28.50			370.54	350	1528.62	4.37
Grace Menn., Albany, Ore.	112.10			54.12			166.22	92	222.80	2.42
Grace Menn., Dallas, Ore.	84.37			66.40			150.77	183	556.60	3.04
Immanuel Menn., Los Angeles, Calif.	477.39	100.00	10.00	63.77			651.16	231	2754.10	11.92
Menno Menn., Lind, Wash.	1124.82	654.50	1158.50	363.44			3301.26	145	9290.54	64.07
Newport Menn. Newport, Wash.	89.82	23.57		38.90			152.29	65	444.29	6.84
San Marcus (2nd) Menn., Paso Robles, Calif.	162.02	87.88		50.24			300.14	124	1109.29	8.95
Total All Churches	**5018.67**	**2420.31**	**3591.14**	**1733.80**	**133.18**	**137.17**	**13034.27**	**5456**	**35966.29**	**6.59**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE DURING OCTOBER, NOVEMBER AND DECEMBER, 1943

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publi-cation	Educa-tion	Total	Mem' ship	Total Year	Mem. Year
Apostolic Menn., Trenton, Ohio								225	145.00	.64
Bethel Menn., Fortuna, Mo.	244.50	69.00	73.62	21.06			408.18	122	944.89	7.75
Bible Mission, Chicago, Ill.	47.97		22.40				70.37	68	258.22	3.80
Ebenezer Menn., Bluffton, Ohio	500.00	30.00		205.00			735.00	552	1766.00	3.20
Eicher Emmanuel Menn., Wayland, Iowa (also "Noble")	276.96	185.81	86.55	45.04	3.00	6.00	603.36	221	1608.11	7.28
First Federated, New Stark, Ohio (Gen. Conf. only)								36		
First Menn., Berne, Ind.	5540.84	205.00	45.00	1250.38	205.94		7247.16	1283	21671.68	16.89
First Menn., Bluffton, Ohio	438.95	575.00	254.25	242.00	29.43		1539.63	475	3222.19	6.78
First Menn., Chicago, Ill.				4.00			4.00	107	149.19	1.39
First Menn., Lima, Ohio	39.25		34.49				73.74	31	190.50	6.15
First Menn., Nappanee, Ind.	200.00		163.64	25.00			388.64	189	1178.59	6.24
First Menn., Summerfield, Ill.	35.00	57.00	10.00	25.00			127.00	155	678.78	4.38
First Menn., Sugar Creek, Ohio		75.00		75.00			150.00	200	790.00	3.95
First Menn., Wadsworth, Ohio	78.21						78.21	226	125.21	55
Grace Menn., Pandora, Ohio	541.39			331.39			872.78	410	1994.50	4.86
Pulaski Menn., Pulaski, Iowa	30.59	76.51		24.90			132.00	168	647.18	4.01
Salem Menn., Dalton, Ohio	245.86	288.95	115.20	122.93			772.94	228	1684.86	7.39
St. John Menn., Pandora, Ohio	835.87			379.06			1214.93	270	2313.89	8.57
Wayland Menn., Wayland, Iowa	5.00	35.50	31.75				72.25	260	476.03	1.83
Zion Menn., Donnellson, Iowa	59.81	40.00	170.35				270.16	230	1198.56	5.21
Total All Churches	**9120.20**	**1637.77**	**1007.25**	**2750.76**	**238.37**	**6.00**	**14760.35**	**5456**	**41043.58**	**7.52**

REPORT OF GIFTS RECEIVED BY THE FOREIGN MISSION BOARD FROM INDIVIDUALS AND GROUPS OTHER THAN CHURCHES, DURING OCTOBER, NOVEMBER, AND DECEMBER, 1943

Mr. and Mrs. Reuben Goertz, Bloomington, Ind., $100.00; L. D. Krehbiel, Reedley, Calif., $25.00; Mrs. Jacob J. Schmidt, Newton, Kan., $10.00; Mr. and Mrs. Eric Goering, Moundridge, Kan., $5.00; Elizabeth Braun, Los Angeles, Calif., $10.00; Mr. and Mrs. H. B. Thiessen, Dallas, Ore., $6.00; Norman K. Berky, Baily,, Pa., $150; Jac. K. Rupp, Westbrook, Minn., $5; Lake Sequoia Retreat (Pacific District), $31.15; Mr. and Mrs. P. P. Schrag, Pretty Prairie, Kan., $5; Mrs. Helena Gaeddert, Wichita, Kan., $40; J. J. Klassen, Moundridge, Kan., $10; S. F. Pannabecker, Bluffton, Ohio, $75; A sister in Newton, Kan., $2; Mr. and Mrs. Dan Epp, Toccoa, Ga., $15; Irene Sprunger, Cincinnati, Ohio, $10; Mr. and Mrs. Otto Richert, Newton, Kan., $5; Mrs. Reinhard Schwartz, Alexanderwohl, $3; Jacob H. Schroeder, Alexanderwohl, $20; Simon Schmidt, Alexanderwohl, $5; A Campee,, $5; Arthur Banman, Alexanderwohl, $1; Woldemar Wiens, Whitewater, Kan., $25; Arnold Franz, Canton, Kan., $10; Friend, Atchison, Kan., $25; Helena P. Neufeld, Inman, Kan., $27; Friend, Newton, Kan., $10.

Mr. and Mrs. W. E. Ewert, Evanston, Ill., $15; Mary C. Kerr, Harleysville, Pa., $25; Draper S. S., Dalhart, Tex., $25; M. A. Schroeder, Newton, Kan., $5; Mrs. M. Woelke, Los Angeles, Calif., $2.03; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $20; D. R. Winsinger, Moundridge, Kan., $25; A. K. Toews, Upland, Calif., $50; Rev. and Mrs. P. J. Wiens, Newton, Kan., $18.73; Mrs. J. E. Ruth, Beatrice, Neb., $5; Waldo E. Harder, Oraibi, Ariz. (Refund), $61; J. C. Eymann, Temple City, Calif., $30; J. J. Schrag, Moundridge, Kan., $10; Mr. and Mrs. W. E. Nafziger, Salem, Ore., $30; Frank A. Pauls, Inman, Kan., $100; Parkerview- Fitzmaurice Church, Fitzmaurice, Sask., $32; John Warkentin, Chicago, Ill., $50; Mr. and Mrs. Ben H. Pankratz, Inola, Okla., $35; Friends, Talmadge, Neb., $5; Mr. and Mrs. H. J. Woelke, Wichita, Kan., $20; Norman K. Berky, Baily, Pa., $7.73; Emergency Relief Board, $5.92; Menno J. Galle, Odessa, Wash., $5; A. F. Toews, Wolf Point, Mont., $600; Henry Dirks, Newton, Kan., $10; Mr. and Mrs. D. P. Ediger, Inman, Kan., $35; Anna and Adelina Ortmann, Marion, S.D., $21; Pauls Family Reunion, Inman, Kan., $20.20; S. C. Steiner, Pandora, Ohio, $20; A member of the First Mennonite Church, Beatrice, Neb., $25; B. A. Buryl, Aberdeen, Idaho, $20; A sister of the Salem-Zion Church, Freeman, S. D., $250; P. A. P., Hillsboro, Kan., $100.

Oklahoma Convention Offering, $193.78; B. W. Entz, Newton, Kan., $150; Bethel Hospital, Newton, Kan., $10; Marie Lohrenz, Burrton, Kan., $30; Franz Albrecht, Beatrice, Nebr., $25; Mrs. G. A. Linscheid, Newton, Kan., $10; Frank A Pauls, Inman, Kan., $6.09; Friend, Newton, Kan., $10; Mr. and Mrs. John S. Schwartz, Monroe, Wash., $10; Friend, Marion, S. D., $10; Friend, Newton, Kan., $100; H. J. Schmidt and Elizabeth, Newton, Kan., $15; Mrs. David Ummel, Ransom, Kan., $20; J. T. Pauls, Inman, Kan., $100; John J. Voth, Canton, Kan., $20; F. H. Banman, Canton, Kan., $15; H. D. Voth, Escondido, Calif., $25; A member of the First Mennonite Church, Newton, Kan., $20; Mr. and Mrs. Orlando Richert, Newton, Kan., $10; D. D. Peters, Dallas, Ore., $100; H. J. Gaeddert, $60; Friend, Newton, Kan., $5; Bethesda Home for Aged, Goessel, Kan., $11; G. P. Heppner, Waldheim, Sask., $25; Friend,, Newton, Kan., $5; Mrs. W. W. Benton, Eagle Grove, Iowa, $1.

Jacob Schowalter, Beatrice, Neb., $50; Anna F. Ortmann, Marion, S. D., $10; Mr. and Mrs. Herman Claassen, Paso Robles, Calif., $30; C. D. Epp, York, Nebr., $30; Mr. and Mrs. O. C. Wehmuller, El Reno, Okla., $100; Rev. and Mrs. A. R. Keiser, Everett, Ohio, $40; Henry Klassen, Newton, Kan., $10; W. H. Entz, Newton, Kan., $100; Rev. and Mrs. R. M. Blackwood, Pittsburgh, Pa., $20; Mr. and Mrs. H. C. Ewert, Avon, S. D., $35; H. J. Gaeddert, $15; Friends, Pandora, Ohio, $5; Mr. and Mrs. Daniel Gerig, Los Angeles, Calif., $100; Bethel Hospital, Newton, Kan., $8; Edwin Friesen, Aberdeen, Idaho $50; Frank G. Jantzen, Plymouth, Neb., $50; Mr. John H. Pauls and Susie, Meade, Kan., $17; Friend, $10; C. H. Epp, Whitewater, Kan., $100; Interest income, $10; Theodore Schmidt, North Newton, Kan., $100; Friend, Elbing, Kan., $25; B. R. Regier, Newton, Kan., $75; Malcolm Wenger, North Newton, Kan., $10; Golden Pete Bank Brigade, Beatrice, Neb., $75; C. C. Sperling, Inman, Kan., $10; Mrs. H. V. Flaming, Des Moines, New Mexico, $5; Mr. and Mrs. H. Peters, Barnes Crossing, Sask., $25.

Mr. and Mrs. H. E. Wiens, Beatrice, Neb., $5; Rev. R. Maurer, Encinitas, Calif., $10; Gertrude and Helen Jantzen, Plymouth, Neb., $5; Friend, Upland, Calif., $100; Peter Penner, Reedley, Calif., $200; Woldemar Wiens, Whitewater, Kan., $25; Mr. and Mrs. P. J. Waltner, Pretty Prairie, Kan., $30; Friend, Washtucna, Wash., $500; P. A. Pankratz, Hillsboro, Kan., $100; B. P. Regier, in memory of Bro. C. W. Regier, $500; John Klassen, Newton, Kan., $5; Walter B. Entz, Newton, Kan., $100; H. J. Schmidt, Newton, Kan., $5; Mr. and Mrs. Earl Unruh, Bryan, Ohio $50; Friends, Pawnee Rock, Kan., $100.

Lizzy Braber, Pretty Prairie, Kan., $40; Mr. and Mrs. Fred Rilling, Hesston, Kan., $60; Eastern District Orphanage Society, $130; General Conference YPU, $275.17; P. B. Friesen, Barnes Crossing, Sask., $25; Friend, Newton, Kan., $25; Friends, Newton, Kan., $50; Friend, Inman, Kan., $100; Cornelius Jantzen, Plymouth, Neb., $25; Mr. and Mrs. Orlando Richert, Newton, Kan., $10; Friend, Beatrice, Neb., $5; Friend, Goessel, Kan., $30; Mrs. Meschberger, Calumet, Okla., $225.00. Total $7,155.80.

—P. A. Penner, Office Manager, General Conference Headquarters, 722 Main Street, Newton, Kansas.

INCOME FROM THE WOMEN'S MISSION SOCIETIES, BY MRS. FRIEDA REGIER ENTZ, DURING OCTOBER, NOVEMBER, AND DECEMBER, 1943

October, 1943. $1,138.68; November, 1943, $4,005.30; December, 1943. $3,442.36. Total $8,586.34.

—P. A. Penner, Office Manager, General Conference Headquarters, 722 Main Street, Newton, Kansas.

INCOME FOR PURPOSES OTHER THAN FOREIGN MISSIONS DURING OCTOBER, NOVEMBER, AND DECEMBER, 1943

Mennonite Publication Office (rent for three months) $42; Mr. and Mrs. Otto Richert, Newton, Kan. (for office equipment) $1; John Claassen, Newton, Kan., (for office equipment) $.50; Jacob Schowalter, Beatrice, Neb., (for office equipment) $13.50. Total $57.

—P. A. Penner, Office Manager, General Conference Headquarters, 722 Main Street, Newton, Kansas.

REPORT OF THE GENERAL CONFERENCE TREASURY, JANUARY 15, 1944

Received from Karl A. Richert, Nov. 12, 1943, $486.93; Interest on Bonds, $8.75; Income from Diamond Jubilee Trust Fund, $250; Johannestal Church, Hillsboro, Kan., $18.24; Tabor Church, Newton, Kan., $5; First Mennonite Church, Colfax, Wash., $103; West Zion, Moundridge, Kan., $10; West Swamp, Quakertown, Pa., $16; I. I. Bargen Estate, Mountain Lake, Minn., (for office furnishings) $350; Second Mennonite Church, Philadelphia, Pa., $1.50; First Mennonite Church, Philadelphia, Pa., $4.21; Hoffnungsau, Inman, Kan., $14.41. Total $1,268.04.

—P. A. Penner, Office Manager, General Conference Headquarters, 722 Main Street, Newton, Kansas.

ALL GIFTS OTHER THAN THOSE FROM CHURCHES RECEIVED BY THE TREASURER OF THE PEACE COMMITTEE DURING OCTOBER, NOVEMBER, DECEMBER.

Exec. Com., Women's Mission Societies, $15; Freeman Junior College, $2; Young People's Conf., Munich, N. D., $38.04; Bernice Haas, Kent, Ohio, $3; Otto B. Pankratz, Pasadena, Calif., $25; Rev. A. A. Penner, Orienta, Okla., $75; H. J. Gaeddert, Walton, Kan., $22; F. D. Koehn, Blaine, Wash., $20; Mrs. J. M. Harms, Whitewater, Kan., $25; Dr. Edward D. Schmidt, Wichita, Kan., $10; Chicago Student Fellowship, $11.14; "A Friend," Newton, Kan., $50; Anonymous, $100. **Grand Total from churches and all other sources: $27,719.33.**

—L. J. Horsch, 529 East J. Street, Ontario, Calif., Treasurer

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GIFTS RECEIVED FROM ALL OTHER SOURCES THAN CHURCHES BY THE TREASURER OF THE RELIEF BOARD DURING OCTOBER, NOVEMBER, DECEMBER

Mr. and Mrs. Jacob Kunkel, Alsen, N.D., $50; Friend, Inman, Kan., $50; Jacob H. Schroeder, Canton, Kan., $50; Bethesda Home, Goessel, Kan., $12; Julius B. Stucky, Moundridge, Kan., $10; A Brother, Walton, Kan., $35; H. S. Bachmann, Woodlake, Calif., $25; Emma K. Bachmann, Woodlake, Calif., $25; Mrs. Peter Lohrentz, Moundridge, Kan., $50; Rebekka Hofer, Dolton, S. D., $10; Peter J. S. Hofer, Dolton, S.D., $50; P. C. Goering, Moundridge, Kan., $10; H. H. $50; Jacob H. Schroeder, Canton, Kan., $20; Otto R. Schmidt, Adrian, Escondido, Calif., $10; C. H. Epp, Whitewater, Kan., Newton, Kan., $1; Elmer D. Widmer, Albany, Oregon, $50; W. W. Jantz, ,Meno, Oklahoma, $10; A Friend, Hurley, S.D., $30; Members of Lind Church, Lind, Washington, $500; W. F. Unruh, Moundridge, Kan., $5; A Friend, Centerville, S.D., $20; Mr. and Mrs. John J. Voth, Canton, Kan., $25; J. J. R. Claassen, Beatrice, Neb., $25; C. E. Sewing Society, Lowe Farm, Canada, $25.

Otto B. Pankratz, Pasadena, Calif., $25; I. C. Krahn, Warroad, Minn., $20; Mrs. Helena Gaeddert, Wichita, Kan., $20; Otto Schmidt, Newton, Kan., $1; A Friend, Moundridge, Kan., $20; Mennonite Central Com., $27.50; A Brother, Burrton, Kan., $1; Arthur Yeater, Plymouth, Michigan, $10; John J. Voth, Canton, Kan., $23; W. P. Rempel, Pasadena, Calif., $25; Otto P. Richert, Newton, Kan., $5; J. F. Sawatzky, Newton, Kan., $10; A Friend, Allentown, Pa., $20; G. J. Voth, Inola Okla., $25; Mrs. M. Woelk, Los Angeles, Calif., $2; A Friend, Calif., $1; Marie K. Fast, Portland, Ore., $110; A Sister, Donnelson, Iowa, $5; Edward G. Waltner and family, Freeman, S.D., $50; P. B. Koppes, Ingalls, Kan., $100; A Sister, Freeman, S.D., $100; A Sister, Marion, South Dakota, $22; Friends, Marion, S.D., $10; P. G. Kliewer, Moundridge, Kan., $20; Young People's Union of General Conference, $430.36.

Lydia Amstutz, Lima, Ohio, $25; Olive Amstutz, Lima, Ohio, $25; Women's Mission Society of Western District, $17; Postal Savings, $2500; Immigrants of 1874, Moundridge, Kan., $482.89; Orphanage Society, Eastern Dist. Conf., $50; Indiana Mennonite Women's Mission Conf., $90; Youth Conference of Munich, N.D., $38.04.

ALL GIFTS OTHER THAN THOSE FROM CHURCHES RECEIVED BY THE TREASURER OF THE HOME MISSION BOARD DURING OCTOBER, NOVEMBER, DECEMBER

Mrs. Frieda Regier Entz (Ladies Organization of Gen. Conf.) $20; Mrs. Helena Gaeddert, Wichita, Kan., $40; Margaret Huebert, Atchinson, Kan., $25; Annual S. S. Convention, S.D., $163.94; J. C. Eymann, Temple City, Calif., $10; Mr. and Mrs. J. D. Stucky, Wash., $30; Bethel Deaconess Hospital, Newton, Kan., $9; Young People's Union, Western Dist. Conf., $89.04; United States Bond, Interest, $125; Mission Friends, $57; Mrs. Emma G. Mussellman, Biglerville, Pa., $500; John Harder, Minn., $20; Peter Reimer, Reedley, Calif., $50.

—J. J. Plenert, 7319 Whitaker Ave., Philadelphia, Pa., Treas.

REPORT OF THE HOME MISSION COMMITTEE OF THE WESTERN DISTRICT CONFERENCE

Receipts—Oct. Nov. Dec. 1943

M. M. Board, Gen. Conf., J. J. Plenert, $72.00; New Hopedale, S. S., Meno, Okla., R. M. Kohn, $64.08; Bethel College Ch., Helen Penner, $81.87; Bergtal Ch., Pawnee Rock, Kan., H. C. Schultz, $60.69; Inman Ch., Inman, Kan., D. P. Wiens, $66.72; Buhler Ch., Buhler, Kan., H. B. Buller, $121.22; First Menn. Ch., Newton, Kan., A. P. Dick, $111.30; First Menn. S. S. Hutchinson, Kan., Mrs. Marvin Kroeker, $4.35; Zoar Ch., Goltry, Okla., E. F. Unruh, $69.67; Brudertal S. S., Hillsboro, Kan., P. F. Funk, $72.66; First Menn. Ch., Ransom, Kan., Elmer Ummel, $79; Hebron Ch., Buhler, Kan., C. L. Wall, $86.15; Lorraine Ave. Menn. Ch., Wichita, Kan., R. B. Warkentin, $16.50; Lehigh Ch., Lehigh, Kan., C. R. Duerksen, $29.23; Greenfield Ch., Carnegie, Okla., Frank Koehn, $89; Burns Group, Burns, Kan., Fred J. C. Gehring, $17.55; Hopefield Ch., Moundridge, Kan., Ed R. Goering, $10; West Zion Ch., Moundridge, Kan., D. R. Winsinger, $170.54; Grace Menn. Ch., Enid, Okla., Agnes Frey, $77.50; Meadow Ch., Colby, Kan., Eldo Frantz, $169.62; First Menn. Ch., Pretty Prairie, Kan., J. W. Krehbiel, $244; Alexanderwohl Ch., Goessel, Kan., Katie Wedel, $160.70; Mennoville Ch., El Reno, Okla., Mrs. O. C. Wehmuller, $20.61; West New Hopedale Ch., Meno, Okla., C. J. Thomas, $37.61; Einsiedel Ch., Hanston, Kan., E. D. Miller, $12.38; First Menn. Ch., Hillsboro, Kan., L. F. Bartel, $252.52; Herold Ch., Clinton, Okla., J. A. Harms, $46.91; Arlington S. S. Arlington, Kan., T. E. Linscheid, $15; Zion Ch., Elbing, Kan., H. R. Regier, $73.30; Zion Ch., Kingman, Kan., R. S. Graber, $10.11; Johannestal Ch., Hillsboro, Kan., Edwin Unruh, $64; Saran Ch., Orienta, Okla., J. J. Buller, $80; Hoffnungsau Ch., Inman, Kan., S. P. Ediger, $222.05; Vona Ch., Vona, Colo., D. J. Tanner, $9.86; Pleasant Valley Ch., Kismit, Kan., D. H. Koehn, $84.23; First Menn. Ch., of Christian, Moundridge, Kan., John E. Goering, $62; First Menn. Ch., Hutchinson, Kan., J. M. Ediger, $41.92; First Menn. S. S. Beatrice, Neb., Fred Claassen, $43.50; Garden Twp. Ch., Paul E. Vogt, $52.55; Goessel Menn. Ch., Goessel, Kan., I. B. Fast, $33.65; Emmaus Ch., Whitewater, Kan., W. A. Claassen, $87; Kidron Ch., Taloga, Okla., Francis Koehn, $12. Total $3,170.54.

—H. J. Dyck, Treasurer, Elbing, Kan

REPORT OF TREASURER FOR PACIFIC DISTRICT NOVEMBER 1 TO JANUARY 1, 1944

Menn. Ch. Home Mission Board, Philadelphia, Pa., $88; Menno Ch., Lind, Wash., $236.43; First Ch., Monroe, Wash., $18.64; First Ch., Colfax, Wash., $144.42; Menn. Ch. Newport, Wash., $21.06; First Ch., Reedley, Calif., $39.93; First Ch. Aberdeen, Ida., $223.83; First Ch., Paso Robles, Calif., $33.55; First Ch. Shafter, Calif., $7.11; Bethel Ch., Winton, Calif., $17.50; Grace Ch., Albany, Ore., $54.13; Grace Ch. Dallas, $68.02; Second Ch., Paso Robles, Calif., $42.79; Albert Community Ch., Portland, Ore., $25.

—Jno. C. Jantz, Odessa, Washington, Treasurer

A WOMAN'S REPORT ON INTERNMENT CAMP

(Continued from Page 3)

Same for Jantzens and Wuthrichs, who are here and well. Trusting all into God's loving care, we remain your loving daughter (no. 220) and family,

Frieda Christina Dirks

THE CONSCIENTIOUS OBJECTOR AND THE LAW

(Continued from Page 5)

ities, for this is a book which is, to quote from the Introduction, "a study of our government and our people, as tested by their treatment of a minority who place moral duties above duty to the State."

—*L. J. Horsch*

BETHEL COLLEGE

Although the first corner stone of Bethel College was laid in 1888, the school was not ready for students until a few years later. On September 20, 1893, Bethel College opened its doors to its first students. Now, fifty years later, the College is observing its Golden Anniversary Year. The anniversary theme is being used in programs throughout the school year.

During this Golden Anniversary school year an attempt is being made to liquidate the debt of Bethel College. The goal is to reach every Mennonite in the College's constituency either by mail or through personal calls in behalf of the cause of Christian education at Bethel. It is hoped that every person contacted will either give suggestions for the improvement of the College or a gift or both.

THEATER IN JERUSALEM?

Dr. W. P. Breed has made the statement: "There was a theater in Jerusalem in the days of Jesus. Think you He ever attended it? Did the early disciples? So far were they from it that neither Jesus nor the apostles ever thought of forbidding their attendance at stage plays . . . When Herod introduced the theater, Josephus the Jewish historian—not a Christian—denounced it as corrupting the morals of the Jewish people."

"Expensive parties, dinners, etc., are only methods of self-advertising and display; and as such are twin sisters to Self Praise."

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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CORRESPONDENCE

FIRST MENNONITE CHURCH WADSWORTH, OHIO

The Missionary Society held its annual mite box program November 27. An increase of 100 per-cent was realized from last year's mite box offering. The special feature of the evening program was a movie "A Story of Bambi," a convert of the Belgian Congo area in which Brother Vernon Sprunger and family serve. The Sprungers are members of our church.

The first experimental period of Rev. Smucker's radio broadcasts over WAKR 1590 on the dial—proved successful. A new contract has been signed for future programs. Printed copies of these radio sermons, and also the Sunday bulletins are being sent to soldiers, absentees, and shut-ins of the church.

—Goldie Wurgler, Corr.

THE FIRST MENNONITE CHURCH

Upland, California

As a New Year's Greeting I repeat our pastor's New Year's text, "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." II Cor. 5:17

As we become new creatures in Christ, by the divine power of God, a change takes place. There are new views, new motives also new plans of life. Old things are passed away, prejudices, opinions, habits, and love of the world. With the mind centered on God, the spirit of Christ within, the problems of the New Year can be faced and the tasks that are before us accomplished.

Sunday morning Jan. 30, Mr. L. J. Horsch, the new deacon, was ordained and other officers installed by our pastor. The remainder of the morning service was held as a special tribute to the oldest member of the congregation, Rev. J. C. Mehl, who on January 28 celebrated his ninety-fourth birthday.

—*Amanda T. Hostettler, Corr.*

First Church to Contribute

At the last session of the Western District Conference it was decided to establish a revolving church building fund, this fund to be handled by the Board of Trustees. The conference also passed the resolution "That all the churches be encouraged to contribute a sum of 2 per cent of their annual budget into a revolving church building fund of the Western District Conference."

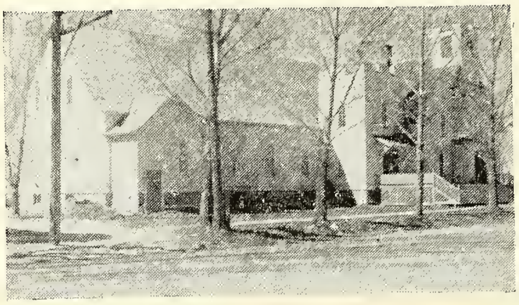
The Lorraine Avenue Mennonite Church, Wichita, Kansas, has been the first to carry out this resolution. It has contributed $37.40 to this fund. This is 2 per cent of its annual budget. It is hoped that a fund will be built up at least in part by this method. Some churches may want to give more than 2 per cent.

"What a man thinks of his neighbor is often what he is himself."

JOTTINGS

—**Walton Mennonite Church, Walton, Kansas:** Our membership is now 63. The church has the 100 percent church paper plan. Every family now receives **The Mennonite** and the **Junior Messenger.** At present our pastor is doing some substitute teaching in Moundridge High School. The pastor's wife is teaching a grade school. The average attendance in Sunday School the past year was seventy-three. The record attendance was 125. The average church offering per Sunday was $17.56. One of the main motions passed at the annual meeting was, "That $20 be taken out of the Sunday School Treasury and used to buy reference books for a library and the balance be used toward the purchasing of a piano for our church."

—**The West Zion Mennonite Church, Moundridge, Kansas,** has a period of sharing experiences in connection with the Sunday evening service. Four or five people are generally asked to testify. Subjects that have been used are: "How My Experience Leads Me To Believe That God Hears Prayer," "How to Overcome Temptations," "What My Baptism Meant to Me," Why I Believe I am in the Life Work God Wants Me To Be," and "Passages of Scripture That Have Meant a Great Deal to Me in My Life." Brother W. F. Unruh, pastor, says that they have had some mighty fine testimonies and that the experience unites the members more than often realized.



Meeting house of the First Mennonite Church, Aberdeen, Idaho

—**Bethel College:** Paul Rood, evangelist, Bible teacher, former president of the Los Angeles Bible Institute, and President of the World's Christian Fundamentalist Association, spoke to the students and faculty of Bethel College on February 1.

—**First Mennonite Church, Wadsworth, Ohio:** The pastor is preaching a series of sermons on the Book of Revelation. On the evening of February 6 the members enjoyed the outstanding, half-hour sound film, "The Book for the World of Tomorrow." This film was produced by the American Bible Society in cooperation with Warner Brothers, Metro-Goldwyn-Mayer, and the Radio Corporation of Americo. The pastor says of it, "It has a wonderful religious message concerning the Bible and its role in American life."

Pastors, send your Year Books or annual reports to the editor. He will seek to use them and then file them in the Historical Library.

—**Bethel Mennonite Church, Perkasie, Pa.** While the Landis sisters were ill—they have been absent from church services since early in December—their brother became housekeeper and nurse for them, and various friends and neighbors helped occasionally and provided true holiday fare for them at Christmas. —F. E. Landis Corr.

—**Church members you can help your pastor** by reporting to him the name and birthdate of any newcomer in the family. Especially does this hold true for non-resident members.

—**The First Mennonite Church, Reedley, California,** sends its Sunday bulletin to all non-resident members. This is very much appreciated as recent letters indicate. The bulletin is sent off before Sunday. The editor also receives one regularly. The Aaron Rempel family is leaving this congregation to establish their home in far distant Alaska.

—**Want to help your minister when he calls on you?** You can do so by deciding beforehand upon the really important things that you would like to discuss with your pastor. The pastor's time is too precious to spend a lot of it upon the weather, which can't be changed anyhow. Use the time for getting help from the one charged with caring for your spiritual welfare. One pastor reports that one of his members had a list of matters written down for discussion when he came to visit him. The pastor appreciated this very much.

—**Program of next General Conference is being planned:** On January 15 the brethren J. S. Schultz and Walter Gering. Chairman and Secretary respectively of the Program Committee. met at Berne. Indiana. and outlined plans for the program. The other member. J. J. Thiessen of Canada, could not be present. The committee hopes to meet again in the latter part of April. In the meantime the committee is writing to the boards and committees relative to their parts on the program and possble speakers and subjects. This is a big job.

—**Joseph Byler**, former relief co-ordinator for the M.C.C. in France and at present Director of the C.P.S. Hospital Units in the United States spoke to the Frst Mennonite Church, Hillsboro, Kansas, on January 23.

—**Rev. H. N. Harder,** pastor of the First Mennonite Church, Geary, Oklahoma, is scheduled for a series of meetings from February 6 to 24 in Waterloo, Beamsville and Leamington, Ontario.

—**Hereford Mennonite Church, Bally, Pa.** This church contributed $564.50 for C.P.S. and $215.30 for war Relief during 1943.

—**First Mennonite Church, Aberdeen, Idaho:** This church now has a membership of 384. Eleven of its young people serve as teachers, six as nurses, and six attend Bethel College, while some attend other schools The Boys' Club is an organization of high school boys who through different projects raise money for mission work. This congregation has a well balanced schedule of offerings. Although most of its young men are in the armed forces, this church gave $1,591.45 for C.P.S in 1943.

ORDER BLANK

After January 1, 1944 the following prices wil be in effect on **The Mennonite: NEW SUBSCRIP TIONS** $1.25 for the first year, **RENEWALS $1.7** per year. This advance in the price is made nec essary by the greatly increased cost of producin the paper under present conditions.

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Newton, Kansas

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NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

)LUME LIX NORTH NEWTON, KANSAS, FEBRUARY 15, 1944 NUMBER 7

tered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

How to Train Ministers for Our Churches and How to Place Them

By H. A. Fast

Our topic confronts us with two big problems, mely: (1) how to train ministers for our churches;) how to place them. Either of these subjects big enough for separate discussion. It is obvious ıt this treatment cannot deal adequately with both them at this time.

[would like to approach this discussion by asking ee questions and then proposing to give some y brief answers to each of them.

What kind of ministers do our churches want?

Men of unquestioned Christian character, whose Christian profession has proven and continues to prove its validity in the Christ-like quality of their daily living and daily relations.

Men with a real spirit-filled message.
  (a) Based on a genuine experience of Christ within, a genuine experience of salvation.
  (b) Based on a genuine insight into the will and way of God.
  (c) Based on a real knowledge of the Bible and an ability to use it.
  (d) Based on a real sense of Divine call.

Ien who are able to preach effectively so that)thers are led to Christ and to a life of Christian levotion and service.

Ien who know how to work harmoniously and ffectively with people in the church and comnunity, especially young people.
  (a) Men of good balance and sound judgment.
  (b) Men of good tact, understanding the feelings and thinking of others.
  (c) Men who know how to cooperate with others.

Ien able to serve as leaders and pastor of the work f the church, including Sunday School, Christian ducation, young people's work.
  (a) Men who are not lazy.
  (b) Men who have administrative ability.
  (c) Men who truly understand the work of the church and clearly see the opportunities offered in Sunday School, the whole program of Christian education, of evangelism, and of young people's work, etc. Men who clearly see the problems of the church but do not quake before them and by the grace of God find resourceful answers to them.
  (d) Men who know life and its problems, personal, social, and community, and can give effective guidance to people in finding Christ-guided answers to them.

6. Men who know, understand, and appreciate our Mennonite people, heritage, and mission. This should include understanding and appreciation of our Conference work and mission.

II. How train young men so as to furnish our churches this type of leadership?

1. I am convinced that our own church schools and leaders are better able to train needed leaders for our own churches than non-Mennonite schools and leaders. This does not imply disparagement of other schools. However, our own leaders know our own people, needs, work, and genius better than others can. Our leaders are interested in sending young men back to our churches as usable and effective ministers. They have a sense of responsibility to our churches and people.
2. Our present facilities for training are:
   (a) Various Bible schools
   (b) A junior college

(Continued on page five)

Dr. J. D. Unruh Continues Presidency

In *The Mennonite* of January 18, 1944, we read "Dr. J. D. Unruh, President of Freeman Junior College, has resigned to enter other teaching duties; so reports the *Bundesbote*." It is true that Dr. Unruh handed in his resignation to the Board of Trustees of Freeman Junior College on December 3, 1943, to take effect July 1, 1944. The cause of his resignation, however, was not to enter other teaching duties. The Board of Freeman Junior College was fully conscious of the fact, that the future progress and welfare of the school could more readily prosper under his able leadership, than under that of any one else. The Board therefore repeated its earnest appeal to Dr. Unruh to reconsider his resignation. After due deliberation he finally consented to continue to give his whole hearted services to Freeman Junior College as its president.

We commend him, as well as Freeman Junior College including the board of trustees and faculty to the intercessory prayers of the Believers.

By request of the Board of Trustees,
John C. Mueller, Sec.

His Blood, Sweat, and Tears

According to I John 1:7, the blood of Jesus Christ cleanseth us from all sin, that is, brings salvation to all who accept the sacrifice on Calvary. Accompanying this salvation is the gift of the Holy Spirit, Acts 2:38. And the fruit of the Holy Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, Gal. 5:22,23. War bringeth neither salvation nor the Holy Spirit and its fruit. On November 11, 1918, ended the war that was "to end all wars" and "to make the world safe for democracy." The colossal amount of blood, sweat, and tears of that war failed to bring into the world peace and righteousness.

Today humanity is engaged in a great civil war. Though half a million English and Americans and a half a million on the other side should perish in the spring invasion, though all Christians should join the millions of non-Christians in taking gun and grenade to bring about peace and righteousness, though all preachers, Bible teachers, schools, and churches should give their blessing to participation in this carnal strife, the blood, sweat, and tears of this war and of no war will ever bring salvation and the fruits of the Spirit into the lives of human beings. War is a great social movement supposed to make this a better world. But it cannot make saved men and women. Salvation and its results cannot come with the bitterest human sacrifice to destroy. God does not save through the blood, sweat, and tears of war.

God provided for our salvation through the blood, sweat, and tears of Jesus Christ. God so loved every one of all nations that tears came to the eyes of His son as He looked upon sinful, stubborn Jerusalem, that His sweat fell to the ground like large drops of blood when He prayed in Gethsemane, and that He shed His precious blood upon the cross of Calvary. Love so amazing, so divine, has provided for our complete salvation. No other way is needed. Sinners plunged beneath that flood of blood lose all their guilty stains. The vilest German, Japanese, and American can be transformed into a child of God through that blood and in no other way. Nothing but the blood of Jesus can make the lives of human beings what they ought to be. His blood is the way to peace among men and righteousness in their dealings with one another. To try any other way is futile sin.

Those who experience the amazing grace of God as they ought to become gracious themselves and abundant with the fruits of the Spirit. As men and women permit themselves to be washed in the blood of the Lamb—and only then—do they become children of God and capable of doing the good works that should characterize his sons and daughters. Our great task as Christians is to bring men and women to experience the saving power of the blood of the Lord Jesus Christ. Oh, what love God offered to mankind in the blood, sweat, and tears of His son! *"Love so amazing, so divine, Demands my soul, my life, my all."* —rw.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

MAKING A PLACE FOR OUR BOYS IN THE LOCAL COMMUNITY

In studies of youth problems in various American rural areas it has been revealed that seven out of ten young men would prefer to spend their lives in thei home communities if they could find opportunities t earn a living. Rural girls have slightly less preferenc for rural communities than do rural boys. Inasmuch as these studies are accurate representations of rura young people's attitudes, they indicate that the fligh of youth to the cities is a secondary rather than a primary choice. Preliminary studies by the M.C.C. or C.P.S. men's post-war preferences substantiate thi opinion. Most of these men want to return to thei home community.

What Are Home Communities Doing?

In the light of these facts we need to ask what ou local communities and congregations are doing an planning to absorb their own and other intereste young men after demobilization? Do local congregations feel any responsibility to deal with the problem? Will they take the initiative in investigatin occupational needs and opportunities for returnin men? Or will this be left to the individual perso his family and friends or to a public or private employment agency?

Things to Remember

The General Conference has not made adherence t non-resistance a test of church membership and wil therefore, welcome back into Christian fellowship a former men now in national service whether in C.P.S non-combatant, or full military service. It should b remembered that C.P.S. men in contrast to no combatants and men in regular service, receive no pa during the period they are drafted. They will recei no muster out pay, no bonus, no pension, no allowan for dependent wife and children and will in many cas face discrimination in the search for jobs after th war because employers will generally give first pr ference to men with military service records.

Will the Churches Stand By?

What we wish to raise here is whether the Menn nite congregations are going to stand by the men w have sacrificed to give witness to the teachings Christ and his church? Are the churches going share the sacrifice or are they going to ask the bo to bear it alone? Are they going to make a place f the boys who want to come back and live in the ho community?

Correction for S.S. Lesson

When you come to study the Sunday School l son for February 27 in the Mennonite Senior-Ad quarterly do this: Turn to page 21 of the quarte and read the topic, etc., and the lesson text as giv there. Then turn to page 34 and continue yo study as though no correction had had to be ma

Vineland United Mennonite Church

Vineland, Ontario

By Rev. John Wichert

(Translated into English, by A. J. Neuenschwander, Secretary, Home Mission Board.)

The name "Vineland United Mennonite Church" was adopted April 13, 1936, when the Vineland group became a self-supporting congregation.

In 1924 the first immigrant group that formed the nucleus of this church arrived from Russia. Immediately the desire for regular worship services was manifested. Ministers from Waterloo and Kitchener came to preach, but if no one appeared a sermon was read and worship conducted. Rev. J. B. Wiens (now in Vancouver) was elected as minister on August 16, 1925, but he soon moved to Waterloo. The hardships of winter caused many to move to other places, mainly to Kitchener and Waterloo in order to obtain more opportunity to earn money. In the spring of 1926 the group increased again, and regular worship services were started again. Visiting ministers came about one Sunday a month; on the other Sundays sermons were read and worship conducted.

Church Home in 1926

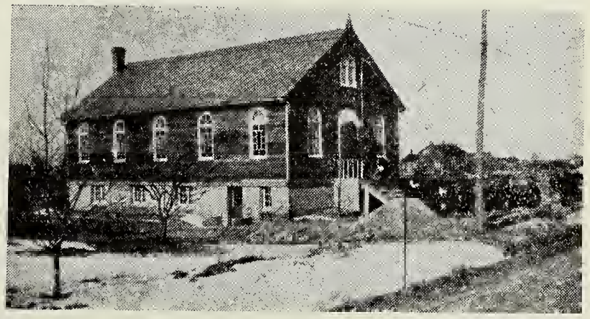
The members of the Vineland group at first belonged to the "Refugee Church" of Ontario, organized in June, 1925. This name was changed to United Mennonite Church of Ontario August 15, 1926, Headquarters for this congregation were in Waterloo with Rev. J. H. Janzen as leader.

The Vineland group elected their own minister May 1, 1927, from three candidates, John Wichert was selected, and the leadership was entrusted into his care. The Lord granted growth, so that the private home that had served as meeting-place was unable to accommodate the increasing number of worshipers, the new location, an abandoned saw-mill, was occupied, May 15, 1927.

On May 20, Elder Jacob H. Janzen, Waterloo, ordained and installed John Wichert as minister. On the same Sunday morning Brother Janzen baptized seven souls—two were young women and five were young men. These were the "first-fruits" of this group.

The constantly growing United Mennonite Church of Ontario, was divided into three congregations, January 20, 1929: The Reesor United Mennonite Church, The Essex County United Mennonite Church, and the Waterloo-Kitchener United Mennonite Church. The Vineland congregation remained in the last named Church.

The desire for more than one minister resulted in a further choice of ministers when in August 1929 the Brethren Cornelius and Neufeld were elected to assist in the ever growing group. In 1931 Rev. D. H. Koop, from Manitoba came to Vineland, and the following year he was elected as Elder of the Waterloo-Kitchener Church, succeeding Rev. Jacob H. Janzen who accepted work under the Home Mission Board. With Vineland as his home, he served all the groups belonging to the Waterloo-Kitchener United Mennonite Church.



The New Church, January, 1936

Our Place of Worship, 1927-1935

The Enlarged Church, 1942

Everyone felt that a new Church was greatly needed and in 1935 the Vineland congregation voted unanimously to build. Ground was broken October 30, and at Christmas time the building was ready for occupation, the labor having been donated almost entirely and the work done under the direction of the contractor. The dedication and the Christmas program by the Sunday School on December 24 were woven together into a day of joyous thanksgiving.

As it often happens, so here, the cost exceeded the expectation, and the group asked the Home Mission Board for a loan. This was granted. Five hundred dollars were loaned for three years without interest. This aid gave the members courage and in November, 1938, the entire loan was repaid.

The conviction manifested itself that the Vineland group was able to be self sustaining. On April 12, 1936 appropriate action was taken to bring about an independent organization. At the congregational business meeting a call was given to Rev. D. H. Koop to become the leader of this newly organized congregation. The call was accepted, but for a time he continued to serve the Waterloo-Kitchener Church until Rev. Jacob J. Janzen returned from Vancouver. In November, 1937, he assumed the Eldership of the Vineland United Mennonite Church.

From within and from without the church so arranged its program that energetic work might be done. The Sunday School, which was organized in 1926, faithfully ministered to the needs of the little ones from the Word of God. At the time we moved into the new church, Abraham Rempel was a faithful worker in our growing Sunday School. In the young people's meeting he distinguished himself as a leader, but all this promising usefulness came to a sudden end with his unexpected death, May 6, 1939. At that time the enrollment in Sunday School had reached 129.

A new leader in Sunday School work was necessary, and the congregation made such a choice. As a result of Mennonite families from other places moving here, the number of our Sunday School scholars increased until there are now 250 on the roll.

The congregation is fortunate to have a large well trained choir which is constantly ready to give leadership in congregational singing and also to render special selections and anthems. Under the able direction of Brother Gerhard Harder this choir of about fifty voices has brought many blessings to the church.

The total number of baptized members today stands very near the three hundred mark. When the children and the whole related constituency is counted, the number reaches almost six hundred! Praise God from whom all blessings flow!"

The constantly growing number of attendants at the worship and other services crowded our building to such an extent that it was decided to build an addition to the church. In September, 1942, the necessary action was taken and by November 1 the work was completed. This furnishes sufficient room for the time being for worshippers and for Sunday School pupils.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

DASRATHI

Dasrathi lives out in the far corner of our mission area, where the world is walled in with jungle trees and bamboo. The sun does not rise so early because of the hills to the east, and it sets an hour earlier, due to the high mountains west of his home. During the rainy season he can hear the waters rushing over the cataracts high up in the mountains. In the jungle are bear, panther, deer, and other jungle animals. One day while going with his father to get wood from the jungle, Dasrathi fell from the cart. The result was a gash in his scalp over four inches long. He was brought to the hospital some days later. Although only six years old, he was very brave. He tried very hard not to cry when the gaping wound was treated twice a day. As most children do, he soon learned to trust the doctors and compounders, even though the treatment was painful. After a month's treatment he was well enough to go home.

At the hospital his parents and grandmother often listened as we told the gospel stories to the patients. There are many Christians being added to the church where Dasrathi lives. We trust that he and his parents will also learn to know our Savior.

—*H. E. D.*

STUDYING THE BIBLE WITH OUR BRETHERN IN INDIA

It is an annual affair with us to have a four to six week's Bible course. This year we studied Hosea and Hebrews. It was my joy to gather twenty-four of our teachers and medical workers around me every day for this study. Hosea was a real challenge to the married brethern, and nearly all in the class were married. The relationship between husband and wife should be mutual and unbreakable. God wants the relationship between Him and His people to be the same. The prophet Hosea can be called a real forerunner of Christ in his interpretation of God as being one who loves at all costs.

Then we came to Hebrews, a book so variously interpreted. Our class found the book a challenge in seeing the writer address a church which was slipping in faith and warmth toward Christ. This church was assailed by doubts whether the old Jewish system had perhaps been better than what the Christian faith offered. The old seemed so definite and tested through the centuries. How often new Christians have a tendency to look back to the old faith, which appears to be firmly established. Yes, looking back at the old fleshpots of Egypt! Then this author of Hebrews lifts Christ so high that any doubt of His greatness, or any question as to His sufficiency must flee. Yes, we twenty-five had a blessed time together studying these two books.

—John Thiessen

How to Train Ministers for Our Churches and How to Place Them

(Continued from page one)

(c) Two four-year colleges.

These schools offer a variety of courses whose purpose is to give young people a sound and thorough knowledge and understanding along lines indicated above. However, the training offered needs to be made more all-sided and far-reaching. There should be cultivated in these schools a genuine appreciation of the rural church and the rural community, because as yet our Mennonite people are overwhelmingly a rural people.

It is possible to set our educational standards for the ministry too high just as it is possible to set them too low. In order to provide the all-sided and far-reaching training needed for our own churches, it is important that we have our own Seminary and Bible School.

There is tremendous value in having young men attend our own Mennonite schools before attending non-Mennonite institutions. They learn to understand and appreciate our own Mennonite heritage and mission and the work which God has entrusted to us as a people. If young men have attended non-Mennonite schools first, they should be required to attend some Mennonite institution before being entrusted with the responsibility of a church in order that they might learn to know our people and learn to understand and appreciate our method of work.

3. There is a far-reaching importance in a training program that provides practical experience in preaching and in church work under supervision. Bethel College has included such a program of preaching and church work as part of its training program. A program of internship during the summer months, as has been sponsored by the Reedley Church for several years and is being carried on through the school year through the courtesy of the Halstead Church, is another very valuable part of the training of young ministers. There should also be offered a follow-up training program that would include reading courses that would require serious study and would provide a balanced reading diet. It would also be very helpful if there were regular provisions for ministers' institutes or retreats where young ministers and older ministers would gather for a week of serious study and conference under stimulating leadership.

III. How to place young ministers

1. An important factor in placing them is in knowing them.
   - (a) The present supervised practical church work conducted by our colleges helps home mission committees and other Conference and church leaders to know and appreciate them.
   - (b) The program of internship also helps to know them.
   - (c) Young ministers have found places of labor and opportunity through their student pastorates.
2. The Conference Placement Committee has helped many churches and pastors.

A. It has, however, certain serious weaknesses:

- (a) Churches and pastors often are not well enough informed where to write. The Committee has not succeeded in building up a large enough reservoir of confidence so that churches write to them for help and give their recommendations the serious consideration they deserve.
- (b) The Committee members are too widely scattered for most effective help.
- (c) The present method of election does not always secure for this work the men best qualified to serve in this capacity.

B. Suggestions for improving the effectiveness of the service of this committee.

- (a) Each District Conference should have one or two representatives who together with the General Conference member would constitute a district committee on service to ministers, giving help as desired or needed. Who is on the General Conference Committee now? Very few churches and pastors know.
- (b) Home and foreign mission boards and committees and likewise college and Bible school committees should give wholehearted cooperation in this service of wisely placing ministers.
- (c) The committee should have a complete file of pertinent information regarding every minister of the Conference and of young ministers especially.

3. For an effective program of ministerial placements there needs to be developed a plan for the education of the churches on the problem of securing ministers and making a change when the best interests of the church or of the pastor appear to demand it.

Such a program of education would help to prevent the piracy of larger churches grabbing ministers away from congregations less able financially and would help to develop an intelligent and an ethically sound and Christian way of securing or changing pastors.

(The above is the substance of a message given by Brother Fast at the last session of the Western District Conference.)

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Program for the Oklahoma Church Leaders' Conference

THEME: "Tests of the Lord's Servants"
(based on the Epistle of James)
1. His Faith, chapter one
2. His Love, chapter two
3. His Speech, chapter three
4. His Conduct, chapters four and five

Place: Bergtal Mennonite Church, Corn, Oklahoma
Host Pastor: Rev. Henry Hege, Corn, Oklahoma
Time: Wednesday and Thursday, March 1 and 2, 1944, opening at 10 o'clock in the morning.

FIRST DAY OF THE CONFERENCE:

Opening of the Conference—Rev. Rudolf Schmidt, Fort Cobb, Oklahoma.

1. Bible Study: "The Faith of the Lord's Servant Tested." James chapter 1, Rev. H. P. Fast, Orienta.

Season of Prayer

2. At 11:15 the Conference will divide into three seminars, as follows:
   - (a) Seminar for Ministers:
     Subject: "Should the Church Take Part in Current World Peace Problems?"
     Rev. August Schmidt, the negative side
     Rev. Curt Friesen, Bessie, the positive side
   - (b) Seminar for Ministers' Wives:
     Subject: "The Characteristics of the Minister's Home," Mrs. Herbert Mueller, Deer Creek
   - (c) Seminar for Sunday School Superintendents:
     Subject: "The Purpose of Our Sunday School," Elmer Lichti, Deer Creek

AFTERNOON SESSION OF THE FIRST DAY:

Devotion led by Rev. H. T. Neufeld, Enid

1. Bible Study: "The Test of the Servant's Love," James chapter 2, Rev. Solomon Mouttet, Inola

Season of Prayer

2. At 3:20 the Conference will again divide into three seminars as follows:
   - (a) Seminar for Ministers:
     Subject: "The Minister's Snares," Rev. H. N. Harder, Geary
   - (b) Seminar for Ministers' Wives:
     Subject: "The Minister's Wife's Devotional Life," Mrs. J. W. Bergen, Goltry
   - (c) Seminar for Sunday School Superintendents:
     Subject: "Our Sunday School Literature," Rev. Reynold Weinbrenner, North Newton, Kansas, editor of **The Mennonite**

EVENING SERVICES OF THE FIRST DAY: Rev. Curt Friesen, Bessie, will bring a sermon.

MORNING SESSION OF THE SECOND DAY OF THE CONFERENCE:

Devotion led by Rev. G. B. Regier, Inola

1. Bible Study: "The Test of the Servant's Speech," Chapter 3, Rev. J. W. Bergen, Goltry

Season of Prayer

3. At 11:15 the Conference will divide into three seminars:
   - (a) Seminar for Ministers:
     Subject: "The Minister and His Young People," Rev. Henry Hege, Corn
   - (b) Seminar for Ministers' Wives:
     Subject, "The Part of the Minister's Wife in the Visitation Work," Mrs. Rudolf Schmidt
   - (c) Seminar for Sunday School Superintendents:
     Subject: "The Selection of Teachers," Mrs. Lubin W. Janzen, Meno

AFTERNOON SESSION OF THE SECOND DAY:

Devotion led by Rev. Albert G. Schmidt, Medford

1. Bible Study: "The Servant's Conduct" James 4 and 5, Rev. H. U. Schmidt, Meno

Season of Prayer

2. At 3:20 the Conference will again divide into three seminars:
   - (a) Seminar for Ministers:
     Subject: "The Minister in His Study," Rev. Herbert E. Miller, Deer Creek
   - (b) Seminar for Ministers' Wives:
     Subject: "The Minister's Wife's Relationship to Church Offices," Mrs. Albert G. Schmidt, Medford
   - (c) Seminar for Sunday School Superintendents:
     Subject: "The Sunday School Room and Its Equipment," Mrs. Otto L. Krehbiel, Geary

At four o'clock the conference will re-assemble in the auditorium for the closing devotion, led by Rev. Lubin Janzen, Meno

—H. N. Harder, Secretary
Oklahoma Church Workers Commmittee

Bethel Deaconess Home and Hospital Society Holds Annual Meeting

The fortieth annual meeting of the Bethel Deaconess Home and Hospital Society of Newton, Kansas, was held February 8. The Rev. J. E. Entz, president of the society, gave the invocation, and after an inspiring address by the Rev. H. J. Dyck of Elbing, declared the annual business meeting in session.

The report on the Bethel deaconess sisterhood, among other things, indicated that Sister Frieda, due to health reasons, resigned her office as sister-in-charge of the Bethel sisterhood on June 23, 1943, after thirty-five years of service in this capacity. Sister Lena Mae was chosen by the sisters as her successor to this office, and their choice has been confirmed by the board of directors.

Sister Helena reported on the Bethel Home for Aged. Her report indicated that the home had been filled to capacity throughout the year. One of the greatest problems of the home for aged is the many who apply for entrance but must be placed on the waiting list for lack of room. The home at present accommodates thirty-four residents.

The report of the Bethel Deaconess Hospital was given by H. J. Andres administrator of the hospital. This report gave evidence of much activity during the past year. The average daily occupancy of the hospital and of the clinical work done showed an increase of 14 per cent over 1942, and the facilities of the hospital were often taxed beyond capacity.

Upon recommendation of the board of directors, it was resolved to begin soliciting funds immediately for the completion of the third floor of the new hospital addition, for the purchase of new X-ray equipment, and for the liquidation of the balance of the indebtedness. Because of the comparitively few critical materials involved, it is believed that the War Production Board will grant the necessary permission to complete the third floor of the hospital addition, and work is to be started as soon as the finances will warrant.

Mrs. J. H. Enns reported on the activities of the women's auxiliary which included the purchase of a new Phillips obstetrical table for the hospital.

The report of the junior auxiliary, given by Mrs. H. R. Schmidt, showed that this group had had two special projects for the year. One was the purchase of a gas anesthesia machine for the delivery room and the other was the purchase of an infant incubator for the nursery.

Dr. H. A. Fast gave an address during the afternoon session on the responsibility of the church to its charities.

Canned Foods Arrive At Camp

By Myrtle Kolb

Early in November our business manager received a letter from the Akron office informing him that we might expect two shipments of canned goods from eastern Ohio. And we began to wonder. Would it come by truck?—or by freight? And just what would we do if a carload should come in on a Saturday, and during a below zero spell? But that was crossing bridges before we reached them, so we settled down to wait for further information. Finally, it came in these words, "One truck load will arrive Tuesday evening; three on Thursday evening, and a fifth on Saturday." So that was that!

The first truck load arrived, and a seemingly endess stream of boxes flowed into the south part of he dining hall. All of them were crated in such a way that they could have traveled to California or Alaska without any casualties. It seemed like an normous amount of food. But when three trucks rrived on Thursday evening we knew that we hadn't een anything! By the time those three had been unoaded, old dorm "G" looked as if it might pop open t the seams, and the floor, in spite of its reinforcements, seemed almost ready to give up. And Saturay's load was still to be added!

Up to this point it had taken very little effort n our part— although the men who helped unload might question such a statement. But now came the eed for checking, jar by jar, and making a record f the entire shipment with how many of this, and ow much of that, and "would you say these are weet or sour pickles?" We discovered that there ere 13,750 quarts of canned goods, including 3,075 peaches, 1,804 of tomatoes, 1,567 of beans, 1,375 tomato juice, 1,100 of pickles, 1,040 of applesauce, eside many quarts of other foods. Even some pickled auliflower! And dried corn—485 pounds of it, and ried apples and beans. One could go on and on.

The most fun was finding on the labels the names people one had known in school or had met at me time or other; and the different church groups; nd various familiar and unfamiliar congregations. l these things joined to give us the warm feeling at everyone back home in the churches is personally terested in this program. And that means a lot, r sometimes we grow tired, and our vision is dimmed, d we wonder whether after all we aren't a sort of "forgotten generation."

So our thanks go out to the people who canned the od; to those who spent hours—and days—packing d crating it; to those who made the long, tiresome p by truck to bring it to us; and to anyone else ho in any way contributed to the success of this eat undertaking.

From the Medaryville *Peace Sentinel*, January, 1944
Via M.C.C. Headquarters, Akron, Pa.

Surprise for Voth and Stucky

A recent letter from Brother W. C. Voth states that he and Brother Gerald Stucky arrived in Buenos Aires January 15. "We had a new experience," he writes, "in that it was the first time on our journey that someone met us at the airport. I had written to Rev. Louis Webber (missionary for Old Mennonites) that we were coming, and he was there to meet us. We were indeed happy to see him, and in a few minutes he also informed us of a surprise. That was that the Ferdinand Isaacs and Miss Schrag were in the city. He took us to the same hotel, and it happened that we got a room adjoining that of the Isaacs. When we got to our room he called them in and was it a surprise also for them!

We have had a fine time together since. Sunday we were in church together, and in the afternoon we went to tea to the Webbers, on their invitation. Had a nice visit there. After this we went to their 6 o'clock service where we were introduced to the congregation and each said a few words. Mr. Webber had asked us the day before to speak and we elected Ferdinand to give the main talk."

January 19, when the letter was written, all five Mennonites were on the train enroute to Tranque-Lauquin, one of the stations of the old Mennonite Mission. The annual Conference of that Mission was to be held there that week. On the train were also some of the old Mennonite missionaries and some of the national workers of the Mission.

The Isaacs and Miss Schrag had at the time still no further prospect of leaving for India, the letter states.

C. P. S. Men Appreciate Canned Goods

The following quotation has been taken from a letter to the M.C.C. from the business manager of the Terry, Montana, C.P.S. Camp:

"I wish there were some way in which we could express our appreciation and thanks to the many thousand mothers, daughters and fathers for the fine, good-looking and tasty canned fruits and vegetables they prepared for us and the other camps . . . I wish you could have seen the interest many of our campers took as they were helping to sort and check the canned goods. They watched the labels closely. All at once someone would say, 'Look at this quart of beans, it comes from my neighbors!!,' or someone with a smiling face would say, 'Why, here is a two-quart jar of peaches that my own mother canned. I am sure they'll taste good.' "

"Congress Looks at the Conscientious Objector"

This is the title of a book which presents discussions in the Congress of U. S. relative to the conscientious objector. The contents of the book have been taken verbatim from the *Congressional Record*, and are printed without any comment. The book provides good background materials for an understanding of the regulations governing the C.O. It may be obtained for fifty cents per copy from the Peace Section of the M.C.C., Akron, Pennsylvania.

DAILY DEVOTIONAL MESSAGES

By Rev. H. P. Fast, Orienta, Oklahoma

FEBRUARY 16—"*. . . ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*" Eph. 2:12

Here the Christian is reminded that there was a time when he had no hope. Since we could claim no promise apart from Christ, we had no hope until we accepted Christ. To be hopeless in this world is sad indeed; to be hopeless beyond the grave is something most people try to dismiss from their thinking. The Christian needs to think back when he was in just that situation. He needs to do this to renew his gratitude to Christ. He also needs this in order to reach out and try to win those who are still without hope.

FEBRUARY 17—"*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten (or born) us again unto a lively (or living) hope by the resurrection of Jesus Christ from the dead.*" I Pet. 1:3

Here we are told how we emerged out of our hopelessness into a living hope. It was not that we became more hopeful by social reform, education, or trying to imitate Christ. God, in his abundant mercy, reached out in Christ and raised us from the dead. We are born unto a living hope. This hope is not an impulse or wishful thinking; it is a hope that lives within us; it is a part of the Christian. It is the new life within him. It is the Christ-life within the believer.

FEBRUARY 18—"*. . . Christ in you, the hope of glory.*" Col. 1:27

Here we have clearly stated what we began to say in yesterday's message. The indwelling Christ is our hope. One author sings, "You ask me how I know he lives, he lives within my heart." If this is true then our hope is based on an experience with Christ. Not only a one-time experience, but a continual experience of fellowship with the living Christ. When this fellowship is broken through sin, our hope becomes dimmed. On the other hand, the believer's hope becomes clearer and brighter as he yields more and more to Christ. As he communes with the indwelling Christ his desire and assurance grow to see him face to face.

FEBRUARY 19—"*Rejoicing in hope; . . .*" Rom. 12:12

The scriptures repeatedly call upon the Christian to rejoice. We are even told to do this alway. If he were to rejoice in circumstances or conditions in which he sometimes finds himself, this would be quite impossible. However, the Christian is asked to rejoice in the Lord and the hope he has in Christ. These are days in which we need to rejoice in hope. I am writing this on my way to Canada to conduct a funeral for a dear brother. He leaves a wife and seven children. How dark the future for that widow and her children would be if they could not rejoice in the hope of glory. If we could not bring that message to them we should have chosen to stay at home. It has been the experience of the consecrated Christian, that the darker the night through which he passes, the brighter shines the star of hope.

FEBRUARY 20—"*. . . be ready always to give an answer to every man that asketh you a reason of th hope that is in you . . .*" I Pet. 3:15

Some who call themselves Christians, do not lik to be asked how it is with them or why they make certain claims. It would seem that any Christian shoul consider it an opportunity to witness. If such is no the case, maybe his claim is unfounded. Generally people have reasons for their statements. Should thi not be especially true when making eternal claims. I our hope has any foundation, we should count it pleasure to testify to that fact. Personally I woul give a two-fold answer: The evidence of scripture an personal experience. Someone was asked how h knew he was born again. His answer was, "I was ther when it happened."

FEBRUARY 21—"*. . .we might have a strong consolation, who have fled for refuge to lay hold upon th hope set before us: which hope we have as an ancho of the soul, both sure and steadfast . .*" Heb. 6:18, 1

We are often tossed to and fro in the storms of lif We are endangered on every side. We need to fle for refuge. That place of refuge is Christ. All wh have fled to him have found a strong consolatio Their soul is anchored in the Rock of ages. Tha anchor is called hope. They have laid hold upon tha anchor with the hand of faith. That is the reason th believer is calm in the midst of life's storms. He sure and steadfast.

FEBRUARY 22—"*. . . that ye sorrow not, even others which have no hope.*" I Thess. 4:13

One of the darkest experiences in life is when lo ed ones are called away through death. This is common experience to men. All have this exper ence, but the reaction to it is not alike. Some sorro without hope, others with hope. We have notice the difference. It is heartbreaking to see people so row hopelessly. For the Christian it is only a ter porary separation. A father lay on his death be Calling his two sons to his side he bade them farewell. To the saved son he said, "Good-night." T the unsaved he said, "Good-bye." What a differen it makes in times of sorrow whether we, and tho who parted, believe that Christ will come again receive his own.

Relief Work in the Middle East

The latest communication from M.C.C. relief co missioners in the Middle East reports that Dr. Richa Yoder has been assigned to medical service in a Gre refugee camp near Gaza, Palestine. Delvin Kirchho is assisting in the re-assembling of refugee famil separated during their flight from their homes Greece.

Civilian Bond Sales

During the period of January 20-26, 368 subscri tions were registered by the Provident Trust Co pany, amounting to $68,892.00. Of this amou $43,660.00 was subscribed by Mennonites.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
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North Newton,
Kansas

Mennonite Youth

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How Can We Tell as to the Kinds of Company a Young Person Should Keep?

By Mildred Graber

Since this question is far above me, and I feel I can't discuss that in the spirit it was asked, I'll take the liberty to wander off the subject to some extent. Just briefly, I'd like to throw out some personal opinions concerning friends and associates.

In this interdependent world barely a day passes but what we are thrown together with other people in our daily occupations. We don't necessarily choose to meet these people. They don't choose to meet us; yet, there we are. Some writer has said that we are a part of all we meet. That being true that we are to become a part of all we meet, won't we have to become more conscious and particular in what we choose to meet? I don't believe we can always specify and choose to meet the people and associates we do. Often I think we just drift together without any thought of what is taking place. In fact, I don't believe that true friendships find their beginning with one person's deciding to become a friend of another. Certainly, that decision doesn't make them friends. They just unconsciously grow together, which is quite natural, as birds of a feather flock together. So to be perfectly frank, I think we acquire friends rather than choose them. How then, can we acquire the right friends?

"Be a friend to have friends," we are told. I'd like to say, be the kind of a friend and company you'd like to have. That is, be an example. Have some definite principles and let your friends know you have them; uphold them. That doesn't mean we should expect everyone to agree with and yield to us. We must be open-minded to other's views, but don't swallow their opinions whole without chewing. We needn't be stubborn, narrow-minded, and self-righteous, but we should have ideals and know why we have them. Why do we believe as we do? Many times we lose our point because all we can give for an explanation of our principle, is "I don't know why, but that's what mother taught me." If we have definite grounds for our principles we will have more courage to uphold them. Bad company is perhaps one of the most common reasons for young people going wrong. Just bemoaning the fact doesn't bring us anywhere. If we analyze the situation, I think we would find that in many cases the reason for having bad company is the lack of principles and the courage to uphold them. May times—perhaps always—it's a slow steady downward path with the victim unconscious of the destination at first.

Of course it's easier said than done—"Stand up for what you believe." Especially, is this true in a crowd. It sometimes takes a lot of courage to say you disagree. Yet you and I know that people admire us for taking a stand for our convictions rather than drifting with the crowd. For after all we've proved that we are staunch and reliable. We have a foundation—not only a fancy roof. So often we're afraid we'll lose a friend by doing differently than the crowd. If we do lose a fair weather friend by following our principles rather than drifting with the tide, have we lost anything? Proverbs 25:19 says, "Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint." A true friend won't let a difference of opinion mar the friendship.

So to answer the question—"How can we tell the kind of company to keep," I'd say—study the Perfect Example who chose you for a friend before you chose Him. Choose principles to follow His example and stand firm upon them. Don't expect to have everyone agree with you, but at the same time don't feel you must yield your principles. Your closest friend may differ in opinion, but that needn't mar the friendship. In time he may see your point by the way you've lived your principle. In short, be the kind of company you'd like to have, and disagreeable company won't bother you. They won't choose you!

NON-RESISTANCE IN PRACTICE

Some time during the early part of the seventeenth century a Mennonite minister, Peter Adrians Houttuyn, of Hoorn, was one night awakened by a disturbance made by a burglar whom he noticed in the second story of his house. Going to the foot of the stairs he called to the thief above: "Friend, come down, you will not be harmed." The thief came down and Houttuyn said to him, "Call on me tomorrow morning and I shall talk further with you." The man who had broken into his house was in great need. He was on the following day engaged as a worker in the warehouse of the one he had been attempting to rob, and served his employer faithfully for about twenty-five years.

—From *Peace Principles* by Edward Yoder

"The section of the city which is noisiest on Saturday night is often most quiet on Sunday morning."

Athletics in Our Schools

By E. P. Graber

It appears to be second nature for children and young people to play. Today we see the need of it much more clearly than our forefathers did. It was but a few generations ago when play was looked upon as an almost unmixed evil, a waste of time and useless, necessary at times to be sure, but by no means to be encouraged. A preacher's son who took part in the most innocent of games was at times asked to come into the house and sing "My God My Heart I Bring to Thee."

At present the pendulum may have swung too far to the other extreme. The wise teacher, or parent, can do much to help regulate or stabilize the matter.

Public opinion has changed considerably. We all realize that in order to develop a strong and healthy body, proper exercise, food and plenty of sleep is necessary. Students sitting at their desks or in the classroom all day long, need something to stir up their blood, develop muscles, clear the mind, and have the appetite stimulated.

Group games may also help to overcome some undesirable traits of character—such as laziness, timidity, conceit, selfishness, lack of consideration, and others. An individual may well learn honesty, cooperation, and team work while playing with a group of students.

You may say "My boy can get all the exercise he wants at home on Saturday. There are barns to be cleaned and hay to be hauled. The pitch fork is awaiting him." A boy usually is not satisfied with that kind of exercise alone, he wants more. This work may be physically beneficial but still not recreate.

It is doubtful if any kind of exercise taken under compulsion is of great benefit to a boy or girl. The mental factor is of vital importance. When a pupil does a thing he enjoys, the whole system works in harmony and every organ is benefitted.

Now the problem is, how can we best administer athletics or recreation in our schools. What would be a well balanced program for our students to follow?

In the system as it now functions in most of our high schools and colleges, I see a great number of deficiencies. I find that in most cases the girls are neglected, and only the few boys "making the team" are featured. These few are usually the physically fit. The ones who need it the least are benefited, whereas those who need it most sit on the sidelines. We realize, however, that the boy or girl that has a frail body, undeveloped chest and muscles, or perhaps some deformity or poor posture needs special training and extra supervision. Under our present setup the help they receive from our athletic departments is almost nil.

Only a small percentage of the students receive hygienic, corrective, educative, or recreative benefit from our present system. What is true of our high schools is also true of the colleges and recreation in general. There are too many spectators and too few participants.

In some schools, the only road to distinction lies through athletic contests. Pupils are disheartened if they can not "make the team," and often drop out of school on account of it. Friendly competition among schools may be wholesome, but there is also the danger of developing an enmity between schools if rivalry and jealously go unchecked.

School spirit may be developed in various other ways than inter-scholastic games. We often forget that schools have been "put on the map" because of special emphasis on music, debate, dramatics, public speaking, research, agriculture, farm mechanics, and the like. Some of these subjects will be more useful in later life than participation in inter-scholastic games. We need to exalt superiority in work on the school paper, sketching, designing, decorating, and intellectual work in general.

A program of more equal participation will lesson the danger of over-indulgence, which is as harmful in any field of activity as intemperance is in eating and drinking. It is up to our schools to strike a sensible medium in which all faculties are properly developed.

Some of our denominational schools are trying to meet the problem by finding an alternative for the unsatisfactory interscholastic games. A program of intramural games will take care of part of the problem. In playing intramural games every student is asked to take part, thus getting the benefit of actual participation. Freeman Junior College has for the past few years been experimenting with such a program.

In order to carry out an efficient recreational program it would be necessary to have a full time supervisor, this not being the case at Freeman. The normal training students are made responsible for the supervision of some of the gym classes. These students will some day be asked to supervise playground activities, and thus it affords them an excellent opportunity to get some experience in that field. The supervisors themselves are instructed by the athletic director in separate classes, teaching them the art of conducting recreational activities. Library material is also available for them on that subject. All students are required to attend these physical education classes at various periods of the day.

Outside competition is not entirely eliminated. We do have some interscholastic contests. These contests, however, have to be carried on at the expense of weaker teams, being that not as much time is available for varsity training. It is my observation that students in general favor universal participation. School spirit has not suffered but actually improved because more students get the enjoyment and benefit of actual participation in recreational activities.

E. P. Graber is principal of the academy at Freeman Junior College and professor of physical education.

A Few Hours in Paradise

By Hiram Hilty

Holguin, Cuba, June 8, 1943

I spent a couple of hours in paradise yesterday. It was an ancient dream come true, a page out of a storybook come alive, a little corner of heaven on earth.

It came about in this manner. I knew that the church in Banes had work in several rural centers and I had asked for the opportunity to see some of those places and become acquainted with the people. Up to now we have really known only city people and while we have had a keen academic awareness of rural Cuba, its people and problems—the awareness has been chiefly academic. But yesterday rural Cuba came alive. At two o'clock in the afternoon Juan Guzman, the Cuban missionary-pastor who was my host, and I mounted the two horses which the church keeps for such work. It was the first time I had been on a horse for several years and I was afraid that I would be a bit soft—which I did indeed prove to be. But really I'm an old horseman so I got something of a kick out of being in the saddle again. Our trip was to be five kilometers one way, but it must have been fifteen before we got back.

Now the south side of Banes is a paradise in itself. It has the most gorgeous palm trees, tropical shrubs and flowers, neatly trimmed hedges, immacuate streets, comfortable houses, nice people. But soon we lost the paved streets and the "civilization" of Banes. We were headed for "Mulas" and Mulas is in another world. As we cantered along on what might with considerable generosity be called a dirt road we began to pass the familiar huts made of the bark of the Royal Palm and covered with a roof of thatch. Gone were the trees and shrubs, the well-fed and well-dressed people of Banes. Instead there was dust and dirt, weeds, bare feet, naked, pot-bellied babies, rags, dirt floors with pigs and chickens sharing alike with the human inhabitants. Along the road we met an occasional peasant on his miserable pony which without his weight was already loaded far beyond ts capacity with plantains, or bananas, or pineapples, r coconuts. We also met a couple of huge carts oaded to the brim with a kind of cactus which is sed for fences—drawn by three yoke of oxen each. Going down hill they poked a stick through the wheels to lock them so the cart wouldn't get out of and. Some places we saw Monday's wash out on he "line"—that is hanging on the lower branches f trees and shrubs, on cacti, and on the ground. We aw some kids carrying water in an old five-gallon il-container—on a pole between the two of them. Others were throwing rocks into fruit trees to shake own their afternoon snack.

But soon the world began to change again. Nature egan to take the upper hand and the people were ust "natives" in a fantastic movie of the tropics. he magnificent Royal Palm was everywhere with ts long, straight concrete-like trunk reaching, it eemed, to the sky, with the shorter coconut palm, equally as beautiful, filling in the gap here and there between earth and sky. Down on terra firma was a heavy growth of tropical underbrush, interrupted here and there by a patch of plantains, bananas, oranges, or some other cultivated crop. Against such a background the thatched roof hut, miserable as it may seem to us as a dwelling place, suddenly became the beautiful and romantic thing which most northerners assume them all to be. What a magnificent world in which to live!—food crops growing the year round, no bleak winter to fear and provide for, no coal bill—just eat, sleep, enjoy your family, the magnificent scenery, and the most pleasant climate in the world.

Shortly we were in Mulas, which is nothing more than a string of huts stretching for a mile or two along "Main Street"—a scar, a row of boils on the face of Paradise. First we were to see "Don Daniel," patriarch of the town, a man of means, a highly respected citizen, and weekly host of the worshippers who gather when Guzman is in town. Daniel lives on a little knoll some distance back from Main Street in a house which would not be considered first class in Westchester County. It is a frame house with some evidence of an ancient coat of yellow paint, a rusty tin roof, a wood floor, and a pleasant veranda in front overlooking the village. The kitchen and what is apparently the dining room have dirt floors. Upon being presented to the patriarch I was confronted with the formula which I was to encounter everywhere in the village. The best I could make of it with my untrained Spanish ear was this: "Don Daniel, a friend, a colonist, and one who takes great pleasure in your acquaintance. This house is your house and this farm is your farm." Every place we went I was greeted with a similar formula and each time it left me quite speechless.

Well, after chatting a bit on the front porch Daniel suggested some refreshments and our rather half-hearted protests did no good. To be honest I was curious to see what they would serve and I think he knew it. He drew his long, sword-like knife from the sheath at his side and handed it to his wife who had been watching us silently from the other side of the door. "Here," he said, "cut us some of that fresh pineapple." She did, and it was more than delicious.

We had been talking about the farm. It seems that Don Daniel returned to this valley after having fought in the war of liberation and settled down to a life of peaceful industry. He said that while he was an old warrior he now had nothing against anybody and had no desire to fight in anybody's war. He started out with the little tract of land which is now his home and little by little bought additional land which he cleared and planted. We went out to see this fruit of a lifetime of labor. Strolling across a pasture we came upon a tree literally loaded with a little nut about the size of a peanut. I was told that it tasted like a peanut when roasted and was used for food. A step farther was a tree with huge, green watermelons hanging all over it. Some of the melons were so heavy that someone had tied them up to the branches to keep them from dropping. Of course they were not really watermelons although they fit the description better than our north American fruit. While the fruit is edible when cooked it is more often used as a water jug for workers in the field. The worker takes a melon off the tree and takes it to the field with him, cuts a hole in it, and helps himself to a drink of cool, pure water whenever he is thirsty.

Everywhere there were coconut palms—and I had never known what marvelous trees they are. They bear fruit the year round. There is a perpetual cluster of green coconuts up under the branches of the tree and day by day the ripe ones drop to the ground. Then the royal palm has a fruit too. Humans don't eat this fruit, but as the long pouch drops to the ground it bursts open and scatters about a gallon of nuts that look like coffee beans. These are good for fattening hogs and they drop right into the hog pasture. They asked me if I had ever seen coffee growing and when I confessed my ignorance they pointed to a coffee bush right under a tree—coffee has to grow in the shade. There were plenty of beans on that coffee bush, too.

(To Be Continued)

SENIOR DEPARTMENT

No. 3 in Series on Youth Problems

LOVE AND COURTSHIP

Among the choice gifts that come to any youth is the gift of the friendship of a noble person. Such friendship is a gift. It means mutual understanding, common interests, willingness to share one's thoughts, appreciation of each others viewpoint, trust in the loyalty of the other, joy and satisfaction in being together, even willingness to forgive and forbear. A deepening friendship between a young man and a young woman may result in courtship.

There is something beautiful about the love between a man and a maid. Each regards the other as ideal, as fine and noble. Courtship should strengthen the spiritual life and should develop character. It is therefore worthy of the greatest carefulness of both the man and the maid to keep this time of growing love free from anything that would cast a shadow upon its beauty. Each will respect the other more if there is self-control and fine regard of all that is pure and good. Love does not suffer because of such self-control but is enhanced and beautified by it. Love will draw out the best and challenge each to richer, better living.

A few quotations from the booklet, **Love in Courtship,** published by the Herald Press, Scottdale, Pa. as one of six booklets by John R. Mumaw) follow: "Courtship is an adventure in which one seeks to find a life companion. Engage in it honorably. Courtship is primarily a preparation for marriage. There ought to be in courtship a frankness in telling each other what ideals you hold and the opinions you carry. Love needs to be honest.— Love needs common sense to be beautiful. Even when love is becoming specialized between two people, it does not necessarily need to exclude all other friends. . . . Courtship can make a distinct contribution to life happiness."

Topics for Short Talks:

1. "The Home as a Background for Worthy Friendships," II Tim. 1:5.
2. "The Church as a Place to Meet the Best Type of Friends," Col. 3:12.
3. "Asking God's Guidance in All Phases of Life," Psa. 37:5.

For Discussion:

1. What qualities of character make a good friend? See I Sam. 20: 1-43.
2. Make a list of the traits of character that would make a man an ideal life companion. See I Tim. 4:8.
3. Make a similar list for a woman. See II Peter 1:5-7.

YOUTH JOTTINGS

—**Montevideo, Uruguay:** Large numbers of Uruguayan youth have failed to obey the government's conscription order. The government has tightened the regulations, but the opposition to conscription has been so great that the government seems to be puzzled as to what to do.

—The young people of the **First Mennonite Church, Shafter, California,** are putting out an interesting, little paper called **YPCE NEWS.** The editor hopes to receive more copies of it.

—**Delmar Wedel,** a member of the First Mennonite Church, Aberdeen, Idaho, is preparing for relief work. He is attending the Pacific School of Religion at Berkeley, California. There with others he is getting training that should enable him to help ease the suffering of people in Europe or the Orient after the war is over. People from all walks of life are in the group—clergymen, former missionaries teachers, social service workers, and refugees from Nazi rule. About twenty are in the group. These have agreed to work abroad merely for maintenance.

Delmar Wedel

—**The Y.P.C.E.** is the name of the paper put out by the young people's C.E. group of the Aberdeen, Idaho, Mennonite Church. The editor will be happy to get all future copies.

—**Suggestions for young people's prayer meeting:** Have a C.O. from World War I speak to the group and then have a prayer period for the young men now serving the government.

—**"The simple life is part of the Mennonite practice.** We believe that since we are Christians we must follow Christ in the simple life. We are told to live 'soberly, righteously, and godly in this present world.' Instead of encouraging hard work, honesty, and temperance, movies promote frivolity, deceit, and extravagance. In fact, the movie portrays conduct patterns that run counter to practically every conduct pattern upheld by the Bible."—By a group of young people in one of our Mennonite colleges.

—**Healing sick minds and bodies with the help of music** is the work of the National Foundation of Musical Therapy. Heading this organization as president is Harriet Ayer Seymour, now in her seventies, who abandoned her professional musical career in 1918 to devote herself to musical healing. Hundreds of shell-shocked American troops are regaining mental poise in hospitals where music from Beethoven, Schubert, Mozart and other artists is employed. **Jazz, generally speaking, has no place** in Mrs. Seymour's medicine chest."

—**One of the peace churches has conducted a school of co-operative living** in one of its C.P.S. camps. Now many of the assignees who participated in the school have dispersed to other camps and units. One group, that is planning to live together (call themselves the co-operative community group) after the war, has gone to Trenton, North Dakota, where Missouri River bottom-land is being reclaimed and irrigated for resettlement. There the group hopes to learn building skills and help in the establishment of co-operative patterns in the new community.

—**The son of Chiang Kai-shek has some good qualities**

In Kanhsien, leading city of southern Kiangsi, China, a model government has been set up by Chiang Ching-kwo, oldest son of Generalissimo Chiang Kai-shek. Young Chiang "displays none of the wealth and ostentation ormerly associated with power, but goes about the city on foot, largely unattended, seeing for himself what is oing on. He is a strict disciplinarian and tolerates no ices. The city looks clean, and actually is clean."

HOME MISSIONS

A. J. Neuenschwander, Secretary

AN APPRECIATION AND A CORRECTION

The English and German 1944 year books lie be- re me on my desk. Each of these year books is rim full of valuable historical material. The bi- graphical sketches of such who have "laid their ar- ior down" give anyone who reads a picture of alwart and humble Christian faith. The stories anniversaries of several of our congregations pro- des food for thought and praise to anyone interested the onward march of the church. The statistical ports in the English year book are very helpful. raise and credit go to the hard-working editors.

CORRECTION

The picture of the interior of the Mennonite Bible ission on the *Year Book* cover makes a deep im- ession because of its simplicity, beauty, and dignity. If every reader will change the 1 in the address that it will read 4215 South Rockwell Street, the dress of the pastor, Rev. John T. Neufeld, will be rrect.

After the material had been sent in to the editors, e new Girls' Home in Winnipeg was purchased. both year books the address should therefore read: Miss Lena Epp, Matron, 605 Bannatyne Avenue. ote two "n's")

The present address of Rev. and Mrs. Arnold A. st is 15 Laws Street, Toronto, Ontario.

Recently on a letter regarding home mission work, e letter was omitted in the name of the place ad- essed. That letter was *lost* for almost four months, d important decisions were thus delayed.

Yours for correct addresses,
A. J. Neuenschwander, Secretary,
Home Mission Board,
Quakertown, Pa.

STEINBACH CHURCH MAKES PROGRESS

Steinbach, Manitoba
December 10, 1943

ar Brother David Toews:

'our letter, dated November 24, was duly re- 'ed. On December 5, the letter was read to the gregation, and after the reading, in a short busi- s meeting, it was decided to reduce our obligation he Conference by $100.00.

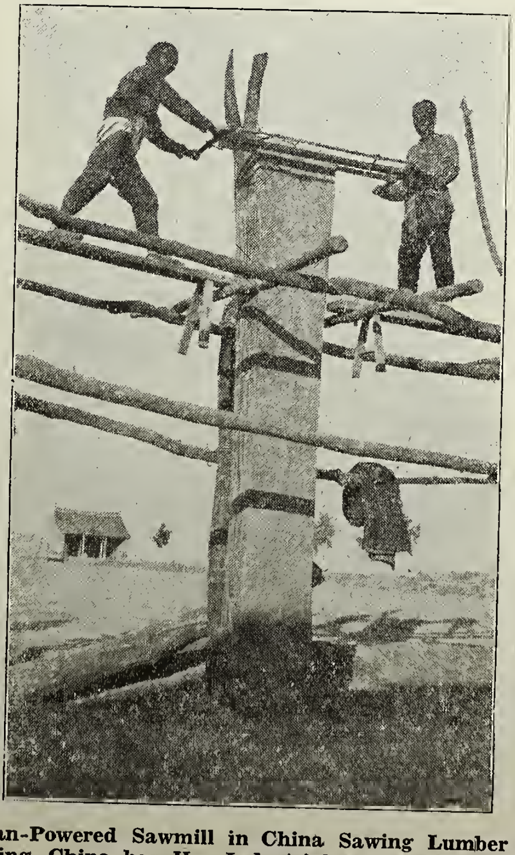
'e are grateful to God that our small group has onstrated their trust in the Lord and devotion esus Christ by making the needed efforts to give amount in offerings. The congregation is growing, for which we praise the Lord, and there is a definite consciousness that the entire obligation is to be repaid as quickly as possible. We have grown in numbers, but more than that we have also increased in grace and spiritual power. There is a wholehearted participation in the different phases of church work; such as choir work, prayer and Bible study hours, Christian Endeavor societies, and women's missionary societies. Recently some instruction has been given in the German language.

With the repayment of the amount named above, we wish to express our sincere thanks and appreciation to the Home Mission Board and all who contributed to this fund. Grace and peace be unto you from Him, that is and was and is to be into all eternity.

P. J. Reimer, Leader of the Steinbach Mennonite Church (Translated from German by A. J. Neuenschwander)

THE CHURCH

"According to New Testament teaching, precept, and example, a Christian church is not a promiscuous multitude, comprising the entire population of a given state or country, without regard to their life and personal attitude. The Church, in the Scriptural sense, consists of those who personally believe in and surrender themselves to Christ, taking upon themselves voluntarily the obligations of the Christian profession."—John Horsch



A Man-Powered Sawmill in China Sawing Lumber for Building. China has Her Industrial Age Ahead of Her.

MUSICAL PROGRAM

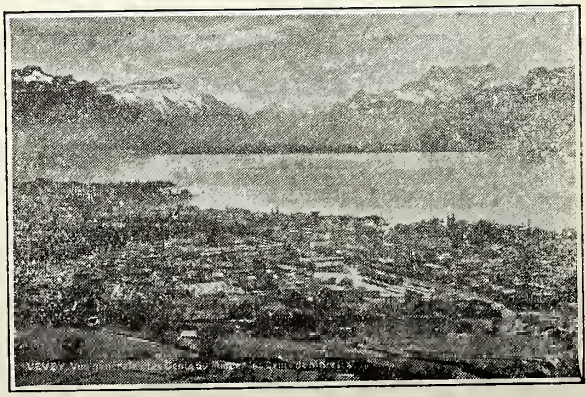
The Mennonite Bible Academy invites the public to a program, consisting largely of musical numbers, to be given in the Bethel College Chapel at eight o'clock on Sunday night, February 27. Mr. Gerber from the College, who is our director, has been practicing faithfully with the students, and has a number of selections ready for presentation.

JOTTINGS

—**Rev. William Stauffer**, field worker of the Home Mission Board, is to visit the Bethesda Mennonite Church, Henderson, Nebraska, on February 19 and 20 and to show slides of C.P.S. camps and hospital units and to discuss the past, present, and future of Mennonites. **Rev. A. W. Friesen** is scheduled to visit the C.P.S. camps and side camps in Colorado and the Hill City, South Dakota, C.P.S. camp in the latter part of February.

—**The First Mennonite Church, Reedley, California**, has regular quarterly offerings for the Boards of Publication and Education. A recent offering for these two boards totalled $98.75. Dr. J. H. Langenwalter began a week of services on February 6. On that day the pastor, Rev. P. K. Regier brought messages to the men of the Three Rivers C.P.S. Camps.

—**First Mennonite Church, Beatrice, Nebraska**: Some of the main motions passed at the annual business meeting are: “That we continue with both the summer Bible schools and the Mennonite Bible Academy as heretofore,” “That the Trustees arrange for a series of meetings at which the scriptural basis of our peace convictions be studied,” “That a reserve fund be raised for members of our church who have been, are now, and will be serving as draftees in Civilian Public Service, to be given them upon their release from such service at the rate of $25 per month to be spent in service beginning January 1, 1944, plus $10 per month for service prior to January 1, 1944,” “That the cost of supplying a church paper for each home be taken from the general Sunday School treasury,” “In view of the fact that the General Conference is making a study of needs of young men who will be returning from C.P.S. camps to civilian life, and whereas definite recommendations may be made at the General Conference this coming summer, we agree that the plan adopted under (previous motion about men in C.P.S.) be only for the coming year,” “That we assess male members $10, plus 11 cents per acre and continue the free-will offerings.” Rev. Walter Dyck, pastor of this church, is conducting Sunday morning services for the inmates of the Nebraska Institution for Feebleminded (large institution near Beatrice) during February.



Vevey, Switzerland, the birthplace of Dr. Rodolphe Petter

—**Inman Mennonite Church, Inman, Kansas**: The Inman grade school faculty rendered a splendid program on January 30 on the theme “The Abundant Life.” After the service the teachers met at the pastor's home for a social hour. The Inman Y.P.C.E. is sponsoring a series of programs on the beginning and development of the early church. Various speakers that are invited present the characteristics of different denominations. This is fostered with the idea of developing mutual understanding and brotherly love. The concluding program will be given on February 20, when Brother R. Weinbrenner will speak on the “History and Growth of the Mennonite Church.” Orlando Goering delivered an inspirational message on November 28 in the absence of the Rev. J. E. Kaufman, who was the guest speaker at the Bethel Deaconess Hospital. —Corr.

—**Butterfield Mennonite Church, Butterfield, Minn.**: Brother B. J. Nickel was installed as our pastor on January 23. Rev. August Ewert, Rev. D. P. Eitzen of the Bergfeld Church, and Rev. Cornelius Wall were in charge of the very solemn and heart-rending service. Rev. Daniel Hubn, who was almost ninety, passed away on January 25. We are having a very unusual winter. We have no snow, and it never gets very cold. —Church Secretary

—**Bethesda Mennonite Church, Henderson**: The meetings held by Brother Lester Hostetler were interesting and well attended. Each evening he devoted some time to talking about some of the hymns in the **Mennonite Hymnary**. Our C.E. service committee sees to it that each man in the service from our church gets a letter once a month from some C.E. member. Names and addresses are written on slips of paper folded, and put into hats. As the group leaves the church building each one draws a name. To this individual he must then write. The plan works well. Fifty-two of our men are in service.

—Wilbur Friesen, Corr

—**Deep Run (Pa.) Mennonite Church**: The pastor is conducting a training course for Sunday School teachers. Topics to be discussed include: “The Aim of Teaching,” “Method in Teaching,” “Leading a Discussion,” “Holding the Interest,” and “The Teacher as an Evangelist.”

—**While we think of Sunday School**—Have you read the article on Sunday Schools in the **Christian Century** o February 9?

—**Changes of address** should be sent to **Mennonite Publication Office, 722 Main Street, Newton, Kansas.**

—Plans are being made to hold the **California Convention in Shafter in April.** A large delegation is not expected.

—**Springfield (Pa.) Mennonite Church**: Nestled amon the hills of Bucks County is the little old Mennonit meetinghouse, which has stood as a landmark for th past one hundred twenty years. An outstanding even the first wedding ever held in this ancient house c worship, took place on February 5 when two of th active, young members, Le Roy Meyer and Betty Krine were united in marriage. The ceremony, which was performed by the young pastor, Rev. Ward W. Shelly, wa the second in his ministry. This ancient meetinghous is unique as the only Mennonite church in the countr and perhaps in the world, where two branches of th church use the same building on alternate Sundays. Th community surrounding the church was settled more tha two hundred years ago by Mennonites with the names Moyer, Landis, Schimmel, and Schleiffer. However, th many family farms surrounding it have now passed int other hands, and the two congregations are now comparatively small. However, the congregation belongin to the Eastern District Conference is very active under the leadership of Rev. Shelly, and the young folks are adding much to the church music with their chorus work. —Ely R. Fretz

—**The Western District Loan Library**, located in the Science Hall on the Bethel Campus, was visited one recent afternoon by the Library Committee of the Eden Mennonite Church. The members, Orlando Goering, Richard Schrag, and Rev. Walter Gering, selected a goodly number of books for use in their church.

—**Bulletin, Fairfield, (Pa.) Mennonite Church**: "On the table by the door: Copies of the 1944 General Conference **Year Book.** Each family should have one. It will help you to become more familiar with the leaders, institutions, work, and churches of the conference to which we belong." "The native worker whom our church is supporting in India is an agricultural and industrial worker. Under Sampson Walters' direction the orange grove yielded one of the best crops ever reaped. The grain was also real good."

—**Homer Leisy Gets Unanimous Call:** The members of the Grace Mennonite Church, Dallas, Oregon, met Sunday and extended a call to their pastor, Homer Leisy, to continue for another five years. The vote was unanimous.

It was decided to allow him four Sundays off duty per year in order that he may do evangelistic work in answer to the many calls that come for this service. Fourteen such calls have already been received from all over the United States for this year. Mr. Leisy is president of the Dallas Ministerial Association, a member of the executive committee of the board of directors of the Deaconess Hospital, Salem, and is on the evangelization committee of the Pacific District Conference.

The Leisys came to Dallas in June, 1939. The church has been completed since then and was dedicated October 15, 1939. It has grown in membership from 52 members to 245 at present and really needs more room. It is truly a "friendly, growing church" as their motto indicates.

Although still a young man Mr. Leisy is the oldest minister in Dallas, in years of service locally.

—**Harry Albrecht of Pretty Prairie, Kansas,** brought the evening message to the First Mennonite Church, Hutchinson, Kansas, not so long ago. Harry is a brother of Erwin Albrecht, pastor of the First Mennonite Church, Chicago. He has also been active in the young people's work of the Pacific District where he formerly lived.

—**The First Mennonite Church, Newton, Kansas,** is enjoying some valuable messages on Mennonite history at some of its Sunday evening services. Dr. Cornelius Krahn is the speaker.

—**Rev. Walter Gering** after a visit to the C.P.S. units in Michigan State Hospitals says, "It is impossible really to appreciate the problems and hardships which those working in these and similar institutions face without a personal visit. A trip through the various wards was made at both institutions and an evening was spent in visiting with the group at Kalamazoo and Ypsilanti. The work is not easy and often brings with it moments of discouragement. But it is work which brings with it also rewards and is appreciated by those in charge of the work. Repeatedly the patients themselves stated in glowing terms their appreciation of the work which the boys are doing in the institution. We have reason to feel grateful for the testimony these young people are making. They are receiving a training and a storehouse of experiences which shall be cherished for many years."

—**Bulletin, Second Mennonite Church, Beatrice, Nebraska:** Elbert Koontz, ministerial student from Bonebrake Theological Seminary, is to bring the message on February 2. (Brother Koontz is a former student of Bethel College.)

—Mistake in **Year Book.** The First Mennonite Church, Beatrice, Nebraska, contributed **$2031.00** for C.P.S. in 1943 and not **$231.00.**

—The heading for Donovan Smucker's recent article should have been **"Twentieth Century Godlessness"** and not "Twentieth Century Godliness."

—**Improvements on properties of Berne Church:** A complete city-water system is to be installed in the meetinghouse and parsonage. A new sidewalk is to be built in front of the parsonage, and one is also to be constructed on the west side of the church property. The wide driveway between the meetinghouse and the parsonage and the alley on the side of the meetinghouse is to be surfaced with blacktop. Extensive plantings of selected evergreens will be made. Many smaller improvements will also be made.

—**Rev. Solomon Mouttet** recently brought the Sunday morning message for the First Mennonite Church, Berne. He also spoke at a program of the Women's Missionary Society.

—Bulletin, **Buhler, Kansas, Mennonite Church**: This church has elected a committee to lead in giving help to the dependents of C.O.'s in their midst. The Peace Committee has purchased copies of the booklet, **Must Christians Fight.**

—**Dr. J. E. Hartzler** was the guest speaker at the brotherhood meeting and the sixteenth anniversary of the Ladies' Aid on January 28.

First Church, Allentown—Rev. Erwin Wedel of Jasper, Alabama, and Miss Elizabeth Foth of New York, gave illustrated lectures of the work of their respective fields on Wednesday evening, January 26. Through the cooperation of Dr. Hoffman of the Allentown State Hospital and Mr. Miller, one of the boys in the C. O. unit at the institution, arrangements have been made for the pastor, Rev. Howard G. Nyce, to visit and conduct services for the boys the third Thursday evening of each month. The church contributed $259.03 to Jewish mission work during the year through gifts of interested members, the Sunday School, and the prayer meeting group.

—Howard G. Nyce, Conf. Corr.

—**A C.O. Clause** has been added to the Austin-Wadsworth bill, which provides for the drafting of civilians for war work. The clause provides that those who have religious convictions against war work will not have to participate in such work.

ORDER BLANK

After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

EASTERN DISTRICT CONFERENCE NOTES

Flatland Church—Rev. and Mrs. Erwin R. Wedel from Jasper, Alabama, workers among the negroes, and Miss Elizabeth Foth, mission worker in the slum district in New York, were with us on Jan. 24. Slides were shown of work done in both places. The meeting was enjoyed by all who attended.—Eleanore Frei, Corr.

Deep Run—At the meeting of the church council a motion was passed to change the fiscal year of the congregation to end November 1, instead of December 31. The Church has an organ fund and while pledges amount to $125.00, there is a balance in the treasury of $380.00. (We are glad to note that this church is planning to have an organ. It adds so much to the devotional program of the Church. N.) The pastor, the Rev. Russell L. Mast, will start a course for Sunday School Teachers.

First, Philadelphia—Rev. J. J. Plenert, delivered the address at the meeting of the Adult Federated Organized Bible Classes held in Calvary Evangelical Church, January 17.

Fairfield—The budget for last year amounted to $6845.21 which included $4,500.00 for a parsonage. Balance in the treasury amounted to $146.26. The budget for 1944 is set at $3,260. Brother Geigley, Pastor Emeritus, and the pastor, the Rev. George S. Stoneback, visited the clothing depot at Ephrata and the Mennonite Central Committee office in Akron, on their return trip from the Third Quarterly Conference.

Second Church, Philadelphia—The Second Quarterly Conference was well attended on January 24. In the afternoon, the Rev. Harold D. Burkholder delivered a very interesting paper on "The Philippian Epistle," and in the evening the Rev. George S. Stoneback gave an illustrated lecture on "Church Architecture."

Upper Milford, Zionsville—At the annual Sunday School business meeting, it was decided to contribute $50.00 to the Bluffton College Debt Liquidation Fund and to contribute $12.50 quarterly with the quarterly contributions of the Church to the College for current expenses. The Treasurer of the Berean Bible Class reported that $250 was contributed to the Mennonite Central Committee during the year. The School also voted to give $25 for India Famine Relief. The Church Treasurer recently sent $200 to the Eastern District Conference Treasurer. $75 had been sent previously. This makes our total $275. or $38.75 more than our quota.

Grace, Lansdale—In a recent church bulletin, attention was called to the importance of a reverent and devotional spirit between Sunday School and church services. Probably all churches need this reminder. N.)

This is College Hall at Bluffton College. A. C. Ramseyer, member of the Board of Trustees, has given $8,000 for the remodelling of it. This gift came shortly before Christmas. It was given with the stipulation that an equal amount be raised from other sources for other school purposes. This gift from Mr. Ramseyer, who is a prominent potato farmer from Smithville, Ohio, is to be used for putting a new roof on the building, reconstructing and redecorating the art rooms on the third floor, the building of a concrete vault from the ground up through the first floor for safe storage of valuable records, and for moving the present offices downstairs. Built in 1900, College Hall has not undergone any extensive improvements since that time. In it are classrooms, the chapel, and offices. Previous to the construction of Musselman Library, it also held the library. Out to raise $50,000 improvement fund, the school received a second large gift when Mrs. C. H. Musselman of Biglerville, Pennsylvania, contributed $5,000. She hopes to add $3,000 to this in the next year.

X
POSTMASTER
NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, FEBRUARY 22, 1944 NUMBER 8

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

The Next Session of General Conference

Since inquiries are being made, it may be stated that the conference officers and the local committee of inviting churches near Newton, Kansas, have agreed, God willing, that the triennial conference session begin on the morning of Thursday, August 17, 1944, preceded by welcoming meeting on the evening of August 16.

The meetings likely will be held in the Memorial Hall at Bethel College, North Newton.

The General Committee chosen by members of inviting churches is: Chairman Rev. Lester Hostetler, North Newton, Kansas;

Secretary - Rev. D. C. Wedel, Halstead, Kansas;

Treasurer - Rev. J. F. Moyer, North Newton, Kansas;

A number of subsidiary committees have been named, whose names will be published later.

Suggestions as to matters for consideration are being received. They indicate a deep interest in the welfare of the Church. The members of the Business Committee are:

Chairman - Prof. J. S. Schultz, Bluffton, Ohio;

Secretary - Rev. Walter Gering, Moundridge, Kansas.

Member - Rev. J. J. Thiessen, 443-3rd Ave. N. Saskatoon, Saskatchewan.

To prospective delegates and visitors one word: The attitude of heart and mind which we bring to the session will be the measure, in God's economy, of the blessing we shall be able to receive. Therefore let us—one and all who love the Church—be oft in prayer to God for the forgiveness of our sins and divine enlightenment, and that the Spirit of Christ, the Head of the Church and the Prince of Peace, may be our ever present Guide and be able to bless all we think or do for the cause for which He gave His life.

C. E. Krehbiel, President,
Newton, Kansas

VACATION BIBLE SCHOOL TEACHERS WANTED

We have again received some inquiries for vacation Bible school teachers. Any teachers that would be willng to teach Bible school for a few weeks after the ural schools have closed this spring, may notify the ndersigned. Churches that are looking for Bible school eachers should also notify us so that we can get the eachers and the churches that are in need of Bible chool teachers together.

A. J. Regier, Chairman Education Committee, Western District Conference,
North Newton, Kansas.

Loan Library Service

The librarian of the Western District Conference Loan Library reported that during the last quarter of 1943, the Western District Conference Loan Library checked out 223 books. Fifty-one books were checked out by two Civilian Public Service Camps, 108 books by seven churches, and 63 books by 23 individuals.

C. P. S. Rehabilitation

Winfield Fretz, who has been appointed by M.C.C. to study in the field of colonization and rehabilitation, has completed his study of Mennonite migration and colonization. This study has been prepared in the form of a small booklet and will be available for distribution in the near future.

At the present time, Brother Fretz is in the second stage of his study in which he is endeavoring to determine the number of men in M.C.C., C.P.S. camps who need and desire financial and vocational assistance from their home churches, conferences, or other interested groups, upon their release from camp. A preliminary questionnaire was sent to all the camps, and at the present time results are being tabulated for further study and planning.

H. B. Schmidt To Be Ordained

The Lord willing, our evangelist, Brother H. B. Schmidt, will be ordained to the full ministry on Sunday forenoon, February 27, in the Tabor church. Since I am serving our church not on full time (a large part of my time belonging to the Mission Board) we are very thankful for the willingness of this brother to give to the church a large part of his time, besides his services as deacon and visiting churches as he is invited. Since he will serve us only part time as minister, he continues to serve as deacon until the church decides otherwise.

We solicit herewith the intercessory prayer of those who read this invitation, that the Lord may bless the ordination service to all concerned.

P. H. Richert, Pastor

A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms, he gave the poor man six coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?"—**Christian Readers Digest.**

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE COUNTRY TOWN

To a great many people the country town is a drab and dreary place in which to live. To such people it is at best a stepping stone or a stopping place on the way from the farm to the larger city. To spend one's life in a small town is to many people sheer tragedy; it is looked upon as inability to escape from monotony, from small people, small talk, and small things. It is all to common an experience to hear city desk-sitters jokingly comment about the small "berg" or "hick" town from which they came condescendingly imply that it would be ridiculous ever to return except for periodic visits.

What Is the Country Town?

The country town is the service center of the community. Its citizens are concerned chiefly with serving the whole community, town and country alike. The town is the place to which come the farmers from outlying areas to buy their groceries, service their cars, grind their grain, market their produce, and in general meet their weekly needs. The town merchant, mechanic, electrician, blacksmith, miller, shoemaker and all the rest of the business and service people in a country town are doing specialized services that once were done by the farmer at home. The tradesman and service men of the towns represent the division of labor in modern society. The farmer needs the townsman and the townsman needs the farmer. Under present conditions neither one can get along well without the other.

But the country town is more than a service center. It is more than a place to do business. It is a place to meet people. It provides an opportunity to exchange ideas, to catch up on the latest news, and in turn distribute it. One needs only to go to any country town on a Saturday evening to discover the function of a country town. And to be made aware of the interdependence of town and country one needs only imagine what would happen if all farmers were suddenly prevented or forbidden to come to town for six months or a year.

The Town Church

Not the least important of all country town institutions is the local church. Here too people congregate, not merely to buy and sell or to visit but for something vastly more important. Here gather the most useful and active of the people from town and country alike, reverently, purposefully, eagerly to fellowship with one another in the presence of God, to search for His truth, His beauty and His holiness that they may be strengthened to discharge their tasks in the days ahead. The extent to which they find what they came for reflects on the whole community. Towns like persons reflect the source of their power, the origin of their ideals, the basis on which day by day decisions are made. Merchants, mechanics, and farmers who sit shoulder to shoulder seeking God on Sunday will want to cleanse, purify, and beautify their towns as well as their own lives on Monday. Whether country towns are drab and ugly places from which to flee or clean, active and attractive places in which to spend one's whole life can in part be determined by the outlook, the message, and programs of the local church.

Thy Will Be Done

The attitude of "Thy will be done" should shape all of our prayers. Jesus emphasized these words near the beginning of the prayer that He taught His disciples. He spoke them in the agony of Gethsemane. They represent the attitude that God wants us to have at all times.

A man of deep Christian experience says that "prayer is fundamentally and essentially self-surrender." It is much more essential that God tell us rather than that we tell God. It is not for us to assert ourselves; we must let God assert Himself in our lives if we would live abundantly in fellowship with Him. An attitude of "My will be done" leads to disaster. When we utter with our whole being the prayer "Thy will be done" we can expect definite guidance for a holy life and the deep joy that such a life brings.—rw.

Winning the Peace

Recently I heard a speaker express these thoughts: We won the first World War, but we all but lost it through the peace treaty that followed it. That war, however, was not entirely lost because we have learned from it and the peace treaty that followed it, that no war is won until the peace is won. Catholics, Protestants, and Jews must see to it that the peace is won after this war or the war will be lost regardless of the thoroughness of any military conquest. So ran his thoughts.

Maybe mankind has learned a valuable lesson about making a fairly just peace. But it may take another world war for these same people to learn that no lasting peace can be established by the method of war. To do evil that good may come from it can hardly be God's way. Certainly, a just peace is less likely to engender a new war than an unjust one, and as such should have our acclaim. But no peace treaty after any war can be made as just and loving as it should be because of the simple fact that hating and killing has preceded it rather than loving and serving.—rw.

Youth Uninformed

One of our pastors, who has traveled widely through our conference churches reports an appalling lack of information about conference activities on the part of most of our young people.

What can the pastor do to get his young people interested in conference work? Here is one thing that he can do. He can at least once a year during his Sunday announcements urge his young people to read the young people's section and other parts of *The Mennonite*. Our church papers are one of the best means for getting our young people interested in our conference activities.—rw.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"PRAYER CHANGES THINGS"

These three words as wall mottoes are seen in hundreds of homes. In my travels in America I have seen this motto oftener than any other one. Yet one sometimes wonders how many people can point to specific experiences or observations where this motto has been found true.

I wish to share one observation with our readers. Brother Joseph (our deacon) and I came to a certain village to which one young Christian couple had moved some weeks previously. We came to the home of the young woman. The husband was away in another village, and the wife had just gone to the water pond for water. The parents of the young woman were in the house. We knew the parents were not Christians. So we asked them if there were any Christians in the village. They said they did not know of any. Meanwhile a noisy crowd gathered, and the young wife came too. We asked her whether she was not a Christian. She tried to evade us by not giving a direct answer. It was clear that this young Christian couple had not let their light shine much, if they had any light. The noise all around increased. I asked the woman whether she and her husband had been baptized. Then she answered quietly, "yes." I asked her further whether they loved our Lord ad Savior. Again she very quietly said, "yes." Then I asked her further if she wished us to pray with and for them. Again a quiet affirmative answer.

But the hubbub was so great, I could not get inspiration to pray. So I turned to Joseph and said, "I can't pray in this disorder, can you?" He said he would try. So he started to pray. As he prayed the motley crowd began to quiet down. It got quieter and quieter, and when he was through it seemed as though we were in a prayer meeting in one of our orderly churches. And further, as soon as our brother had said "Amen" two men stepped out of the crowd and said, "We too want to be Christians." Yes, prayer changed things. —*John Thiessen*

ACADEMY CHARGES NO TUITION

In connection with the Mennonite Bible Academy we are conscious of the leading of the Lord. Many friends have shown their interest by prayer and financial support. For all this we are very grateful. Our budget for the year is $4500. About three-fourths of this must come from gifts since no tuition is charged. At present we are still more than half way from the goal. If our people believe in the academy are we correct in the assumption that then they will also support it? Should any of the readers be led to contribute toward the support of the school, you may send your contributions either to the Mennonite Bible Academy, North Newton, or to the Business Office, Bethel College, North Newton, Kansas, which handles the financial part of the school.

—Theodore Schmidt

KEEPING VIGIL (ALL NIGHT SINGING)

One of our Christian brethren and I had cycled all day long in order to attend a Christmas program in one of our distant churches. The program was very well presented. Not only did the school children take part, but many adults of the church also contributed. It was a very joyful occasion.

After the program a few pieces of candy were given to the children. The way their faces beamed, I concluded that this filled the cup of joy and that it was now the proper time to wish each other further, "Big Day Greeting" (Merry Christmas) and go to sleep. But one of the leading church members came to me and said, "Now the real celebration is to start." I was somewhat startled and said, "Well, didn't we have a very fine blessed program just now?" "Oh yes," I was told, "but that was only the introduction. Now we are going to sing our Lord's praise all night."

I was very tired and told the brethren that I did wish them well and encouraged them to sing our Lord's praises; but if they would excuse me then I would go to sleep. Oriental politeness was of course ready at once to comply with my desire. My cot was put in a nearby cow stable, and I soon was sound asleep. Yet I woke up several times when the praises in Church got to a rather high pitch.

At dawn I got up. The little church was still full of brothers and sisters and boys and girls. Their throats were so hoarse and tired that there was no melody in the singing anymore. But their faces beamed for joy. They kept it up until sunrise. Then they melted away, one by one, seeking a little nook or corner for sleep. The shepherds of old went by night to see baby Jesus. Our brethren sang His praises without interruption all night long. Thus does religious joy express itself in the Orient.

—*John Thiessen*

IN MEMORIAM

KATHARINA DALKE PENNER, daughter of Cornelius and Anna Duerksen Dalke, was born August 11, 1864, in Steinfeld, South Russia, and died at Newton, Kansas, January 16, 1944. When ten years old she came to America with her parents. At eighteen she was baptized by Elder Jacob Buller of the Alexanderwohl Church. She was united in marriage to H. D. Penner in 1884. To this union were born fourteen children, eleven of whom are living. One son Ernest passed away at the age of forty-two. "Being the mother of many children, the wife of a teacher and minister of the gospel, her duties were many, but she performed them with exactness, faithfulness, and unselfishness." Ten years ago she experienced the loss of her devoted husband. She is survived by the following children: Mrs. E. R. Riesen, Tucson, Ariz.; Sister Anna Gertrude Penner, Newton, Kan.; D. D. Penner, Trenton, Neb.; Mrs. J. J. R. Claassen, Beatrice, Neb.; Mrs. H. J. Nickel, Wichita, Kan.; A. H. Penner, Hillsboro, Kan.; Mrs. Walter E. Niles, Sedgwick, Kan.; Mrs. J. K. Dirks, Wichita, Kan.; W. H. Penner, Arkansas City, Kan.; Mrs. E. W. Haury, Tucson, Ariz., and Mrs. A. L. Miller, Partridge, Kan. She also leaves one sister, Mrs. Helena Balzer, Dallas, Ore., and one brother, F. C. Dalke, Fairview, Okla.

DAILY DEVOTIONAL MESSAGES

By Rev. H. P. Fast, Orienta, Oklahoma

FEBRUARY 25 *"And if I go to prepare a place for you, I will come again.* John 14:3a.

He did go. He will come again. No other truth is clearer stated in Scripture. It is difficult to understand how anyone can claim to believe the Scriptures and at the same time doubt, or even deny, the second coming of Christ. One verse out of every twenty-five verses of the New Testament speaks of Christ's return. The Bible has more to say about his second coming than about his first coming in the flesh. All who take the Bible at face value hold this truth precious. It is the blessed hope of the believer.

FEBRUARY 26—*". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."* Acts 1:11b. Angels announced his first coming. Angels predict his second coming. The statement here is very clear and emphatic. First, it will be "this same Jesus." Secondly, it is to be "in like manner." We need not speculate. It will be a personal, bodily return. *"We shall see him as he is,"* and then, *"We shall be like him."* What a prospect! The bridegroom is not going to send for his bride; he is coming to get her. He blessed his own as he went. For his own he is coming with blessing. He took the scars of the cross with him. He will come with those same scars, and we shall know him by those same nail prints by which we were redeemed.

FEBRUARY 27—*"But ye brethren, are not in darkness, that that day should overtake you as a thief."* I Thess. 5:4.

For the unbelieving world Christ's coming will be as a thief, but not for the Christian. No one knows the day of his return, as Christ clearly stated, but the believer expects him. We believe in the imminent coming of Christ. That is, he may come at any time. It would be difficult to give any scriptural reason why Christ could not come today. Supposing he did, would he find us ready and occupying?

FEBRUARY 28—*". . . Tell us, . . what shall be the sign of thy coming . . ."* Matt. 24:3.

The disciples were greatly interested in their Master's return. If they could not know the day and hour, could they have some signs? Christ gave them such signs. These should interest us. These are, wars, earthquakes, famines, and pestilences. Spiritually there will be false teachings and apostacy. Others could be mentioned, but these are some of the outstanding signs given by Christ. The world is trembling in anticipation. The believer is rejoicing that his redemption is drawing nigh.

FEBRUARY 29—*"For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."* I Thess. 4:16, 17.

As we follow the bier of our loved ones, what is to comfort the believer? The fact that it is but a temporary separation. (Therefore the death of believers is called sleep.) If they were saved and we are likewise, then we shall meet when Christ comes. That is our hope. We sorrow, but not as others which have no hope. Death has lost its sting. The grave has lost its victory. Christ will claim his own when he comes.

MARCH 1—*"Blessed is that servant, whom his lord when he cometh shall find so doing."* Matt. 24:46.

In our meditations on Christ's return thus far we have stated the fact, manner, time, signs, and purpose of his coming. In view of the fact that our Lord is returning what should we (his servants) do? First, we are told to be ready. This we can only be if we have experienced the cleansing power of the blood. Secondly, we are to occupy. That is, we are to win others for Christ. Thirdly, we are to watch and wait. As we go about our common duties of life we do so being mindful that he may appear at any moment. Yes, where we are and what we do is guided by the thought that our lord may come and find us at the right place doing the right thing.

MARCH 2—*"And we know that all things work together for good to them that love God . . ."* Rom. 8:28

Life is like a jig-saw puzzle. One experience taken by itself is often hard to understand. Every piece in a jig-saw puzzle is needed to complete the picture. All the pieces work together. Just so, our text says, all things work together for good. Once the last experience is added, and we know as we are known, then we shall see that each one was needed. This, however, is true only of those who love God. They let God have his way with them. Self-chosen paths do not work for our good. We know that all things work together for our good because God says so. It is a matter of faith.

MILK STATION STARTED IN PUERTO RICO

"On January 13, the milk station began functioning. 114 children made their appearance on the initial day. The enrollment has since increased, reaching a high of 161. The average attendance is approximately 140.

"The children are given as much milk as they wish to drink. Little Francisco Cintron holds the record with six glasses; his ambition is to drink 'lots of milk so I can go to the States some day.' On 'special' days the children receive chocolate milk. As soon as some essential equipment can be secured, the milk diet will be supplemented with prunes, eggs, sausages, corn mush, and oatmeal. As reported previously, the food is furnished by the Child Feeding Program of the OCD, with Mrs. Grace Tugwell heading it."

LOIS GUNDEN WRITES FROM BADEN BADEN

The following excerpts are taken from a letter, dated December 4, received from Lois Gunden who has been interned at Baden Baden, Germany since the occupation of France:

"Our mixed quartet gave a very successful program on Saturday evening after Thanksgiving. It consisted of songs from a variety of countries, of which the American negro spirituals were the climaxing group. . .

"We had hoped a bit earlier that we might have left here before Christmas. Things would have to move rapidly for that to happen, so we are busy making all sorts of plans for programs and entertainments for young and old during the holiday season. . . ."

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Gerald Stucky Finds Paraquay Hot

Puerto Casada, Paraquay,
January 30, 1944

Before coming on this trip I used to wonder just where in Paraquay the Mennonites are to be found. Now that I am in Paraquay—I find that they are a very long way from the civilization of Asuncion. Puerto Casada is about two days up the river from Asuncion. In order to reach the Mennonites in the Chaco one must still take a day's ride on a train (to K145) and then twenty hours by horse drawn cart. It is really a long trip into the interior. Out of the three weeks that we shall be here in Paraquay, we will spend about five days with the colonists—and the rest will be needed to come and go.

Puerto Casada is at present a very hot place—in fact, the heat is almost impossible. It is so hot that the thought of freezing in a snow storm takes on aspects of pleasantness. In about three more days we will arrive in the heart of the Chaco. The Chaco, we are told, will be even hotter, and the trip to it very disagreeable. When one is there he is said to be near the "jumping off place" of the world. I am anxious to see the Mennonites who live there—for they must be people of real calibre to not only exist but progress in climate like this.

We left Asuncion on Tuesday evening and arrived by boat at Rosario about fourteen hours later. Rosario isn't very much to write home about—a place n which I think it would take a lot of grace to live. My most pleasant memory of the place is the fact hat I went swimming in the river there at the conclusion of a very hot day. It is said to be very dangerous to swim in the river because of a certain water creature which has a tendency to fasten itself on swimmers. However, others went swimming, and I oo found the swim to be most refreshing. The river is apparently a great boon to the countryside, or in Concepcion for example, it is used not only for swimming, but also for the daily bath, for bathing he horses, for washing cars, for the sewer, and for drinking water.

There is a Mennonite colony about fifty kilomeers from Rosario. In the States fifty kilometers s about thirty-two miles—and was a matter of thirty o forty-five minutes (before the national speed aw!) Here it is a matter of ten hours of travel—f the conditions are favorable. We traveled to Friesland, the Mennonite colony, by horse and buggy. Now I have a very high respect for this kind of travel—for I remember as a child how our neighbor used o do us a great favor by taking us to the country in a very fine horse-drawn carriage. But after eight hours riding on a springless cart, drawn over an ex-cow path of a road, through dust and heat—one's respect for that type of travel becomes very great indeed. The concluding feeling after having completed such a trip is very much like I suppose one feels after having been very thoroughly spanked. Only to have been spanked like that, one must have been very bad indeed—which we weren't.

The land between Rosario and Friesland is a combination of wilderness, jungle, and prairie. The climate being tropical, oranges, grapefruit, bananas, etc. grow willingly. The territory up to Friesland is composed of a sandy soil—and as a whole the undeveloped condition makes it all very unattractive. Friesland, however, is an example of what can be done if people have ingenuity and a willingness to work. The Mennonite colonists apparently have both—for they have made the desert to blossom. Besides having orchards of tropical fruit, they grow cotton, corn, etc. Most of these people are very poor because they lost practically all material possessions in the flight from Siberia—yet in spite of this poverty they have not succumbed to the low living standards of their neighbors. We had a meeting with them on Thursday night. It was wonderful to see a whole large colony turn out in a response to a call to worship. As Mr. Voth addressed them, I had the opportunity to study their faces. How intently they all listened, and how sincere was the expression on their faces. Their lives carried the marks of suffering. It was thrilling therefore to hear their testimony in song as they sang praises to God in the midst of the wilderness of Paraguay. Certainly the blessing of God is upon them.

From Paraquay we go to Brazil, then to Puerto Rico. We are grateful for your continual prayers.

—Gerald Stucky

YOUTH JOTTINGS

—Ashamed to be a Mennonite? "... there are far too many young people who belong to the Mennonite Church and feel like apologizing for it. They have not thought through reasons for our faith, but have listened to the world's arguments against it. My dear fellow believers, until a vital experience and a serious study of God's Word and of the facts in life about us turn us from such an attitude to a feeling that the present attitude of our beloved Church is the most logical and practical position that we could hold, we shall get but little satisfaction from our fellowship and do the Church little good." —Paul Erb in **What It Means To Be a Mennonite.**

—**Delvin Kirchhofer**, relief worker for the M.C.C., is now aiding in reassembling Greek families which were separated in the evacuation from the Balkans. His address is: American Consulate, in care of Mr. Harry Hill, Cairo, Egypt.

—**Barbara Zuercher**, a member of the Salem Mennonite Church, Dalton, Ohio, is attending the School of Religious Education, at Hartford Theological Seminary, 55 Elizabeth Street, Hartford, Connecticut.

Verney Unruh

—**Verney Unruh**, member of the Bethlehem Mennonite Church, Bloomfield, Montana, is a ministerial student at Bethel College. Verney has in the past two years served various churches under the auspices of the Home Mission Committee of the Western District and Bethel College. He also is active as a member of the deputation team of the Student Volunteers. Recently he was elected President of the Student Christian Movement at Bethel. After serving the Mennonite Church at Colby, Kansas, not long ago he reported that this was a very active group and that they have a beautiful house of worship. Verney's brother Willard is educational director of the Belton, Montana, C.P.S. camp.

—**"Per capita consumption of alocholic beverages** in the U.S.A. increased from 1.69 gallons in 1933 to 14.18 gallons in 1941. In 1933 expenditures for alcoholic beverages in the nation totaled $350,000,000 or $2.78 per capita. In 1941 liquor expenditures reached $4,500,000,000 or $34.02 per capita."

C.P.S. LIFE AT MENTAL HOSPITAL UNITS

The number and type of activities in C.P.S. units at mental hospitals are seen in a summary prepared from reports received from the leaders of the hospital units. The summary was prepared by the educational secretary at the Akron Office:

Religious Life—A number of the units have a weekday religious service along with services on Sunday. Campers are asked quite frequently to participate in local church activities. The Ypsilanti unit has assisted in the opening of a Sunday School at a small country school about four miles from the hospital.

Education—At many units the hospital authorities have offered classes on Mental Hygiene and Abnormal Psychology for the purpose of orienting the men in their work. Music occupies a large place in the leisure-time activities of the campers. Several units have organized quartets that have done some outstanding work. The units at Howard, R. I., and Ypsilanti, Michigan have organized choruses. Visits from church leaders supplement the educational and religious program of the units.

Recreation—Campers are encouraged to spend their off time away from their work to preserve their mental and spiritual poise. Active sports in the units are tennis, ping pong, basketball and football.

Problems—The hospital atmosphere is not conducive to mental and spiritual growth. Long, fatiguing hours of work discourage attempts at class work on off hours. Facilities for religious, educational, and recreational life are limited. Unity of the group is difficult to maintain.

—**Do You Love The Men?**: Dr. George F. Pentecost was conducting meetings in Scotland, when in conversation with Dr. Horatius Bonar he said: "Dr. Bonar, I do love to preach Christ to men." "I am very glad to hear that," was the reply, "but Dr. Pentecost, do you love the men you preach Jesus Christ to?" —Selected

CORRESPONDENCE

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

Brother and Sister Abe P. Harder were pleasantly surprised when their son Abe arrived home on furlough. On his last Sunday at home friends and relatives gathered at the Harder home for farewell services. The choir rendered a selection of songs, and Rev. Arthur Ortman gave a brief message.

The women's sewing club has been holding its semi-monthly meetings. A box of clothing is being gathered to be sent to Akron, Pa. Some sewing for relief has also been done. More curtain material has been ordered, so that another space may be partitioned off in church. One of the Sunday School classes needs to be divided. From the small start of one adult class and one children's class, the Sunday School has now grown to two adult classes, three children's classes, and a Bible class for the young folks, conducted by Rev. Arthur Ortman.

The C. E. program was held the last Sunday in the month, as usual. As we listen to the recitations, topics, and songs, it seems that one sentence stands out in our minds just a little clearer than the rest. So I keep thinking of the words of one song that were "The Savior keeps loving us still." And when I think of my past trespasses against him, when I was weak when I should have let Him be my Strength, then it seems hard to believe that the "Savior keeps loving us still," but He does. Not for just a short while but for all eternity. Since the new year is still young, I'll close with this New Year's prayer:

Dear Lord, in this new year
That Thou hast given me to see,
Guide Thou my thoughts.
Unto Thee, may I consecrated be.

Help me to say the words
That Thou wouldst have me say.
Those words that lift and cheer
And help some soul on Heavn's way.

Help me to do the little tasks,
The little deed to cheer some life.
And in doing this, forget of self,
And only follow Thee.

Help me to show Thy love
Where Thy love has ne'er been known.
Help me to pray for those outside the fold
Till for Thy Kingdom, they've been won.

—*J. G. Q. Corr*

ZION MENNONITE CHURCH

Elbing, Kansas

We too must say that the Lord has been very goo to us. As He has been with us in the past, so wil He also be with us in the future.

When we look back as members of our church, w must say that it seems as though God has been more real to us than ever before. We feel it is not only the minister that has a great opportunity to serve the Lord, but it is also ours, in that we can daily bear our minister on praying hands, so that great things can be accomplished through the grace of our Lord Jesus Christ.

Why is it that so often the church fails to have the power that it should have? Is it not because the prayer book is lost and the church members do not pray enough? May God help us to be more faithful!

We again have a catechism class. Here too we as members have a duty, or as I should say a privilege to stand by in prayer so that the youth of today will see their need of a Saviour, and have a desire and longing to follow Him wherever He leads them and be willing to stand up for their Master, whatever it costs.

Last Sunday a group of academy students of North Newton, who call themselves "Ambassadors for Christ," gave an interesting program in our C. E. Their principal, Ted Schmidt, also made a few remarks about what it meant to be a true ambassador for Christ. May the Lord bless this school, and may He help us to do our part in praying and giving.

May God grant that all the leaders in the church and also every member, not only of our church, but of every church may be filled, with power from on high, so that many souls will be won for Christ and great things be done for Him. *Agatha C. Andres, Corr.*

THE MENNONITE

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Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Bible Week — Bethel College

March 6-10, 1944

Main Speaker: Dr. W. O. Trueblood, recently returned rom world tour for the Church and International Evangelism.

Afternoon Series: **Lessons from Book of Hebrews**

Monday, March 6.

Purpose of the Book: Need for re-study of the Book, uthor of the Book and his pattern of thinking, the challenge of the Book.

Tuesday, March 7.

Taking up the Challenge: God hath in the past spoken to man through angels, through Moses, through oshua, and through priests and prophets.

Wednesday, March 8.

"The Son," contrasted with all other messengers,—a Priest after the order of Melchizedek.

Thursday, March 9.

Christ, The Son, supersedes all Hebrew ritual, the covenant, the Tabernacle, the priesthood, and becomes The Mediator through the Blood of the New Covenant, and admits all through the rent veil into the Holy of Holies.

Friday, March 10.

Some sure steps to Victorious and Abundant Living. The unchanging Christ, the same yesterday, today, and forever.

Evening Messages:

Monday, March 6—"We need each other"
Tuesday, March 7—"Peril and Penalty of Uselessness"
Wednesday, March 8—"God's Love for the Least"
Thursday, March 9—"The Kingdom Dragnet"
Friday, March 10—"The True Foundation"

BETHEL COLLEGE BIBLE WEEK
Memorial Hall, March 6-10, 1944

fternoon Meetings

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	LESSONS FROM THE BOOK OF HEBREWS				
:35-3:25	**The purpose of the Book** Dr. W. O. Trueblood	**Taking up the challenge** Dr. W. O. Trueblood	**"The Son" contrasted with all other messengers** Dr. W. O. Trueblood	**Christ, the Son, supersedes all Hebrew ritual; the covenant; the tabernacle; priesthood** Dr. W. O. Trueblood	**The unchanging Christ** Dr. W. O. Trueblood
	MENNONITES AT WORK				
30-4:20	**The needs of our South American Brethren** Prof. A. E. Janzen	**How to adjust our program of Christian Education to meet the demands of the post war world** Pres. P. E. Schellenberg	**Mennonite experiences in colonization** J. Winfield Fretz	**M.C.C. Relief program** Henry A. Fast	**Parish Evangelism** Dr. A. E. Henry
vening Meetings					
30-8:10	**Slides portraying life in Fernheim, Paraguay** Prof. A. E. Janzen	**Educational opportunities in C.P.S.** Rufus Franz	**Rehabilitation of Mennonites in CPS** J. Winfield Fretz	**Pioneer experiences of Mennonites** Walter Gering	**Parish Evangelism** Dr. A. E. Henry
	LESSONS FROM THE BOOK OF HEBREWS				
15-9:00	**We need each other** Dr. W. O. Trueblood	**Peril and penalty of uselessness** Dr. W. O. Trueblood	**God's love for the least** Dr. W. O. Trueblood	**The Kingdom dragnet** Dr. W. O. Trueblood	**The true foundation** Dr. W. O. Trueblood

EASTERN DISTRICT CONFERENCE NOTES

Upper Milford, Zionsville—In the last article we stated that the Sunday School decided to contribute $50.00 to the Bluffton College Debt Liquidation Fund, but we overlooked the fact that the congregation at its annual meeting also decided to send $100.00 for the same cause. We hope many other organizations will do likewise, so that our college will be debt free in the very near future.

Philadelphia, First—A farewell fellowship was held February 1, in behalf of Mrs. Horace (Edith) DuBois and family. Rev. DuBois has accepted a call from a Baptist Church in Maryland. The Rev. Erland Waltner, former pastor of the Second Mennonite Church and now pastor of Bethel Mennonite Church, Mt. Lake, Minnesota, delivered the sermon on Sunday evening, February 6.

Fairfield—Dr. J. C. Meyer, professor at Western Reserve University, Cleveland, Ohio, was the guest preacher February 6. He was visiting several C.P.S. camps in the western part of Pennsylvania.

Bethany, Quakertown—The Swamp Charge Brotherhood held its regular monthly meeting February 8. Dr. Harvey R. Bauman gave a very interesting address on the theme, "Punishment in This Life as a Result of Sin." The Lansdale Chapter was the guest of the local brotherhood. The Chapter includes West Swamp, Bethany, Flatland, and Springfield.

First, Allentown—The pastor, Rev. Howard G. Nyce conducted a service for the C.O. unit at the Allentown State Hospital, on February 3, and agreed to conduct a service regularly the third Thursday of the month. The C. E. Societies celebrated the sixty-third Anniversary of Christian Endeavor on February 6. The Intermediate Society presented a Biblical play entitled, "As the Twig Is Bent."

—Howard G. Nyce, Conf. Corr.

JOTTINGS

—**Salem Mennonite Church, Dalton, Ohio**: Brother J. N. Smucker of Bluffton, Ohio, is to begin a week of meetings here on March 12. The Women's Missionary and Sewing Society has sent the book **"Strength for God and Country** to those out of the country. To help a bit financially, a gift of $5.00 was sent to those in C.P.S. service.

—**Brother Arthur Wenger**, pastor of the First Mennonite Church, Shafter, California, used the subject "Unconditional Surrender," based on Luke 9:57-62, as his topic for a recent evening service.

—**Johannestal Mennonite Church, Hillsboro, Kansas:** We are indeed glad to report that Mrs. J. M. Regier, wife of our pastor, is well on the way to recovery from her recent operation, and we are looking forward to the time when she again will be able to join us in our services.—Corr.

—**Brother William Stauffer**, field worker for the Home Mission Board, hopes to make the following itinerary: (Schedule is tentative and not definite) March 6, Mennonite Fellowship, Chicago; March 7-11, Fort Collins, Colorado Springs, and Mancos; March 12, Aberdeen, Idaho; March 13-18, Downey, Idaho, and California camps; March 19, Upland, California; March 20-25, California and Oregon; March 26, Colfax, Washington; March 27-April 1, Belton, Montana, Mountain Lake, Minnesota.

—**The Johannestal Church, Hillsboro, Kansas**, more than met its C.P.S. quota for 1943. The 202 members contributed $1302.92 for this important cause.

—**The Lorraine Avenue Mennonite Church, Wichita**, should have been credited with $25.00 for Home Missions in the last financial report of this paper.

—**Brother Menno Kliewer**, pastor of the Sichar Mennonite Church at Bessie, Oklahoma, is at present on a leave of absence from his church and is attending Bethel College. On February 13, he brought the message to the Walton Mennonite Church, while Ronald von Riesen, pastor, was serving the Elbing Church with a message.

—**The fourth edition of the Mennonite Hymnary** is being printed. The third edition is exhausted. So soon 5,000 more copies will be available. Also the first 6,000 copies of the German Hymnary have been sold out. The second edition is to be printed as soon as possible.

—**The Kansas Mennonite Sunday School Convention** is to meet in the Alexanderwohl Mennonite Church on the afternoon and evening of April 30, states Elfriede Regier, Secretary.

—**Brother Adam Ratzlaff**, Orienta, Oklahoma, died February 4. He was an active worker for church and school.

—**The Mennonite Church in Old Mexico** has sent in $50.00 for the foreign mission work of our conference. This is, perhaps, the first gift for such a cause to come from this church. The Elder of this church is Brother Jacob Janzen.

—**"About 178,000 quarts of vegetables and fruit** were gathered under the M.C.C. Canning Project. This amounts to about seventy-five quarts for every man in Mennonite base camps." —Bulletin, First Mennonite Church, Beatrice, Nebraska.

—**The budget of the Menno Mennonite Sunday School, Lind, Washington,** is: Foreign Missions, $50; Home Missions, $25; Publication Board, $30; Education Board, $30; American Bible Society, $35; Sunday School and Church Library, $50; Peace and Missions Chair Bethel College, $10; Current Expenses, $145.

—**Officers of the Kansas State Sunday School Convention are:** President, Clyde Dirks; Vice President, Albert B. Graber; Secretary-Treasurer, Elfriede Regier.

—**First and Second Mennonite Churches, Beatrice, Nebraska:** Brother William H. Stauffer served both churches recently. He showed pictures of C.P.S. one night and talked on "The Past, Present, and Future of Mennonites" on the next night. The two churches have agreed to share the services of Rev. J. J. Esau who has accepted an invitation to serve them between Palm Sunday and Easter. Both churches are planning to hold offerings for the construction of the meetinghouse of the Walton Mennonite Church. Ronald von Riesen, pastor of this church, is a son of the First Church, Beatrice.

—**Bulletin, First Mennonite Church, Wadsworth, Ohio:** "On Tuesday (February 15) the pastor (Donovan Smucker) leaves for a ten day tour of Quaker and Brethren Civilian Public Service camps and affiliated agencies, a trip to assist in interpreting the complex life of the Mennonite churches.... Next Sunday morning the pulpit will be occupied by Brother A. S. Rosenberger, former President of Bluffton College and now pastor of the Dalton Church."

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After January 1, 1944 the following prices wil be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.7** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, FEBRUARY 29, 1944 NUMBER 9

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Freeman Junior College To Be Debt Free, August 31 '44

Brother J. D. Unruh, President of Freeman Junior College, in speaking of the money that has come in o pay the debt of the school says, "Considerable has come in in the form of Civilian Bonds, and as soon as these are cashable the last creditor will be paid—before the end of the summer. This means hat by the end of the fiscal year on August 31, 1944, he college will be debt free. For this happy turn ve are most grateful to our heavenly Father who has o graciously enabled us to reach this long sought objective."

The peak of the debt was $63,212.27 in 1935. In 943 it had come down to $41,651.18. Since 1942 nough money and more has come in to cover that whole amount, minus concessions by some of the reditors. After the community canvass in the fall f 1942 only $17,000 of the debt remained. "Last all representatives from the surrounding churches were called into council relative to the possibility of quidating the remaining portion of the debt . . . . Most of the churches in the community set 'goals' for themselves and then set out to reach these." The results did away with the debt.

Most of the debt was incurred in the construction of Memorial Hall shown below. "The original cost of the building, as reported in October of 1927, amounted to $63,827.92." When interest payments made on the debt from July 1, 1927, to January 1, 1944, are added to the original amount a grand total of $89,593.92 is reached!

Freeman Junior College now faces the future debt-free. On February 27, churches of the Northern District Conference observed Prayer and Gift Day for the school. Stressing payment of the debt, the general treasury has suffered, so there is still real need though the debt has been met.

The President of the school says, "Let prayers . . . ascend to His throne in behalf of the future course of the institution. Only through His divine help can we lay our plans for the days to come."

This is Memorial Hall at Freeman, Junior College. Through its construction most of the debt was incurred. It and the other buildings are now virtually debt free.

Our C. P. S. Contributions

The monthly C.P.S. quota for our conference is $13,421. In December our conference contributed $15,576.23. Thus we exceeded our quota. But in January we sank considerably below our quota. We contributed only $8,170.82. Thus when we average the two months we find that we owe a balance of $3,094.95. We might state here that the M.C.C. very graciously wiped out the arrearage of our conference for the past year and let us begin anew on December 1, 1943.

A leader of the M.C.C. says, "It is clear that the full 50c per church member monthly quota will be required for C.P.S. as far ahead as we can see . . ." While 1,220 Mennonite men are on maintenance projects, the M.C.C. is maintaining 1,741 men. But our camps are below summer strength, and selective service policy is to use new inductees to build the camps up to summer strength. A total of 129 are expected to come to camp between February 1 and March 8.

Before us Christians is a big opportunity to show brotherly love to the men in camp by giving of our material sustenance. They need our help. In the spirit of our forefathers, let us be brotherly. Harold Bender relates the following: "A Protestant of Strasburg, visitor at a Swiss Brethren baptismal services in that city in 1557, reported that a question addressed to applicants for baptism was: 'Whether they, if necessity required it, would devote all their possessions to the service of the brotherhood, and would not fail any member that is in need, if they were able to render aid." Let us be true to the faith of our fathers.—rw.

Race Relations

Although a Christian could pin all the sins in the universe upon the members of a certain race (we don't admit for a moment that any race can be so singled out), as a Christian he would still have no right at all to persecute such a race. For the Christian is to forgive those who do evil unto him. "Forgive us our trespasses as we forgive those who trespass against us" when prayed honestly should wipe away or prevent all ill-feeling and action towards another race. Once when James and John felt very hateful towards some Samaritans, Jesus rebuked them and said, *"Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."* Luke 9:55,56. The Christian ought not to hate but love the meanest man or men on earth. Furthermore, the word race is a very wide and loose term.—rw.

God So Loved, He Gave

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Salvation is God's gift to us. We cannot earn or purchase salvation. It is ours to accept. Man can not accept a material gift very well as long as he keeps his hands tightly clenched. He must open them to receive. Man must yield to God if He would receive His unmistakable Gift, Jesus Christ.

God's gift once accepted, we must still face the question of our attitude towards His gift. Do we love Jesus Christ so much that we permit him to cleanse us from all self-will and self-righteousness based upon self-love? Do we really love Him so much that we let Him have his way with us instead of trying to promote our way and making it appear as His will and way? God so loved, He gave. What do we with His gift? —rw.

Who Loves Christ?

John 14:21 gives us the answer: *"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him."* How very important it is that we love Him who first loved us! Therefore, let us pay heed to what Jesus says. He points out that we must first have His commandments and then must keep them. We cannot keep them without having them. But we ought not to have them without keeping them. We are to learn and do. True love for Christ manifests itself in knowing and keeping His commandments. When his commandments are not known and not kept, then we can be certain that there is something tragically wrong with the individual's love for Christ.—rw.

"Unadulterated Original Christianity

In connection with the above it is enheartening to notice what Professor Johann Loserth of Austria said of the faith of our fathers. He said, "More radically than any other movement for reform, the Anabaptists (Brethren) strove to follow the footsteps of the church of the first centuries and to renew unadulterated original Christianity."—Quotation is taken from *Mennonites in Europe* by John Horsch—rw.

WESTERN DISTRICT MINISTERS' CONFERENCE

Memorial Hall—Bethel College

Tuesday Morning, March 7

9:45 Worship Service .... Walter Gering
10:00 Testimony Period "The Experience of My Call into the Ministry .... led by H. P. Fast
10:35 Bible Study Period (II Peter) .. P. P. Tschetter
11:15 "What My Minsterial Internship Meant to Me" Jacob T. Friesen
11:30 Discussion .... D. C. Wedel
11:50 "The 100 per cent Church Paper Plan" J. M. Suderman

Wednesday Morning, March 8

9:45 Worship Service .... H. N. Harde
10:00 "What a Church Peace Committee Should and Can Do"
10:15 Discussion .... H. T. Unruh
10:35 Bible Study Period (II Peter) .... P. P. Tschette
11:15 "How Shall Churches Help Returning Young Men to Make a Living?" .... Henry Franser
11:30 Discussion .... J. M. Regie
11:50 "Available and Needed Sunday School Materials' Reynold Weinbrenne

* * * * *

We suggest that every minister, deacon, and other

(Continued on page three)

WHAT OF C. P. S.?

By William H. Stauffer

Our Civilian Public Service program is one of the biggest projects ever undertaken by our people. It has received a great deal of interest and support, and naturally also a lot of questions. Therefore, as one who has been privileged to have a rather intimate association with both our boys and the Mennonite Central Committee I would like o set forth a few impressions for the readers of *The Mennonite.*

A familiar question is, "Are you fully satisfied with the C.P.S. program?" The answer, of course, is "No!" I feel certain that the M.C.C. is not totally satisfied with the program. However, I am certain that those who first conceived of this type of alternate service and those who are now intimately working with it strongly feel that it still is by far the best we know to date. Could one begin over again some alterations would very likely be attempted That is to be expected. But, the main lines would be kept.

There are some who suggest that the whole program is a mistake. They feel that nothing should have been done at the outset. We should have waited and allowed the boys to go through the same type of experiences endured in the last war. That would really test the boys and separate the sincere from the insincere. This type of attitude, no doubt, has some merit. It is quite likely that this would have brought out some great heroism. However, this type of attitude is all too easy for us as ministers with our exemption from military service. I wonder whether we would take this attitude if we had to face the music?

Undoubtedly, to follow the practice of the first war would have been much less costly, financially. But, is that to be the determining factor? Are we conscientiously opposed to war only when it doesn't cost us anything? Are we suggesting that our boys pay the whole price for themselves and for us as well?

Furthermore, we ministers have to recognize that our boys are perhaps even less prepared this time than at the outbreak of the first war. I feel certain that much of that responsibility rests upon our shoulders. Had we followed the practice of the first war our historic tradition of non-resistance would have almost completely collapsed—not because it is no longer valid and true, but because of our neglect. Had we been unwilling to do our part, it is reasonably safe to say that the "faith of our fathers" would soon be only a noble tradition of the past.

As the war continues and fathers are drafted this question becomes all the more acute. It has been comparatively easy for our single boys to go to C.P.S. The married men and fathers face a more difficult problem. Some have gone to the army straight or non-combatant because they needed support for their wives and families. This is a very serious problem. However, it can hardly be used to discredit C.P.S. The M.C.C. has tried to urge that no husband or father need go to the army for this reason. If the family or the church are not able or willing to assist, the M.C.C. is willing and ready. It is perhaps true that some of these men don't want to accept this extra help. One can readily understand this. However, dare we say that that discredits the C.P.S. program?

To be sure, the C.P.S. program is far from perfect. But, it is the best we have or know to date. Furthermore, this very important fact dare not be overlooked. We are too close to C.P.S. to fully and justly criticise or evaluate. Its real significance will shine forth in, say, ten years from now. Then it will be a part of the record. In the midst of all of the folly of war and famine and disease the record of our boys will be indisputably there. Then we will truly say as I have said before, "The men who conceived and mapped this program were really mightily led of God." We dn't fully realize now, we may then, what God has in mind with this small minority who stands out against the world and war for the way of truth and God.

Twenty-Eight Churches Adopt 100 Per Cent Plan

KANSAS

1. Bethel College Mennonite Church, North Newton, Kansas, 2. Bruderthal Mennonite Church, Hillsboro, Kansas, 3. Eden Mennonite Church, Moundridge, Kansas 4. Emmaus Mennonite Church, Whitewater, Kansas, 5. First Mennonite Church, Hillsboro, Kansas, 6. First Mennonite Church, Newton, Kansas, 7. Garden Township Mennonite Church, Halstead, Kansas, 8. Goessel Mennonite Church, Goessel, Kansas, 9. Hebron Mennonite Church, Buhler, Kansas, 10. Inman Mennonite Church, Inman, Kansas, 11. Johannestal Mennonite Church, Hillsboro, Kansas, 12. Lorraine Avenue Mennonite Church, Wichita, Kansas, 13. Tabor Mennonite Church, Newton, Kansas, 14. Walton Mennonite Church, Walton, Kansas, 15, West Zion Mennonite Church, Moundridge, Kansas.

NEBRASKA

1. Bethesda Mennonite Church, Henderson, Nebraska, 2. First Mennonite Church, Madrid, Nebraska, 3. First Mennonite Church, Beatrice, Nebraska, 4. Second Mennonite Church, Beatrice, Nebraska. (All families of the Salem Mennonite Church, Wisner, also get one of our church papers.)

OKLAHOMA

1. Deer Creek Mennonite Church, Deer Creek, Oklahoma, 2. Medford Mennonite Church, Medford, Oklahoma.

WASHINGTON

1. Menno Mennonite Church, Lind, Washington, 2. Newport Mennonite Church, Newport, Washington.

CALIFORNIA

1. First Mennonite Church, Shafter, California.

ILLINOIS

1. Mennonite Bible Mission, Chicago, Illinois.

MINNESOTA

1. Woodland Mennonite Church, Warroad, Minnesota.

OREGON

1. Alberta Community Church, Portland, Oregon.

SOUTH DAKOTA

1. Salem Mennonite Church, Freeman, South Dakota.

A total of 28 churches had adopted the plan by February 22, 1944.

MINISTER'S CONFERENCE

(Continued from page 2

attending sessions read and re-read the Second Epistle of Peter in order to be familiar with the details of its contents. In this way our Bible study periods will be much more valuabel than if we came unprepared.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"AFTERALL, I WANT PEACE OF MIND"

It was twelve o'clock noon on Sunday, May 16, when I had to go the two miles to the Naila railway depot from our Janjgir mission station. The heat was blazing, but I had to catch the twelve-thirty train in order to get home to Jagdeeshpore by Monday night. When I arrived at the depot, I was told that the train was three hours late. My heart sank. Now to spend three hours in that furnace of a depot, just waiting. The depot agent kindly gave me a stool to sit on. There are no benches, let alone easy chairs. So I sat on that stool wiping perspiration and resigned to the condition.

All of a sudden a young Indian came to me and began to talk. I was very drowsy and hot; and did not feel like talking. He soon let me know that he was an Arya Samajist (Arya Samaj is an organization within Hinduism which is especially hostile to Christianity.) He wanted to argue. Well I surely did not feel like arguing in that furnice heat. And we have also learned that arguing does not get us very far spiritually. We may win our argument, but lose our man. So I tried to avoid all controversy I could. I either did not answer at all, or just said, "mmm". When he seemed to know quite a bit about the New Testament, though what he quoted was exceedingly perverted, I asked him whether he had a New Testament. He said yes.

But he was so talkative that I did not have a chance to say what I wanted to say. After he had exercised his tongue for about an half an hour, he all of a sudden got very quiet. My first thought was that he thought me too glum to make it worth while for him to talk to me. I too was quiet and just looked at him. Then all of a sudden he bent over towards me and said, "After all, I want peace of mind." Then I told him very quietly and serenely that he was entitled to receive that peace, and I told him where to find it, and that the book (the New Testament) he had, showed him the way. He should only read it with a devoted heart and mind. A conversation which had seemed to bid only to be a fruitless arguing turned almost into holy communion. My train came and I wished him "God speed" and the train took me away. —*John Thiessen*

Mrs. Malcolm Wenger to be Ordained

Several months ago we were glad to announce the ordination of Brother Malcolm Wenger as missionary to the Cheyenne Indians. We are now glad to announce also the ordination of Mrs. Esther Baehr Wenger, his wife, as missionary to go with him to Montana.

The Lord willing, this ordination is to take place on March 5, in her home church, Wisner, Nebraska, by Rev. A. P. Waltner, member of the Board.

We solicit the intercessory prayer of all mission friends for this ordination and also for the study of the difficult Cheyenne language. And may we also not forget to thank the Lord for giving us these new workers.

While the doors on foreign fields are partly closed now, we should double our efforts on the fields that are still open. Let us also pray for the three missionaries that are now waiting in Argentina for a ship to take them to India, that they may not have to wait too long. India needs them badly. The harvest there is ripe. Last year 395 souls could be added to the church there. Thank the Lord. P. H. Richert

C. P. S. Facts and Figures

At the present time M.C.C. administers twenty-one C.P.S. mental hospital units with a total of 736 men on duty. A year ago it administered six units with a total of 103 men.

The M.C.C. Treasurer's Report shows that from December 1, 1942, to November 30, 1943, C.P.S. men in M.C.C. camps contributed $5,092.09 to War Sufferers' Relief.

A total of 150 men in Mennonite camps have registered a primary interest to engage in relief work now or after the war. Of this number, about 90 are in Relief Training Units where they receive basic training for foreign relief service.

As of January 31, 1944, 2,880 men were under M.C.C. administration in C.P.S. camps and units. The government agencies under which these men are distributed to work are as follows:

Soil Conservation Service	770
Mental Hospitals	736
Forestry Service	357
National Park Service	351
Dairy Farm Service	279
Farm Security Administration	134
Bureau of Reclamation	96
Dairy Herd Testers	69
Agriculture Experiment Stations	35
Public Health Service	33
Puerto Rico Reconstruction Adm.	13
Scientific Research	7
TOTAL	2880

These figures do not include 88 men who are detached for administrative work or who are in the cooperative camp at Bowie, Maryland, bringing the total of men under M.C.C. up to 2968.

Report on C. P. S. Soil Conservation Work

A report from the Department of Agriculture lists in detail the amount of work C.P.S. men have done under Soil Conservation Service from May 1941 to June 30, 1943. Below is a partial list containing a number of the items listed:

Built 191,790 rods of fence.
Built 12,475 cubic yards of levees, dykes, jetties, and groins.
Dug 90,825 linear feet of open ditches.
Built 34,367 linear feet of tile line and pipe.
Constructed 174 miles of truck trails or minor roads.
Built 603,963 square yards of bank sloping.
Constructed 4,143 check dams.
Planted 1,977,354 square yards of trees in gullies.
Quarried 951 tons of limestone for soil improvement.
Built 611 miles of contour furrows and ridges.
Constructed 9 large diversion dams.
Sodded 374 acres of pasture.
Conducted tree and plant disease control work on 6,446 acres.
Built 386 water control structures for irrigation.
Cleared and cleaned 2,017,095 square yards in channels and levees.

The Worst Read Book

By Mary Becker

The Bible still ranks as the world's best seller. As Christians we are proud to take note of, and call attention to, this fact. But do we ever think beyond it? We seem to feel that the fact that it is the best seller indicates a desire in the hearts of the people to own a Bible, to read it, to study it. But we must be interested in it further than merely to experience a feeling of satisfaction and joy at seeing it leave the bookstand. What is done with it after it has passed out of the hands of the bookman into the hands of a private owner should be our concern.

Yes, the Bible is the world's best seller, but it is perhaps also the *worst* read book. Someone may stop to wonder, "Doesn't she mean the *least read?*" No, the worst read book. It is a sad fact that many who own a Bible do not read it; but it is perhaps just as pathetic if not more so, that many who read it do not read it intelligently to themselves or intelligibly to others. And saddest of all is that many who love the One of whom this book teaches and love the Book, ministers and Christian leaders included, are guilty of reading this Book of books as they would read no other book.

In all too many churches the Bible reading has been accorded a very minor place in the worship service; it is designed to serve in a subordinate place to the sermon or other part of the service instead of occupying the most important place. And not only that, but often the reading itself is inferior to the delivery of the sermon. A minister would not think of stepping into the pulpit without due preparation and practice on *his* message to the people, but does he dare to step into the pulpit without preparation and practice on *God's* message? The best preparation in the delivery of God's Word is none too good, for this great message is mankind's greatest treasure.

Why Should the Bible be Read?

To the above question one might answer, "As a Christian I feel it my duty to read the Bible." It *is* your duty, but is reading the Bible from a sense of duty the best reason you have for reading it? Parents would not be very happy if their children told them that they loved them from a sense of duty. The Bible must be read with a desire to know its message and a love for the One of whom it teaches.

A number of years ago the *Friend of Truth* had the following in answer to the question, "Why Study the Bible?"

"Every young person should make the Bible central in his reading and studying:

1. Because it is the most alive and studied book in the world today.
2. Because the English Bible is the greatest Classic in modern literature.
3. Because its study enlarges one's horizon and brings one in touch with the most earnest and self-sacrificing spirits of this age.
4. Because to know it helps one to appreciate all else that is best in literature.
5. Because it touches and crowns all other branches of knowledge.
6. Because it is God's appointed means for development of noble Christian character.
7. Because it is God's only revelation and message of grace and power for full salvation of every soul, and satisfies the longing of every heart in the time that now is and that which is to come."

We are all searchers after Truth; "we search the world for Truth," as the poet has said; but we must of necessity leave our quest

"To find that all the sages said
Is in the Book our mothers read."

That is true; but there is more in this Book than all the sages said, for these cannot tell us how to become "wise unto salvation" or how to become "furnished for every good work." Therefore, we must study the Bible.

When should the Bible be read?

Aye, there's the rub for most of us. When is there a quiet time when, undisturbed by the mad rush of present-day living, we can sit down for a study of the Word of God? Because of this situation many of us are inclined to neglect our Bible study or to read the Bible hurriedly, superficially, and perhaps very irregularly.

This is not as it should be. We have time for everything else, things of less importance; we must have time for this which is of supreme importance. The most productive and rewarding reading requires a definite, regular time. Whether this be an early morning hour before the round of dutues begins, a quiet evening hour before one lays himself down to sleep, or a quiet hour in the mid-morning or mid-afternoon lull of household duties does not matter; but it should be a regular time, a time when there is the least likelihood for interruption. Form a "time-study" habit as well as a "place-study" habit, and read the Bible to study it at this time.

How should the Bible be read?

First of all let me say, the *Bible* should be read. Often devotional books are substituted for the reading of the Bible. Although these are good and may be used as supplementary material, they should never be substituted for the Bible. Know what the Bible itself says, not what has been said about it.

There are various methods of Bible reading and study. The name "Sunday School" method might be applied to that used by those laymen whose contact with the Bible is a one-day-a-week affair when they attend Sunday School. They come to Sunday School without preparation perhaps, and together with many others like them they "pool their ignorance." That is what it amounts to if there is no definite study behind the discussion. In a less extreme sense the title, "Sunday School" method, might also refer to that used by those who study only selected passages, with or without commentaries, but who follow no definite plan, skipping here and there.

A second method is one often used in reading devotions—turning to familiar passages or Psalms, but again following no definite plan of study. We might term this the "Devotional" method. This is like reading only the quotable passages in Shakespeare's plays, thus missing the purpose behind the whole. Both of the above methods are too fragmentary. Pieces of stained glass have none of the beauty of the stained glass window when the fragments are put into place.

A third method, and perhaps the method followed by most folks who do systematic reading of the Bible at all, is beginning at the beginning and reading to the end. Even though we should get acquainted with the whole Bible, we should take into account that certain passages are not as rewarding as others and therefore do not require as thorough studying as those more applicable to our lives.

Our methods could be mentioned, some of which have their good points, such as choosing a certain idea or word and following it through in a thorough study, or choosing a certain character for study. However, the weakness in all of these methods is that they leave out of account the fact that each book of the Bible is a unit in itself, fitting into the larger unit of the Bible as a whole. For the most effective study of the Bible, therefore, one must study it by books, employing the "Book Study" method. This will be touched upon briefly.

As has been said, each book is a unit, an entity in itself; and the author of it was used of God to develop a particular idea. By studying it as a whole, one can arrive at the purpose behind that particular book.

The first thing to do then would be to read the book as a whole, at one sitting, if at all possible. This enables one to get the general contents, to get at the outline, and to feel the purpose behind the book. For only one example, in reading the book of Matthew, it will be noticed that in 4:17 the expression is used, "From that time began Jesus to preach." Up to this verse we have the preparation for His ministry. In 16:20 the same expression is used, "From that time began Jesus to show unto his disciples that he must . . . suffer." Between 4:17 and 16:20 the proclamation of His message was the important thing; after 16:20 the shadow of the cross, the Passion teaching and the Passion itself play the leading role. By observing this we have arrived at a workable outline.

If we now apply the law of proportion to it, we notice that three and one-half out of the twenty-eight chapters deal with the preparation (30 years of Jesus' life), 13 with the proclamation (2½years of His life), and 12½ with the Passion (6 months of His life. And carrying this a bit further, we notice that the Triumphal Entry is recorded in chapter 21, the last 8 chapters dealing with the last week of His life. From these observations we can see the general purpose. By observing further what Matthew tells and what he omits, how he tells what he includes, etc., we can see the more specific purpose.

After the book as a whole has been read, it should be studied thoroughly, taking small sections at a time, making observations, interpreting these in the light of the context, and applying the truths learned to the heart. The following of this method will lead to a thorough knowledge of the book studied.

How should the Bible be read? Miles Coverdale wrote the following advice in his preface to the famous Coverdale version (1535): "It shall greatly help thee to understand Scripture if thou wilt mark not only what is spoken or written, but of whom and unto whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth after." Other helpful suggestions are: Use the best version of the language in which the study is carried on; compare with other versions, both modern and old; compare with translations in other languages if you read another language; read a passage aloud to get the full beauty and significance of it.

The above discussion has, as was intended, dealt mostly with the actual study, the outward conditions. This does not exclude or in any way minimize the preparation of the heart, the inner condition; for no study of the Word of God can be carried on effectively without diligently seeking through prayer the guidance of the Holy Spirit who inspired its writing.

The challenge comes to us as Christians to study God's Word diligently and prayerfully, to read it effectively and reverently, and to let it influence our lives and through us the lives of others. Let us meet this challenge that it may cease to be, as far as we are concerned, the "worst read" book.

(Many of the above thoughts, particularly those in regard to the book-study method, were derived from courses taken at the Biblical Seminary in New York, where this method of Bible study is used and where the writer learned to appreciate and see the value of it.—MB)

THE WORLD'S NEED OF SALVATION

The world needs to be saved from war.
The world needs to be saved from hatred.
The world needs to be saved from greed.
The world needs to be saved from a sense of race superiority.
The world needs to be saved from economic insecurity.
The world needs to be saved from exploitation.
The world needs to be saved from selfishness.
The world needs to be saved from tyrannical rulers.
The world needs to be saved from fear and distrust.
The world needs to be saved from ignorance.
The world needs to be saved from disease.
The world needs to be saved from sin and evil.

Where can it turn for such saving power? There is only one such power available to man, and it is through union with Christ. It is only as men can say with St. Paul "I have been crucified with Christ, and it is no longer I that live, but Christ lives in me." (Gal. 2:20). Only in such atonement with Christ can the world or an individual be saved from the forces that enslave man, of which sin and evil are the inclusive terms. The world needs to go through a conversion experience with Paul and come to the realization that it cannot save itself. Salvation comes by grace through faith in Christ as our Lord, Master, and Saviour.—Orlo Kaufman

MENNONITES and RURAL LIFE

By J. Winfield Fretz

FACIAL EXPRESSIONS AND HONESTY

A well known Mennonite leader has frequently claimed that a Mennonite could be picked out of a mixed crowd by his distinctive facial expression. By facial expression he did not mean characteristic physical features such as a high forehead, a long nose, a heavy jaw, or a bearded face. He meant rather a typical expression that reflected humility and radated honesty, an expression of gentleness, quietness, nd reserve to the point of timidity, shyness, and ven inferiority, whatever the merits of our friend's laim, the fact remains that rural people do have cerain physiological, psychological, and social characterstics that are readily distinguishable from those of rban people.

Desire for Urbanity

One of the first goals of country boys and girls going o the cities is to learn the ways, manners, and cusoms of the city and drop their own rural characterisics. They want to act and talk in such a way that no ne can tell they are from the country; in brief, they vant to acquire urban "polish." Incidentally, our colges have served them admirably toward that end, so dmirably that we would challenge our friend to test is theory by trying to pick a Mennonite college gradate out of a crowd of mixed denominations and naonalities.

The Point At Issue

The point we wish to raise is whether the country oy or girl who goes to the city and acquires city anners, customs, and habits or so-called social grace "polish" does not lose more than his or her country yness, self-consciousness, and timid bearing? Does e urban "polish" not also serve as a thin veneer to ver up certain ethical and religious sensitivities hich most Christian young people from the country ice possessed? Does the urban, impersonal atmosere and crass materialism not encourage individualn to the point of selfishness? Does it gradually ake them indifferent to the wrongs about them which re once shocking and disturbing? Does it tend to velop a passive attitude of accepting as inevitable injustices, the immoralities, and the indecencies large city life? If urban "polish" means blunted ical sensitivity to wrong we prefer the rural chareristics and facial expressions of humility, timidity, d genuine honesty that stand out in the crowd. A mond in the rough is worth more than a cheap that sparkles much on the surface.

NOT LOST

'If you know all the wisdom of the world and are tranger to Christ, you are ignorant. On the other d, if you do know Christ without the wisdom of world you are still a wise man. Paul Scherer s the story of an old farmer up in New England ing on a fence next to the road· Soon a smooth ng fellow from New York rolled up in a shiny Cadillac and asked the way to a half-dozen erent towns and cities in that area. To all of these questions the farmer had nothing but a monotonous almost stupid reply: 'I don't know.' Finally, the fellow in the Cadillac, let in his clutch and started his car. He paused just long enough to shout, 'You don't know much do you?' Whereupon the farmer unfolded himself with a twinkle in his eye and drawled back, 'I ain't lost.' And so it is with Jesus Christ. Those who know and love Him may not know all the answers. But they are not lost."

—*Donovan Smucker*

Bible Lecturer

Dr. W. O. Trueblood, pastor of the Friends Church at La Habra, California, will be the special Bible lecturer at the Bethel College Bible Week, March 6 to 10.

RELIEF NEEDS THROUGHOUT THE WORLD

China—"As far as eye can see the fields are bare of grain. It is thought that the famine this winter will be tenfold worse than last winter. What are the poor people going to do for a living and how are we going to help them effectively? Wang Tean Chen says that of the 370 population of his village, 260 died before the wheat harvest. Nor is this an isolated case."

Poland—"The death rate in Warsaw, attributed to starvation, was in February, 1940: 114. By May, 1941, it had risen to 1,464. There are no figures for more recent periods, but that they must have been steadily rising may easily be imagined from the following figures of the calonfic value of Polish food rations: 1940-736 calories; 1941—669 calories; 1942—564 calories in the first few month but only 401 in the second quarter." (English and American authorities on rehabilitation have estimated that the minimum level to sustain life, not to say anythng about work, is about 2,000 calories per day.)

Belgium—"All children from 1 to 14 years were either losing weight or making subnormal progress and that the present situation was infinitely worse than a year ago, and that the state of Belgium would soon be as bad as that of Greece." (Swedish Comm. for the Relief of Belgian Children.) "One third of the 2,300,000 children under 18 years of age in Belgium are tubercular." (U.S. Board of Economic Warfare.)

Netherlands—"As a result of this lack of hygenic precaution (the complete lack of soap) the greatest epidemic of diptheria on record along with increasing prevalence of other infectious diseases, was reported on November 20, 1943."

DAILY DEVOTIONAL MESSAGES

Willard W. Wiebe, Aberdeen, Idaho

MARCH 1—*"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."* John 8:31, 32

Today I shall seek the truth. I yearn after truth in all that I do, say, or think. Christ has promised me the truth. But HOW can I know the truth? Is it through diligent and intensified years of study? What did Christ say? "If ye continue in my word . . ." And to whom did He say it? ". . . to those Jews which believed on him." There it is. If I believe on Him and obey His word, then I can claim His promise.

MARCH 2—*"I have sinned . . ."* Luke 15:21

To acknowledge my sin to God is not easy. To acknowledge my sin to man is sometimes easier, in fact, there is a danger of boasting therein. But to tell God I am sinful and wicked by nature—to call SIN by its real name—is difficult. To Him I can not boast. Why should I hide that thing which lies deep down in my heart? Is it not making me miserable? Then do not wait another day, but take it to Jesus and tell Him that it is there. "The blood of Jesus Christ his son cleanseth us from all sin."

MARCH 3—*"Behold the fire and the wood: but where is the lamb for a burnt offering?"* Genesis 22:7

Abraham is about to carry out God's order and offer Isaac as a sacrifice to God. His son asked this question which teaches us two things. First, the fire of God's righteousness, plus the wood of man's sinfulness, MINUS the blood of a sacrifice, results in Hell. Second, the fire of God's righteousness, plus the wood of man's sinfulness, PLUS the blood of a sacrifice, results in Heaven. Am I, today, depending upon that perfect sacrifice provided for me on Calvary?

MARCH 4—*"Neither is there salvation in any other: for there is none other name under heaven given among men, wherby we must be* saved." Acts 4:12

Could my tears forever flow,
    Could my zeal no languor know,
These for sin could not atone;
    Thou must save, and Thou alone:
In my hand no price I bring,
    Simply to Thy cross I cling.

The simplicity of the gospel goes beyond my comprehension!

MARCH 5—*" . . . without me ye can do nothing."* John 15:5

My weakness and insufficiency overwhelmed me as an onrushing sea. Each wave of wickedness drove my restless soul harshly against the chafing sand of despair. The sea of sin neither washed me beyond its reach nor swallowed me up into its cold grave. I remained helpless and unhappy upon the shiftless sand of uselessness. But there is a Rock which was broken for me in whose cleft I soon found security. Here the waves of sin have turned into a spray as they continue beating helplessly against this Rock—and I am sheltered!

MARCH 6—*"And he came out, and went, as he was wont, to the mount of Olives;"* Luke 22:39

Christ had a place of prayer. 'Twas a place where "He was wont" to go. The Revised Version puts it, "as his custom was." Oh, Christian! Do you have a place where you can go to Him in prayer. Your Saviour used such a place in calm as well as in crisis. Prayer in a crisis of life will mean more if it is the continuation of a habit which prevailed during the calm of life.

MARCH 7—*"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."*

The promise of God's presence gives peace. The promise of God's presence gives power. How do I know this? Because a promise is only as good as its promiser. As you and I labor from day to day let us think upon His promises which we find in His Word, and let us strengthen our faith by saying "This promise is as good as the Promiser!"

MARCH 8—*"And being found in fashion as a man he humbled himself, and became obedient unto death even the death of the cross."* Philippians 2:8

Christ's obedience led Him from the highest plac in Heaven to the lowest place on earth. It extende from the glory which He had with His Father to th Cross from which His Father hid His face. Thi included His obedience to earthly parents. If th Heavenly Son of the Heavenly Father was willing t be obedient to Joseph and Mary of Nazareth, Hi earthly parents, how much more should we as earthl children be willing to be obedient to our Heavenl Father!

MARCH 9—*"And every man that hath this hope i him purifieth himself."* I John 3:3

The word "hope" in the New Testament is alway used in the good sense—to anticipate with pleasur Here it refers to Christ's return to this earth. Thi word in the original never carries with it the sam meaning of uncertainty that we often give it. It ex presses, rather, a confidence and surety that the thin will come to pass. If I have this hope—this joyfu anticipation of a certainty—of Christ's return, the it will purify me in my living to-day.

Shipments to England and Paraguay

Six boxes of shoes and clothing have been sent t England. The shipment had a gross weight of 1,26 pounds and a value of $1,432.35. A shipment com prising five boxes of school books, Bibles and relig ious books, all in German, was sent to Paraguay f use in the colony school and library.

1944 SUMMER SCHOOL ANNOUNCEMENT

Bethel College again plans on a special Summer Scho Session this year. The Summer Session consists of tw terms of five weeks each. The first term begins Ma 22 and ends June 23. The second term begins June and ends July 28.

All the subjects required for the 30-hr. and 60-h teaching certificates will be taught if there is a deman for them. Other subjects will be taught as usual, pr vided enough students enroll for the subjects.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
President
Ted E. Claassen
Newton, Kansas
Arthur Wenger
Vice President
Shafter, Calif.

Dorothy Dietz
Secretary-Treasurer
Quakertown, Pa.

Rosthern Experimental Farm

In a recent letter received from J. C. Schmidt, he states the following:

"We are glad to inform you that our project is progressing very favorably. Donations are coming in every week . . . We praise God for undertaking for us in this way.

"We are living on the Farm since the latter part of October. Besides teaching in the Bible School, I supervise our work on the Farm at present. We purchased over 200 chickens and 175 sheep. The sheep cost about $1700, of which half has been paid in cash, the remainder on terms. Several people in town are buying cows for the Farm, receiving milk in return until the cows are paid for. We have thus started a dairy which is already showing favorable results.

"Machinery to work the Farm, including a tractor and six-horse outfit, has been donated for use on the Farm for one year. So the field work can be done with a minimum of expenses.

"We expect to get started with the Old People's Home in Spring. We need much guidance from the Lord in this undertaking, so please continue to remember us before the throne of Grace.

"At first we were desirous of paying the Farm in cash by January 1. However, according to the agreement papers, there is no direct advantage in paying for the Farm in one cash payment. We still receive our discount of 5 per cent as long as we meet our annual payment before the date specified (October 1). Thus we deemed it advisable to prolong the time in which to receive donations." —Dorothy Dietz, Secretary-Treasurer

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Matter of Opinion

Francis Grover Cleveland, youngest son of the ex-President, early last year answered a critic of conscientious objectors in the *Manchester* (N.H.) *Union.* After stating that he was not a C.O., the writer pointed out that pacifists struggle with their own consciences and that it takes courage to "resist the pomp and circumstance of war, mass psychology, hysteria, and all the accoutrements which drive us into what you quite properly call the HELL of war, against a lifetime of better judgment. No, I think that to be a conscientious objector you must have courage of soul tenfold deeper than the courage of fighting. For you are answering a still small voice. All your young life, quietly and without ballyhoo, you have lived according to a certain theory—a theory which puts love of your fellow man, and love of God above any other love which may be thrust upon you. There is no furlough from this conscience, nor are there any exceptions to its application. Truly, these young men cannot fight for their freedom within your meaning of the word fight. For what is their freedom, if they lose their soul to keep it?" —*American Friend*

TREASURER'S REPORT

As a treasurer's report has not been published since that as of January 1, 1943, the following includes all entries since that time.

GENERAL FUND

Receipts	
Balance Jan. 1, 1943	$101.10
Western District	32.00
Eastern District	12.00
Northern District	10.00
Pacific District	15.00
TOTAL RECEIPTS	170.10
Payments	
Editor, Menn. Youth Pages	48.00
Balance, Feb. 15, 1944	122.10

The following contributions were received designated for special projects, all of which have been forwarded except a few of the recent ones.

Pacific District:	
Foreign Missions	132.88
Ernst Harder	87.54
Rosthern Experimental Farm	100.00
D.V.B.S. Worker in Canada	50.00
Western District:	
Home Missions	252.00
Foreign Mission	300.97
Work Camps	53.41
C.P.S.	424.84
War Relief	320.73
Ernst Harder	52.17
Hospital in Paraguay	160.95
Rosthern Experimental Farm	294.10
Eastern District	
Rosthern Experimental Farm	145.00
War Relief	5.00
Arnold Claassen, Rosthern Exp. Farm	10.00
Mrs. H. H. Haas, Rosthern Exp. Farm	1.00
Total Receipts	$2,390.59

We can truly praise God for these splendid contributions. These figures include only the funds which have gone through our treasury. Other districts have also undertaken special projects and have done commendable work. It is hoped that at the General Conference a report can be given showing the complete figures on mission and other project contributions from each district.

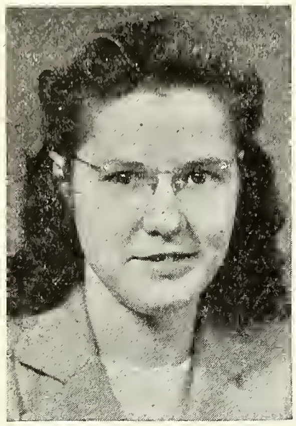
—Dorothy Dietz, Secretary-Treasurer

"And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God." Luke 16:15.

YOUTH JOTTINGS

—**Reedley, California:** Christian Endeavor Week, commemorating the sixty-third birthday of the founding of Christian Endeavor, was fittingly observed by the several societies of our church. On January 30 the Endeavor hour and the worship service hour were used for a joint program of all the societies. A lengthy, but, very interesting and challenging program was presented. A large audience had come to enjoy the program.

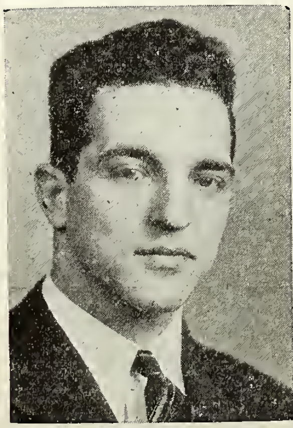
On Thursday evening more than two hundred attended the birthday banquet of Christian Endeavor. because the committees had all worked with enthusiasm and a fine spirit of cooperation the banquet was a splendid success. Not only was a delicious meal served, but the toasts tactfully mingled jest with seriousness to the edification and entertainment of all present. The spirit of Christian fellowship brought about a unity of feeling in Christian Endeavor, and a resolve to work with greater consecration in the various areas of our societies.



Ruth Neuenschwander

—**Ruth Neuenschwander,** daughter of Rev. and Mrs. A. J. Neuenschwander, graduated from Bluffton College in 1943. She was a highly esteemed student. Her major was economics. She completed her studies the first week in September and on September 7 she started her work as teacher of home economics in the Chester High School, near Wooster, Ohio. Chester is a rural consolidated school. She is living with a Mennonite family in Wooster and with them attends the Oak Grove Mennonite Church in Smithville, Ohio. She is a member of a large young women's class. Oak Grove belongs to the Old or American Mennonite branch.

—**Willard Linscheid** has transferred from the Fort Collins C.P.S. camp to the mental hospital at Norristown, Pa. Willard, who is the son of Mrs. J. E. Linscheid, the postmaster at the North Newton office, used to handle the heavy mail sacks containing **The Mennonite** when he was still at home. Willard must have been impressed by the weighty reading material many a time.



Herbert Fretz

—**Herbert Fretz,** a grandson of the late Allen M. Fretz, graduated from Bluffton College last year and is now pursuing a theological course at Westminister Seminary in Philadelphia, Pa. While a student at Bluffton he served as student pastor of various churches. Now he is serving the Mennonite Church at Perkasie, Pa.

—**From the First Mennonite Church, Reedley, California:** "The Sunshine Girls are meeting every other Saturday at 3:00 p.m. Any girl who is interested in "Scattering Sunshine" who is in grades six to eight may consider herself invited to meet with us. We are spending the time in a worth-while manner and enjoying it, too. Handkerchiefs in attractive Valentine holders were sent to children of missionaries and native workers. Now we are hemming dish towels for C.P.S. camps and are using thread of our favorite color to do it. Our next meeting is March 4."

—**Report on Rural Life and Community School:** Thirty young men from various branches of the Mennonite Church and other denominations have been selected from C.P.S. camps throughout the United States to take part in a Rural Life and Community School to be held at Unit 4, C.P.S. Camp, Hagertown, Maryland. The purpose of the school is to study agricultural methods and to digest community problems. Experts in the field of agriculture and men of experience in working in the rural community will be brought in to share their experience with the men.

The school bgean on January 22 with a "get acquainted" fellowship gathering at which time each member spoke concerning the things he hoped to achieve at the school. Everyone was interested in improving methods of farming and also acquiring knowledge concerning the building of Christian communities. Dr. Wilbur Stevenson, Chairman of Soil Conversaton work in Washington District, will supervise the classes in agriculture and speakers will be brought in to share ideas on the nature of a Christian community.

Services at Institution for Feeble-Minded

Rev. Walter H. Dyck is in charge of Sunday Morning Worship Services at the Nebraska Institution for Feeble-Minded near Beatrice during this month of February.

These services are being held between 8:55 and 9:30 a.m. About 850 out of the 1,600 are taking part in the singing of hymns and praying the "Lord's Prayer." Scripture lesson, prayer, and message are given by the pastor.

Mennonite young people's music groups are assisting in these services by rendering special music.

The attendants at these services file into the chapel in an orderly manner. One can see them lining up in front of their various dormitories long before it is actually time for the services to begin. The groups must await their turn to enter the chapel. A robed girl's choir does its share in leading the singing of the hymns.

Those who are sharing the experiences of these services realize with grateful hearts the many opportunities and blessings that God has bestowed upon them. May He be able to bless what is done "in His name."

—Frieda Claassen

"In the days ahead . . . Pigment is going to count for less and less. The white race boiled out of Europe following the fifteenth century and got considerable hold on the rest of the world. But even yet it does not numerically dominate the world. If we call the people of India brown, instead of members of the white race which they really are, then the Mongoloids with about 800 millions and the Indians with nearly 400 millions will considerably outnumber the whites who have about 500 million in Europe and 300 million elsewhere in the world (Ogburn and Nimkoff)."

Editor, Gospel Messenger

A Woman "Looks In" on C. P. S.

By Mrs. Willis E. Rich

Mrs. Rich visited a number of C.P.S. camps not ago. Upon the request of the editor she was so l as to write of her experience. We are happy to ent a woman's "look-in" on C.P.S. —Editor)

short time ago it was my privilege to visit several our C. P. S. camps. I knew when I responded to r kind invitation to be their guest for a few days, it would be a very enriching experience for me. as a woman who has lived all her life in a city ld not understand many of the farm problems n her first visit to a farm, so a plain housewife not understand or comprehend all the problems pportunities of a C. P. S. camp after a few days' . However, the things to be learned are sort of whelming.

Vhile making a tour of the camp, one notices, for ance, the bareness of the barracks. Each man onalizes his own small area of abode with pics, a few books, perhaps a radio,—there isn't much n. Some boys have curtains in front of their hes compartments. So, womanlike, I began to alize our women's Sunday School classes, or our nen's missionary societies, sewing uniform curtains all clothes closets and windows and little rufflies he same materials on shelves. This would give the acks a more home-like appearance. So I made iries. Well, the boys were very friendly and pathetic, (yes, sympathetic *with me)*. But a understanding has began to dawn on me. These are not worried about the bareness of their acks, or about curtains or no curtains; they are erned *about us at home in the churches.* They don't want curtains, they want understanding; they want to know that the church at home is wholeheartedly back of them. They feel it and know it if there is lukewarmness or indifference or opposition.

And our boys don't want pity. They want to feel a spirit of unity with us,—a *we-are-in-this-together* sort of feeling. The hardest work our boys in C. P. S. have been doing is not digging ditches, or building dams, or fighting fires. It is thinking. They have been barraged with the necessity to think things out. They are learning that God's family is bigger than our own churches, that truth, beauty, and goodness are found in other patterns of thought from their own. They have worshiped with "other" children of God.

The thought occurred to me that perhaps our leaders of tomorrow, and those with the greatest contribution to make to our church, the world, and the Kingdom of God, will come from C. P. S. rather than from our ministerial training schools. Many of the boys are beginning to see that there is quite a step from accepting the cross of Christ to taking up one's own cross and following Him.

One campee was busy writing an article on the subject, "I Love God As Much As I Love the Man I Love Least." Is not this a profound thought? What a hard test for our love of God, for our Christianity. It might be a very profitable and soul-searching exercise for every church member to be required to write an essay on that subject.

Our C. P. S. men don't want curtains, or pity. They want understanding. They want *us* to do some real thinking. They want to face a difficult future with courage and faith and joy, together with us.

A Few Hours in Paradise

By Hiram Hilty

s story of a visit in Cuba, continued from Feb. 15)

e were getting deeper into the farm. On one lemons were growing, and a little farther were ges. Oranges, too, have that amazing quality he coconut—on the same tree are blossoms, halfn green fruit, and ripe oranges. It goes on that the year round. Near the base of an orange they called my attention to a plant which I from the city market—malanga. It grows a which vaguely resembles a sweet potato but when ed tastes like and fills the place of Irish potatoes. eed it to the baby. Of course there would be sea- of planting and seasons of digging malanga— no! When you have pulled up the malanga plant cut off the root for your daily bread you simply the de-rooted plant back into the ground and ows another root! Here were rows of banana- lantains, the staff of life of the Cuban household. fried, baked, boiled, made into flour. Next rows of Johnson bananas, the kind we eat in tates. Between the rows were pineapples, now ason. My host pointed to a tree loaded with of a fluffy, tan-colored substance resembling cotton. He picked up a tuft from the ground and said that they used it to stuff pillows, but that it produced a good quality thread for weaving and is used commercially. Now we were passing by sugarcane, nice cane, which will unfortunately not be cut this year because of lack of transportation due to the war. I thought that was about enough for one farm when my attention was called to just one more type of tree—a cacao tree. Now I was sure that my mother, at least, would agree with me that this was Paradise, for here she would be able to pick a handful of cacao beans off the tree, grind them up, and make her beloved cup of cocoa at will. There were a couple of cows running in the pasture, which would have provided the milk, too. Don Daniel apologized for not being able to take us over to see his patches of beans and corn. He is quite old and he felt that he had walked about far enough.

God and man had built this paradise together, but compared to the severe struggle of the farmer in the north it seemed that God was doing the greater part. But unfortunately God does not build houses for people, nor does he tell them what to eat or how to live a sanitary, healthful life. We happened upon one of Don Daniel's sons rebuilding a "bohio". The old house had gotten so badly out of shape that it seemed best to him to just start over again. He was planting two slender poles in the ground to form two corners of the new house and he was trying to get their tops level by means of a string stretched from one to the other. He had no level so Senor Guzman and I stood back and argued as to which side was higher until we finally struck a compromise. If that house is not level he has us to blame. The old house had had a dirt floor and the evidence was that the new one would be built of the same material. The palms had shed plenty of bark so that there was no dearth of materials. Everything needed to build that house was within a stone's throw and none of it was either rationed or high in price.

We wandered back over the "estate" toward the house and on the way made a few calls. Don Daniel's children (of which there are many) have by and large settled on Dad's farm, each building his own home. At one of the houses we were greeted by an attractive girl of perhaps 18 or 20 who was lady of the house, daughter-in-law of Don Daniel. Her eyes had that sparkle which one comes to expect in a Spanish senorita and her charm almost made one forget the filthy rags which she wore for clothing. Senor Guzman asked to see the son, whom, he said, was about a year old. Mother disappeared into the other room (the house had two rooms) to wash up the little shaver before presenting him to us in his Garden-of-Eden clothing. His little body gave no evidence of robust health. Then this little mother asked if we wanted to see the baby. The baby! Senor Guzman was as amazed as I was. Was there a new one? Yes—eleven days ago. "But Chica!"exclaimed her pastor, "be careful. You ought not to be doing your own work so soon!" The little mother shrugged her shoulders and smiled while she went back into the other room to bring the baby. Through the open door I saw her pick it up out of a hammock made apparently from a scarf stretched accross one corner of the room. To a man it was simply another eleven-day-old baby, red faced with pitch-black hair. As we left, the pastor repeated his admonition to the little mother to be careful. She threw up her hands in a helpless gesture and said that she knew—yes, she knew—but the yearling needed constant attention and there were the meals and things, and there was no one to help. I had first-hand information to confirm the fact that a year-old-baby needs constant attention. In our household it seems to take most of the time of three of us.

Another of the homes was middle-class, I should say. Guzman told me that previously the family had lived in the worst type of one-room Bohio but since they had given their lives to Christian living they had built even their dwelling anew. It was still a bohio, of bark and thatch, but it had a floor, which, while the workmanship was abominable, was of concrete, and the furniture was really amazingly good. All round the house was a really rather nice stone fence and there were some flowers and shrubs in the enclosure. The people were very nice and hospitable.

Most miserable of all was the home of one of t Don's daughters and her family. The outward mise of the bohio was more than matched by what found inside. Some dirt floors are tightly pack so that they are really not too bad, but this one w something like a recently cultivated cornfield. T very little bit of furniture in the house was of t most miserable type. The mother was sad-looki with a face that never changed expression, the ch dren were shy, thin, dirty. The little 2-year-old g was the most unfortunate of all. Her limbs we slender, her stomach sagged, her body was cover with sores. Her mother said that she had been eati fresh pineapple every night before she went to b and that she was throwing it up every night. S begged the minister to tell her what to do. He ma certain suggestions, which I did not understand ve well, with the air of an experienced doctor. For t family, apparently, he was the only doctor that exist To me it seemed that the only medicine that cou possibly help very much was sanitation and prop diet.

Thus do people live in Paradise. Small won that God drove the First Pair out of the Garden.

We visited many other homes down on Ma Street—some better, some worse. Those with wood floors are mostly ancient frame buildings whi while they are perhaps a bit more "civilized" th the bohio wholly lack its tropical charm and rus beauty. The people are brave, friendly, and h pitable. Those who have a few acres of land outsi the village always have enough to eat—that is enou of sorts. Those who have no land and must, li Don Daniel's son-in-law, depend upon day lab during the short cane season, work on the fruit far now and then, and on peddling another's things Banes—those are they who live in deepest misery.

We turned our horses back toward Banes. Goi down Main Street we passed again the homes of t people whom we had visited and they waved a called friendly greetings. We passed again the lit shack where we had found a courageous young m who had studied in Santiago teaching two little ch dren "readin', 'ritin', and 'rithmetic." We passed t little tumbled-down-woodshed-shoemaker's-shop wh we had talked to the broad-shouldered young m

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OHIO CUTTING ROOM

Since the Ohio Cutting Room was opened in Oc ber last fall, the committee in charge has cut up 6,6 yards of material into over 4,000 garments for reli Societies from many states order the cut garme from this cutting room in Science Hall, Blufft College. The largest order came from the Chu of the Brethern. The second largest, or the larg from any of our own churches, came from the Bet church women at Mountain Lake Minnesota, w ordered $95.00 worth of cut garments. It is intere ing to note how many of our older women are ea to help in this relief sewing. By the time this not reaches *The Mennonite* the yardage used and t number of garments cut will have increased c siderably.

—*Mrs. J. S. Schu*

makes heavy work-shoes for his neighbors. We the village druggist and his wife coming home n work on horseback. The drug store resembles one he very poorest types of chicken coups in the ted States—and a small chicken coup at that. We past the grocery store which had reminded me he huts in which we used to play store when I was d—with empty tin cans. Night life was beginning ollect in the village saloon—the saloon resembled ell, I guess it vaguely resembled some of the st dives in the U. S.

ight was falling and people were passing to and in a very leisurely manner on Main Street. Some coming home from a day's peddling in the city ome other sort of work outside the village, others going out to visit the neighbors. Not far out he village we met one of the familiar ox-carts n with provisions from the city. It was moving lowly that I wanted to try the ancient experiment setting stakes" to see if it really were moving. In bohios scattered along our trail lights began to er. They really did flicker, too, because the ıt" consisted of a tiny pin-point of flame from a cruse of oil. They must have used that kind of in Bible times. Abraham Lincoln's fireplace a mdern neon contraption by comparison. Oc- nally one would see a house very brilliantly lighted with a kerosene lamp of the type which is so familiar in much of rural North America. From one of the dimly lighted houses at the summit of a little hill I heard a sound of merry-making, so, in the darkness, we stopped our horses for a moment. They had a band—in the States we call it a "rhythm band." One of the instruments was a cow-bell, another a tin lid, another a gourd—and I think that was about all. They were all singing some weird thing that would roughly correspond to our American cowboy songs. On the open space in the floor, which could not have been more than about six feet square, one couple was singing and swaying to the rythm of the band.

The houses began to come faster, kerosene lamps became more frequent, here and there a roadside stand was lighted by a kerosene lantern, and life began to move in the streets. We were on the outskirts of Banes. In a few moments our horses' hoofs were clattering on the paved streets and we were passing under bright street lights between rows of magnificent palms. The houses were comfortable and brilliantly lighted and radios played soft music. Now and then I would detect a shortwave program in English. In a few hours, without benefit of Jules Verne transportation or comic-strip time-machine, I visited another world. We were now back in the world from which we had departed.

icher Emmanuel Mennonite Church

Near Noble, Iowa

ıe Sunday School has taken over the support of tive worker in India. The money for this pro- will be taken from the birthday offerings. The st attendance of the Sunday School in the past 228 and the smallest 41. The average attendance he year was 145. Fifteen members of the Sunday ol had a perfect attendance for the year.

ı February 12, Paul Martin and Anna Mae Gra- vere united in marriage by our pastor, Rev. Leo- Metzker. They will take up farming in the near e.

church paper, *The Pastor's Assistant,* is published month by our pastor. This paper contains a message from the pastor and news of the church. sent to the boys in service and the absentees of the :h.

e workers of the Sunday School meet on the Tuesday of each month. After a short business ng a program is presented. At the February ng, a movie, "The Rebirth of a Nation," was n.

e young people of our church and of the other hes of the Wayland Community met with the g people of the Wayland Mennonite Church and her celebrated the birthday of Christian Endea-

e Missionary Society has been very active. They every month and sew for the M.C.C. and the Cross. The Missionary Society is helping with Sunday Evening services. Instead of having hing services every Sunday evening, we have a y of programs. We have had discussion programs, using the series of booklets, *Mennonites and Their Heritage,* as a basis of our discussion. Each month the Missionary Society sponsors a program. They had a musical program last month. It is surprising to find the hidden talent in the church. It ought to be used.

Two more boys will leave for camp this month. There will then be a total of nineteen boys in the service.—*Corr.*

(This report indicates how interesting such reports can be made by stating specific facts in an interesting way.—Ed.)

Other Churches Considering C.P.S. Units

A number of denominations have expressed their desire to administer a C.P.S. unit for their own C.O. members, probably a mental hospital unit like the Methodists are operating at Cherokee, Iowa. Groups indicating such interest are Baptist, Presbyterian, Congregational, Episcopal and Disciples of Christ.

Booklet on Prayer Sent to All Pastors

In a minister's life the duty of prayer can hardly be over-emphasized. His power depends upon his contact with God. How vital prayer is for a Christian servant is strikingly brought out in a little pamphlet by E. M. Bounds, called *Power Through Prayer.* The Evangelism Committee is sending a copy of this pamphlet to every minister of the conference. The booklet carries a message from God, we believe. Extra copies may be obtained at the rate of ten cents each and may be ordered from W. F. Unruh, Moundridge, Kansas.

IN MEMORIAM

ORVILLE DUANE BANSEMER, son of Herman and Elma Lehman Bansemer, was born at Halstead, Kansas, May 25, 1920, and passed away in a Naval Hospital at Long Beach, California, December 3, 1943. The funeral was conducted at Halstead, Kansas, with Rev. D. C. Wedel, Rev. T. R. Mordy and a navy chaplain assisting.

ELISABETH MESTER HUEBERT, daughter of Johann Christian Mester and Anna Mierau, was born August 18, 1862, in Langfuhr, Danzig, and died at Halstead, Kansas, October 6, 1943. After graduation from a teacehers' seminary in 1883 she was employed for several years as a governess. She and Dietrick Huebert were married in 1891 and the following year left for America. She is mourned by four sons: Otto, Johnnie, and Paul of Halstead and Ernest of Colorado Springs, and three daughters: Elizabeth and Margaret from the home and Mrs. Anna Dreese.

JACOB FRIEDRICH SCHMUTZ, son of Phillip and Christian Schmutz, was born August 6, 1860 at Bohnfeld, Germany, and died at Halstead, Kansas, October 13, 1943. With his parents he settled at Bolivar, Missouri, in 1871. In 1878 we was baptized by Rev. Peter S. Lehmann at Elcton, Missouri. Upon his arrival in Kansas he transferred his membership to the First Mennonite Church of Halstead.

HEINRICH MUELLER was born November 16, 1866, in Kothau at Ingolstadt, Bavaria, Germany, and died at Halstead, Kansas, July 27, 1943. When thirteen he was baptized by Rev. Adolph Ellenberger of the Mennonite Church at Mansheim. In 1886 he came to Halstead with his parents and in 1893 he married Katherine Stauffer. He is mourned by his two children, Karl Jacob Mueller and Esther Helen Mueller; four brothers, Sam Mueller, Rudolf Mueller, Jacob Mueller, all of Halstead, and Peter Mueller of Los Angeles; three sisters, Mrs. Helen Bahr, Miss Katherine Mueller, Miss Caroline Mueller, all of Halstead.

MRS. MARIE BAUMANN, daughter of Rudolph and Anna Luthy Stucky, was born in December 2, 1860, at Rothenbach, Switzerland, and died at Halstead, Kansas, November 26, 1943. She came to America in 1883 and in that same year married Fred Baumann. After having been a member of the Reformed Church at Rothenbach, Switzerland, she attended the German Methodist Church at Halstead and then became a member of the Mennonite Church there.

FRED BAUMANN, husband of Marie Baumann, died in November 30, 1943, four days after the death of his wife. Before becoming a member of the Mennonite Church at Halstead he also had been a member of the German Methodist Church there. The children who mourn the death of their parents are: John F. of Altus, Oklahoma: Ernest W. of Sioux City, Iowa; Fred L. of Valley Center; Jacob H. of Sedgwick; Alfred W. of Burrton; Bernhard H. of Halstead, and Mrs. Lizzie Grimsman of Mount Hope.

MRS. RUTH MARGARET ROPER, nee Haury, daughter of Mr. and Mrs. Carl Haury, was born August 25, 1916, at Halstead, Kansas, and departed from this life on February 11, 1944. After graduating from Bethel College in 1938 she taught in the Alexander, Kansas, High School. In 1931 she was baptized upon her confession of faith by Rev. H. T. Unruh and accepted into the membership of the Halstead Mennonite Church. In 1940 she was united in marriage to Christian D. Roper. The one son born to this union was taken with his mother to the world beyond the stars.

JOHN H. LANDIS, son of Aaron and Sarah Hager Landis, was born August 5, 1863, and died January 28, 1944. At fourteen he was baptized and received into the membership of the Flatland Mennonite Church, near Quakertown, Pa. He married Caroline Knechel in 1886. He is survived by Mrs. Ada Ahlum, Mrs. Helen
Ahlum, and Mrs. Mary Kreidler of Bethlehem,
John H. Landis was a direct descendant of Ge
Landis, who was a member of the committee that su
vised the building of the Flatland meetinghouse
1837.

PETER D. HIEBERT, son of David P. and M
Jantzen Hiebert, was born May 9, 1896, in Marion Cou
Kansas, and died January 4, 1944. In 1917 he was
tized by Rev. John Lichty and accepted into Med
Mennonite Church, Medford, Oklahoma. In 1924
joined the Bethel Mennonite Church at Perryto
Texas. That same year he was united in marr
to Marie M. Abrahms by Rev. J. W. Kliewer. In
they joined the Newport Mennonite Church, Newp
Washington. There they have lived since that t
He is mourned by his wife, four sons and one daugh

LAURA A. NOLF died on December 12, 1943. She
one of the leaders of the Saucon Mennonite Chu
near Coopersburg, Pa. For many years she taugh
the Higby School, Bethlehem, Pa. She was very ac
in Christian Endeavor work. On several occasions
organized a senior society in her own church. For m
years she was Junior Superintendent in her chu
Besides being a leader in the interdenominational
work in Lehigh County, she also held offices in
Eastern District C.E. Union several times. She is
vived by one relative, a nephew, George Nolf.

JUSTINA EPP, daughter of Johann and M
Schmidt Schroeder was born March 24, 1872, in A
anderwhol, South Russia, and died January 19,
at Goessel, Kansas. She grew up in McPherson Cou
Kansas, where her parents had purchased land a
their migration from Russia. In 1890 she was bapt
by Elder Jacob Buller and accepted into the Alexan
wohl Mennonite Church. In 1891 she married
nelius Epp, who now survives her. Children who m
her are: Mrs. A. J. Banman, Canton, Kansas; Au
Newton; Mrs. W. H. Unrau, Moundridge; Mrs. Ca
Schmidt, Newton; Mrs. Menno Dirksen, Moundri
Mrs. Harry H. Schroeder, Lynden, Washington; Ma
Newton; Mrs. Clarence Schmidt, Peabody, and W
at home.

NORMA JEAN MILLER, daughter of Edward
Emma Miller, was born near Hanston, Kansas,
June 15, 1933, and died February 9, 1944, as a resu
flu and complications. She loved church and Su
School.

EVA SCHMIDT FRANZ was born on October 8,
in Marion County, Kansas. In 1894 she was bap
by Elder Jacob Buller and received into the Alexan
wohl Mennonite Church. She entered holy matrin
in 1903 and lived in it with her husband for over
years. She is mourned by her husband and the fol
ing children: Esther Franz Thiessen, Bethune, Color
Anna Franz Woelk, Goessel; Arthur Franz, Ca
Albert Franz, Wichita; Peter P. Franz, Hillsboro.

JACOB R. SCHMIDT was born in Southern R
on May 8, 1862, and died January 6, 1944. In 187
with his parents settled on a farm twenty miles n
of Newton. In 1882 he was baptized and accepted
the membership of the Alexanderwhol Menn
Church. He was married to Katharine Franz in
She preceded him in death in 1933. Children who m
his death are: G. F. Schmidt, Hutchinson; Tina Sch
Newton; Susie Schmidt Nickel, Goessel; Selma Sch
Gaeddert, Hutchinson; Alvin F. Schmidt, Fred

ISRAEL GARBER, eighty-seven, died January
1944, at Pandora, Ohio. His wife preceded hi
death in 1943. He was a member of the Grace Me
nite Church. He is survived by two sons, Oswi
Toledo, Ohio, and Charles of Versailles, Missouri;
daughters, Mrs. Edwin Suter, Mrs. Samuel Steffen,
Mrs. William Klickman of Pandora, Ohio, Mrs.
Lehman of Berne, Indiana, and Miss Nellie Garbe
Toledo. Four surviving brothers are: William, J
and Joseph of Versailles, Missouri, and Ben of
ham, Missouri. Three surviving sisters are: Mrs. Be
Lehman of Versailles, Mrs. Cary Lehman of Lap
and Mrs. Dan Aeschbacher of Fortuna, Missouri.

JOTTINGS

—**Bethel Mennonite Church, Winton, California:** God blessed us wonderfully with harvests the past year. Clarence Hofer of Dinuba was our guest speaker at the Harvest and Mission Festival that we held in October. The sewing circle sale in December netted over $300.00. Part of this went for relief and part for missions. About $1300.00 was given last year for various causes: Red Cross, Gideons, home and foreign missions, C.P.S. camps, war chest, including our offerings in Sunday School and church. Rev. J. R. Barkman of the Grace Children's Home was with us last Wednesday evening and gave us a good, inspiring message and also showed pictures of the home. We expect Rev. J. H. Langenwalter to be with us for a week beginning March 12. Our attendance has showed an increase lately. Pray for the work here.—Mrs. J. P. Glanzer, Corr.

—The bulletin of the **First Mennonite Church, Mountain Lake, Minnesota,** now has an attractive picture of its meetinghouse on the front side. The Senior Christian Endeavor of this church recently had as its main topic "Qualifications for Church Membership." (Certainly this is a subject that deserves much thought.)

—This morning some bulletins from the **Grace Mennonite Church, Pandora, Ohio,** came to the editor's desk. These are probably the first to arrive from this church. The editor hopes they will be sent regularly. Mrs. S. W. Steiner, who sent them, writes, "Rev. Lester Hostetler, pastor of the Bethel College Church, has been chosen as speaker for the pre-Easter services for the week of March 12-19. The Missionary Society in a recent all-day sewing sorted and mended used clothing which was later sent to the M.C.C. Consecration services were held February 6 for Prof. Russell A. Lantz of Bluffton College as Minister of Music of the Grace Church. He began his work as director of music in January. The church began printing its own bulletins in January. Our pastor, Rev. Forrest Musser, who is an artist as well as pastor, drew the picture on the cover. The bulletin also contains Bluffton College news.

—**Dr. Harold Bender,** Dean of Goshen College, will be he Vesper speaker at Bluffton College on March 12.

—**The First Mennonite Church, Hutchinson, Kansas,** oined some other churches on February 13 in a service at which the sound picture, "The Power of God," was shown.

—**Brother J. B. Epp** writes from Lincoln, Nebraska: Since September we are here again. Last summer we were on the farm near Beatrice. Fine Christian octors in every place are helping us (gratis) to watch our health; and so we are getting along quite well. The Lord is providing for our daily needs. Whatever strength we have left we want o use in the Lord's service. We have always ound work for Him wherever we have gone. At resent we are assisting our son Theodor in his rowing radio service. The Wolga-German eads, "Our offering next Sunday . . . will be for eople (I am from the Wolga) of whom there re 15,000 here in Lincoln, appreciate our visits o their meetings very much. Their services are ostly in German yet; this separates them some-hat from others. Here I have all the opportu-ities to speak that I want. The so-called 'breth-en and sisters' among them have their own eetings besides the regular church services, our times a week. Here especially they welcome outsiders. . . . There is no Mennonite Church n the city. A group of "C.O.'s are placed near he Agricultural College. These may form a ucleus for a 'Mennonite Fellowship' here."

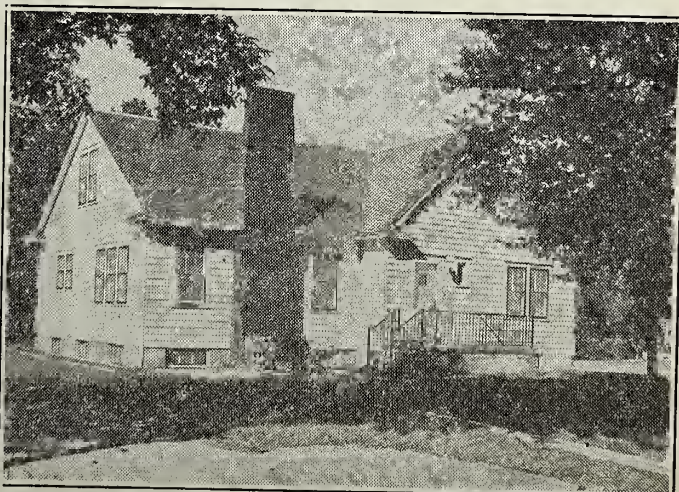
—**The Emmanuel Mennonite Church, Mound-dge, Kansas,** of which Brother Garman H. edel is pastor is now publishing an attractive urch bulletin with a picture of its meeting-ouse on the front. An item in Vol. 1, No. 1 ads, "Our offering next Sunday . . . will be for the building fund of the Walton Mennonite Church."

—Bulletin, **Second Mennonite Church, Beatrice, Nebraska:** "Our offering today is dedicated to our Civilian Public Service which is our testimony that the Lord's Word is not to kill and destroy, but to save and build up. Our young men give themselves to such work without remuneration and honor among men. Let us encourage them and honor the Lord with doing our part and more that this testimony may be something to glorify our Father, who is in heaven."

—Adopted in November, 1943, the new constitution of the **Zion Mennonite Church, Elbing, Kansas,** gives as its article of confession: "This congregation in accordance with the Mennonite Church in general, recognizes and acknowledges the Holy Scriptures, both the Old and New Testament, as the only and infallible rule of Christian faith and life. 'For other foundation can no man lay than that is laid which is Jesus Christ.' (I Cor. 3:11) The congregation holds fast to the doctrine of baptism upon the confession of faith, the Holy Communion as a memorial of the suffering and death of Christ, the refusal to take oaths, Biblical non-resistance, avoiding affiliation wth secret organizations and the exercising of a scriptural church discipline."

—**Bethel College Fellowship committees** from the churches of the Western District assembled for a dinner meeting in Memorial Hall on February 18. A total of 248 people were present. The speakers were: P. A. Penner, Bernhard Bargen, William Voth, Mrs. Marvin Neufeld, Willis Rich, and Ed. G. Kaufman. The outstanding recommendation adopted provides that this year the every-member visits be carried out as nearly simultaneously as possible. This means that college representatives will not be called upon to assist, and as such it places the matter of securing funds for Christian education on a basis more nearly like that of missions, etc. March 15 has been suggested as the date for the simultaneous debt liquidation effort. Friends of the school will watch with great interest the effort to wipe out the old debt which has been reduced from $141,329 to $73,646.00 in the past ten years. By February 19 approximately $26,500 had come in. This should be adequate for running expenses, and amounts now coming in will eat away at the remaining debt.

—"**The Education Committee of the Middle District Conference** is sending Rev. H. E. Nunemaker to visit all the Sunday Schools in the Conference. He will be in our church Sunday evening, March 5. He will speak on Christian Education and would like to meet all Sunday School workers."—Bulletin, Eicher Emmanuel Mennonite Church, near Noble, Iowa.



This is the parsonage of the Bethel College Mennonite Church. The Brotherhood of this church raised $1,646.26 during 1943 for the liquidation of the debt on the parsonage. It has set for itself the goal of raising $1,524.32 in 1944 so that the debt might be erased entirely during the year.

—Burrton Mennonite Church, Burrton Kansas: On February 20 an offering was held for the building fund of the Walton Mennonite Church. On the evening of February 27 the Halstead C. E. gave a return program.

—Buhler Mennonite Church, Buhler, Kansas: A recent offering for C.P.S. dependents amounted to $80.19. The pulpit furniture which was ordered last June is expected to arrive soon. The student volunteers of Bethel College brought us a program on February 27. On February 28 the social and parsonage committee sponsored a fellowship supper. This was for the purpose of strengthening the bond of fellowship and raising funds for a parsonage.

—Bulletin, **Salem Mennonite Church, Dalton, Ohio:** "Rev. Donovan E. Smucker is broadcasting over radio station WAKR, Akron, every Sunday morning from 9:15 to 9:30. The pastor does not want to have a part in causing anybody to be late for Sunday School, but he does recommend that whenever possible you listen to Rev. Smucker's fine broadcasts at that time." (The First Mennonite Church of Wadsworth sponsors the broadcast referred to.)

—Freeman Junior College has now come to the last of its debt. Sufficient money has come in to pay it. As soon as some of the Civilian Bonds can be cashed the last creditor will be paid. Thus by August 31, 1944, when the fiscal year ends, the school should be debt free, this in face of the fact that in 1942 the debt stood at $41,651.-18. At its peak in 1935 it was $63,212.27. Writing of the liquidation of the debt Brother J. D. Unruh, president of the school says, "For this happy turn we are most grateful to our heavenly Father who has so graciously enabled us to reach this long sought objective. We thank the many friends who kept on giving through the years —never losing faith in the ultimate outcome—likewise the men who were willing to give of their time and means to carry on the actual work of solicitation in the churches deserve commendations. Board members and teachers too need our praises for their efforts to 'keep going' amidst most trying circumstances."

—Oklahoma Bible Academy: "The students of the Bible Department enjoyed a Valentine party on February 11 at the home of Rev. and Mrs. Jantzen. After an evening of games and fun refreshments were served. . . . At the close the group participated in a short devotional. Two former students, who are now in C.P.S. visited us recently and spoke to the student body. The O.B.A. gave a C.E. program in the local church on February 13.

—Eden Mennonite Church, Inola, Oklahoma: A heart-testing sermon was given by our pastor, S. Mouttet on February 13. "Called to be a Christian, A Christian's Call, Obedience to the Call." The C. E. has again in mind to support one of our own "Go-Ye Mission" workers in the Ozarks this summer.

—Brother George S. Stoneback writes that soon he is to tour some C.P.S. camps and that later on he will plant his "young" farm. He is now taking some school work in Philadelphia in addition to his pastoral work. He is taking a course in "The Family" under Dr. Abrams, who wrote the book, **Preachers Present Arms.** Dr. Abrams is also collecting material on this war.

—The Dorcas Society of the Wayland, Iowa, Mennonite Church recently gave a mission program on "Stewardship."

—Fairfield, (Pa.) Mennonite Church: "Under the leadership of Rev. Stoneback our church has taken steps to beautify the building and grounds. A blue velour Dossal curtain was placed on the wall back of the pulpit, and the pulpit and communion table were covered with red silk brocade. The Bible marker is also of this same material."—Corr.

——Brother David Wedel, pastor of the First Mennonite Church, Halstead, Kansas, and also President of the Western District Conference, will teach a course on "Church Administration" at Bethel College this coming quarter.

—Brother and Sister Malcolm Wenger, who have been studying at Bethel College, plan to leave their work there around March 1 to take up their mission work among the Cheyenne Indians of Montana. Brother Wenger chose I John 5:19 as his text for his recent message to the student body. He pointed out that while many people in the Occident are inclined to think and feel that as long as their physical needs are supplied they are all right, the people of the Orient see and feel a need for something more. The world lies in darkness. Speaking of the Cheyenne Indians he said, "Already, we feel somewhat of a responsibility towards these people." He then showed how the white man has often treated the Indian unjustly as illustrated in the story of the Cherokee nation. He made the significant conclusion that we know the world's need and that the answer to it is not the way we live or act, but Christ.

—Buhler Mennonite Church, Buhler, Kan.: Dr. Norman B. Harrison, noted author and Bible lecturer, served the Buhler community with lectures on "Better Christian Living" in the afternoon. The study for the evening services was the Book of Ephesians. A spiritual revival is good for the soul; it helps us to strive to live and serve like our Saviour taught us to live when He was on earth. The four churches sponsoring the meetings were: Hoffnungsau, Hebron, Mennonite Brethren, and Buhler Mennonite.——Corr.

—Brother H. A. Fast is still a very busy man. In addition to carrying a large teaching load he still takes an active part in the work of the Mennonite Central Committee of which he is vice-president and of whose work he is very well nformed. Frequently he has to take the train to Chicago to attend meetings of the M.C.C. and subcommittees. Such a trip he again made on the week-end of February 26.

—Ninety-four Mennonite men are in a C.P.S. mental hospital unit at Norristown, Pa. This is the largest number in any such unit. The largest number of Mennonite men in one regular C.P.S. camp is now forty-six in camp No. 33.

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NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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ntered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

History of M.C.C.

s Told by P. C. Hiebert To Campers at North Fork

We campers of North Fork Camp did consider it great privilege to have P. C. Hiebert in our midst r one much too short evening, on November 24. rother Hiebert is the President of Sterling College, terling, Kansas, and he also serves as President of e Mennonite Central Committee of which he is the ly charter member at the present time.

During the one evening he was in our midst he gave a brief history of the organization and work of the ommittee. In his speech he told us of the three ain phases in the history of the M.C.C.

The first great task of the Committee, as related Brother Hiebert, was to administer relief to our llow Mennonites and others who might also be ached during the terrible famine in Russia in 1920. t that time there were 60,000 Mennonites in the .S. and they were supplying daily food to 43,000 ople in Russia. It was the enormous task of the . C. C. to administer the acquisition and distribution the food evenly and properly. In fact every bit food had to be accounted for. It was this part the work that produced a touch of real drama, for concerned this camp directly. Through this relief oject, the life of one of our fellow campers, then ly a baby, was saved. Few of us in camp realized fore this that through the efforts of some God-aring men some twenty years ago our lives here and w would be directly affected.

The second big task of the M.C.C. again concerned e Mennonites in Russia. It was during the time at so many of the Russian people were being shipped Siberia. For an unknown reason some 4,000 Mennites were shipped south to the border of Germany d the German Government permitted them to come but not to stay. The M.C.C. stepped in to help ieve the people in their distress. Upon the investition of places to go to, it was found that the small intry of Paraguay in South America would permit unwanted mingrants to settle in its borders. The C.C. bought 300,000 acres of land and enough ipment for each family to get started and moved entire group to this new unexplored country. A n was outlined whereby each family could keep own farm by a long time payment plan. So far has met with varied success.

he third and present phase of the unit is familiar to st of us. We realize that the M.C.C. is carry- a great load in administering its share of the C.P.S. program. Few of us realize that as early as 1937, the Friends, Brethren, and Mennonites saw the possibilities of military conscription and that a delegation representing the three bodies had a personal interview with President Roosevelt concerning the matter. Dr. Hiebert, in a very interesting way, told us the highlights of the visit.

Dr. Hiebert closed his speech by admonishing us to strive for that one great degree A.U.G. (Approved Unto God) as Paul admonished Timothy.

—From *High Sierra Vistas*

What Do We Expect of Our Pastors

By Carl M. Lehman

(The following article constitutes the "practical notes" of Lesson 7, May 28, in the *Mennonite Senior-Adult quarterly.*)

What do we as average church members expect of our pastors? Perhaps, too much, considering how prone we are to criticize and how reticent to encourage them. But Paul tells about a number of things in his letter to the Thessalonians which we feel we would like to have our pastors consider.

First, we would like to have our pastor know, as Paul knew that his work is not in vain. We do not want a discouraged pastor, for we fear he would have little to offer us. We want one who is confident that the seed he is sowing will bear fruit. Such confidence is contagious; it will not only help him but it will also help us.

We want our pastor to be bold. Paul had been beaten and thrown into prison at Philippi before he came to Thessalonica, but this did not keep him away from the synagogue nor keep him from declaring to the Jews gathered there that this Jesus whom he preached was the Christ. Neither do we want anyone to tell our pastor what he must preach. We want him always to preach that which he knows is true.

We do not want his exhortation ever to be deceitful or in guile. We want him to be genuine—sincere to the core. If he is not, we will know it and lose all confidence in him.

We do not want him to speak to please us, rather to please God who has entrusted the gospel to him. At times we will not like this, but we hope we will be men enough never to be satisfied with mere flattering words. If he should seek the glory of men, we will try not to despise him for it, but we may not succeed.

We want him to be gentle and understanding.

"Gentle as a nurse with her children," Paul says. We do not want him to be so authoritative that he will refuse to listen to our own peculiar point of view, for sometimes we might be right.

We want him to like us, and to be interested in the things we are trying to do. He may find this hard to do, but he must remember that "if I have not charity I am become as sounding brass or a tinkling cymbal." Paul told the Thessalonians that they were so dear to him that he would have given to them not only the gospel, but his own soul. We would like that kind of a pastor.

Paul laboured night and day for them. His life was just and holy, and blameless among them. He exhorted, comforted, and charged everyone of them as a father does his children. He did all of this that they might walk worthy of God, into whose kingdom they had been called. We would like that to be our pastor's deepest desire, too.

Testimonies From C.P.S. Men

(At C.P.S. Camp No. 34, Bowie, Maryland, several of the campers were asked to present in a few words their "Testament of Faith." The following are testimonies from three Mennonite campers)

"To completely reveal the faith by which I live, I must oblige you to read and believe 'The Bible.' Not the Sermon on the Mount, or the Charity Chapter, but every jot and tittle of the sacred volume. The whole Bible is the inspired Word of God. On these sacred pages, you will find the principles of life which challenge my every thought, action, and deed.

"Present day methods demand that everything be tested and proven to declare the strength or durability or value of the given object. For everyone of us there is also given a standard of measure to which we all submit either consciously or unconsciously. 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.' (I Cor. 10:31). Let me run this test every day, every hour, every minute.

"The adage often repeated, 'A chain is not stronger than its weakest link' fittingly refers to the chain of events of life. How rapidly we do forge the links of life's chain, for each thought, each action, each deed becomes a link, and if one fails to glorify God, he must reforge that link lest the whole chain be useless. 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' (Galatians 2:20). When Christ is the indwelling personality in you and me, we shall do all to the glory of God.' " —*Ivan J. Rohrer*

* * *

"Around the story of our Lord and Savior, Jesus Christ, centers my philosophy of life. I believe in the virgin birth of Jesus. I believe in him as the only Savior. I believe that there is still that same spiritual, moral, and physical healing power through Jesus. By the help and grace of God I mean to follow Jesus, His Teachings, His Word, the Bible, to the best of my ability. I believe he is able to heal all the ills of this war-torn world today. 'What will you do with Jesus, who is called the Christ?' "

—*Isaac F. Detweiler*

* * *

"There are many things we can do without. But we cannot do without food, air, water—they are the essentials of life. Likewise, Christ is indispensable for the spiritual life. We cannot be saved without Christ. It is only through Him that we find forgiveness of sins, reconciliation with God, a knowledge of His will, the power to conquer evil and to attain the fulness of joy and love and peace.

Before Christ ascended into Heaven, He said, 'And, lo, I am with you alway, even unto the end of the world.' Tennyson said, 'Closer is He than breathing, and nearer than hands and feet.' I put my hand in His and together we live from day to day ever dependent upon Him." *Lester J. Zimmerman*

In Tabernacles

Israel of old lived in tabernacles for eight days every year in order to commemorate their journey through the desert. It was also to remind them of their frailties and the necessity of depending upon and trusting God. Living in tabernacles further is to remind human beings of our temporary abode in this our body. It behooves us all to build more permanent mansions in the eternal home. Yes, there is a lasting place prepared for us (John 14:2).

There is a very interesting desire in our school boys in India to go out into the forest once a year and build huts of branches and foliage and live in them for several days, or even a week. So during the Indian harvest festival, towards the end of November, our whole school goes out, some five miles from the mission station for a camp in booths. Huts are constructed, measuring about ten by eight, and a floor is carpeted from leaf mold. Usually a dozen huts are built, and prizes are given for the best and second best. The whole camp is organized. Certain boys do the cooking. Other must be watchmen, because it is wild native forest with wild animals at large. So there must be a twenty-four hours a day watchfulness. This is accomplished in shifts of three hours for each group or team. The greatest part of the day is spent in communion with nature's God and our heavenly Father. There are classes, discussions, and camp fires. But the big purpose is to live with God in the beauty of His creation. There may come sneaking snakes, and scorpions. For me too the boys had prepared such a leaf hut, and at first it seemed a bit unprotected. But the assurance that God is near drives all fear of danger away. Boys come back from these camps with a renewed Christian joy, because they experience new fellowship with the Father in the open where artificial things do not hinder. It is a wonderful experience for us all. The whole school looks forward to this annual event. —*John Thiessen*

"Whoso keepeth his mouth and his tongue, Keepeth his soul from troubles." Prov. 21:23.

"Being Found by God"

By Donovan E. Smucker

Last time we presented a disturbing picture of godlessness. At the conclusion of the message a great spiritual question clamored for attention. Indeed, it demanded immediate, urgent treatment! Like the tortured heart of ancient Job, we now repeat this plaintive plea: *"How Can I Find God?"*

At the very outset, as Leslie Weatherhead suggests, we must change the wording of this piercing question. This change is needed because of the real nature of God recorded in Holy Scripture. There Jesus paints many vividly revealing pictures of the Heavenly Father. God was likened to a shepherd seeking his sheep on the mountains. God was likened to a woman seeking a lost coin, "until she find it." God was likened unto a father seeking the salvation of his wayward Prodigal Son. Thus, the Lord is searching, seeking, striving, for us. Searching, seeking, striving all the time; a steadfastness of purpose which puts to shame our little quest for Him." The Bible calls this characteristic of God, grace. Hence, the proper question for us is simply this: *"How Can I put Myself in the Way of Being Found By God?"*

You see this puts the tension on each one of us. For, here is where an obvious truth clamors for attention. Since God is seeking us constantly, the very minute we seek Him *with our whole heart* then in an instant comes that merging of God and man known as salvation. But the difficulty comes with those words, "with our whole heart." The truth is that we *want* God and we do *not* want God. Thus, there is a ghastly conflict in our hearts which defeats our quest and ruins our experience.

As a matter of fact, there are three common ways of hiding from God, even when we profess to be sought by Him.

First, is the refusal to repent! Today it seems to me that we have just enough religion to make us miserable. Our consciences are touched but our souls are not saved. Dwight L. Moody has made it crystal clear what repentence is all about. It is *not* mere fear (Prayers which take place only during storms are mainly expressions of fear.) It is not mere feeling. (Men in the penitentiary feel bad, very bad. They are sorry they were caught.) It is not simple remorse. (Judas felt remorse and committed suicide.) It is not painful penance. (The Buddhist lives on a bed of spikes without repenting.) It is not conviction of sin. (Mere awareness of guilt is not repentence.) It is not prayer by itself alone. (Even the Pharisee prayed.) It is not good resolutions. (From the beginning of time men have tried to lift themselves by their own bootstraps.) It is not even breaking off from some particular sin. (A ship may have three leaks and be sinking. To patch up one of the leaks will not stave off disaster.) Well, if it is not all these things what is it? *Repentence is turning right about.* A soldier would call it right about face. As someone has said, a man is born with his back towards God. When he truly repents he turns right about and faces God!

Of all the barriers to repentence the greatest is this: down deep in our hearts is the suspicion that, after all, the sinner is having a better time than the saint. We keep looking over our shoulders, keeping our eyes on the world. Yet, the essence of repentence is Joy! A Joy which Christ tells us, the very angels in heaven share. Luke 15:17 gives the verse, "Joy shall be in heaven over one sinner that repenteth. Therefore, if you would know the joy of Godliness, first of all, you must repent. Listen to Psalm 24: "Who shall ascend into the Hill of the Lord? or, who shall stand in His holy place? . . . He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

The second barrier to be overcome, is the refusal of right relations with other people. Our Lord gives this teaching in the Sermon on the Mount: "If therefore thou are offering thy gift at the altar and there rememberest that thy brother hath ought against thee, leave there thy gift at the altar; first to be reconciled to thy brother and then come and offer thy gift." Frank Buchman points out that his conversion required the writing of six letters to men whom he had wronged. He did not get six replies from these notes, but he got tremendous release. Consider the story of the romance of a young couple attending Oxford University in Great Britain.

The man was studying for the ministry and the young woman was planning to be a doctor. They decided to get married on the condition that she continue her own profession as a doctor for which she had a great natural aptitude and love. He also promised to engage a housekeeper to do the house duties. They were happily married and soon settled down in a large English city. She became the specialist in children's diseases in that place. He became an eloquent and famous preacher. Then trouble began. The minister became jealous of his wife's professional fame. Hence, he wanted her to do more entertaining at home, particularly as the congregation grew in size. Meanwhile, he had failed to provide a housekeeper. Naturally, the wife began to fret over the situation. But, she managed to carry on and just squeeze through in time and energy.

During the next seven years, however, four children arrived. Their coming definitely ended her practice as a doctor. She had thought it over and decided to place her duty as a mother over her duty as the outstanding child specialist of the city. Then she tried to talk over her great renunciation with her husband. She did not want help as much as sympathy and loving understanding. *Here the minister failed her completely and utterly.* He jumped to an unwarranted conclusion. He assumed that she still preferred her career and wanted to break away from him. Soon the husband's inability to give this sympathy began to prey on the mind of this brilliant but sad woman. She did her duty for sixteen years while brooding on his failure to appreciate the cross she was bearing. And those around her did not have the slightest idea of the struggle going on in her mind. The community, of course, keenly felt her loss in the medical field. Meanwhile, her husband developed into an even greater power in the city. She supported him in every way for the two were much sought after. Then, quite suddenly the husband died!

After the funeral it was discovered that he had made bad investments. He had not shown dishonesty but poor judgment. Whatever the reason there was no money for the family. The oldest son was about to finish law school and the youngest was in kindergarten. All these school arrangements were smashed. Inevitably her mind flew back to her old profession. She made inquiries and discovered that medicine had progressed so far she was hopelessly out of date. But she decided to take any offering, working as a nurse in a doctor's office; a medical assistant at a nursery; she took in boarders; as a matter of fact, she did most everything.

All the time there was the unhappy, haunting memory. It beat like a savage tom-tom on her brain.

My husband blocked my career!
My husband refused me sympathy!
My husband ruined my life in trivial tasks!

Day after day, hour after hour, these thoughts went through her mind. She was actually afraid of going insane. "My husband ruined my life" went back and forth through her heated brain. Then she lost all religious faith; lost all sense of reality of the Living God. She was ready for a tragic, cruel crack-up! Then she met a concerned Christian worker. She demanded to know the price of finding God. Oh, how can I find God, she wailed and lamented. She soon discovered. The price was high. She must be prepared to surrender this terrible resentment against her husband. Never mind who was at fault! But, yield up this poison. Finally, she did this, realizing that her sin was unforgiveness. The peace of God returned to her. Joyously she told her story to her oldest son! He joined her in the glorious new life of release which followed. Indeed, how true are these words from the Sermon on the Mount," first be reconciled to thy brother and then offer thy gift." Friends, I beg of you to surrender your hates, dislikes and resentments. Surrender them now if you would know the peace of God which passeth all understanding.

There is a final barrier to be overcome in seeking God. It is familiarity with organized religion. This may sound strange, coming from a Christian minister —but it is true. As one of the great London parsons put it, "One of the things which holds back progress in modern church life is the presence of vast numbers of people who not only have had no real experience of God, but do not believe there is anything to find save what they have found. They are a dead weight which the church has to carry. And, at one point after another they spoil the church's witness because the so-called outsider judges the value of religion from them. 'Come and join us,' they say, 'and find what we've found.' The outsider replies, 'If what you've found makes you what you are, I don't think I want it.' " How sad it makes me to repeat these words of truth. Some time ago the Archbishop of Canterbury invited some clergy to spend a quiet day in considering their problems together. One preacher wrote back and said, "Your Grace, in my village we do not need a quiet day, we need an earthquake!" It is significant that Jesus displayed His strongest language in regard to the Scribes and Pharisees. They were the most religious people of His day. They obeyed the Law but knew not the Heavenly Father. "Woe unto you, scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men." (Matt. 23:13.) But, God Almighty doesn't want it that way. He seeks us now, this very minute. Let us repent. Let us be reconciled with our brother. Let us send our hum-drum religion to the Heavenly dry-cleaner. Let us find the greatest reality in all the world, the saving love of God. *Let us pray.*

And now may the peace of God which passeth all human understanding, be in our hearts and minds through Jesus Christ. Amen.

The Origin of Our Denomination

By C. H. A. van der Smissen

Where do we find the origin of our denomination? The Old Evangelical Brethren, Baptizers (Taufer) Bapistminded (Taufgesinnte) now called Mennonites? Our enemies like to place our origin in the fanatical and rebellious leaders of the sixteenth century, the Zwickau Prophets, of whom Nikolas Storch was the chief leader and in Thomas Muenzer, the leader of the rebellious peasants, but above all in the rebellious Anabaptists of Muenster, in whom they find the zenith of Anabaptism, begun in Saxonia and about 1525 in Zuerich.

In 1881 Professor De Hoop Scheffer of the Baptistminded Seminary wrote in *Herzogs Real-Encyclopaedia* about the origin of our denomination, "It is possible that these opinions have a connection with the views of sects of the middle ages, especially with those of the Waldenses, but the evidence is missing." Since 1881, when the above was written, many old manuscripts have been found, and many historical works on the history of our denomination have appeared.

Dr. Stark says at the close of his argument, "What we have given here is sufficient to convince everybody, that the sectarians, who now made their appearance and who on account of their opinions about baptism were called Anabaptists, have not at all been a new party, but descended from the former sects of the Waldenses, Petrobrusians, Hendricians, Spirituals, Tisserands, Albigensees and others of different names. Dr. Keller tries also to prove the outward connection.

The space in this paper is too limited to allow us to go into the particulars of these evidences of a connection. May it suffice to submit a few evidences for the inward and for the outward connection.

First then, as to the inward connection. Among the Waldenses, as well as with the Old Evangelical Baptizers, only believers could become members of the congregation and this congregation of saints (in the sense of the New Testament, Eph. 4, 12) was purified of unworthy members by church discipline. The Waldenses, and originally the Moravians (they later accepted infant baptism from the Lutherans) received their members by baptism on confession of faith. Waldenses and Baptizers did not believe in purgatory; they prohibited the oath. Most of the members of the two denominations did not go to war, and they did not become magistrates. Both elected their ministers out of the congregation, but some were eminently learned men.

The Waldenses sent after the Reformation their confession of faith by two messengers to Oekolawpad, reformed leader of Basel. He answered by telling them in what the Reformed differed from them. This would have been as suitable for the Baptizers of Switzerland. One of the messengers was caught in Dijon, put in prison and burnt; the other escaped with the letter. Oekolawpad said: "Those, which have been baptised by the Baptists, we do not rebaptize. We are subject to the worldly government in those things, which are not against God, we honor the government, and believe: that a Christian can be an officer of the government. When the government demands an oath of us, we do not refuse to do it, in spite of what Matthew says. We are not so hard, that we call those which lend money to others and take interest, usurers. We do not think, that it is against the law of God, when the judges and worldly government punish the criminals and that they engage in war to defend our own country and protect the widows and orphans. As far as the teachers are concerned, it pleases us, that you do not accept any one for that, but accept such, who are of good age and do conduct a pious life; but excuse us, when we say: that we think, that with you they are loaded too much with handy work, as belongs to their calling, and that they give too much time to work, which they ought to use to read good books."

To show, that not only the Baptizers, but also their enemies knew of the connection between the Waldenses and the Baptizers, we quote the following: "The lawyers in the imperial court writing the mandate of April 28, 1529, call the Anabaptists an old sect. They say, "We find daily in spite of the above common law and the mandate, which we have sent, that the old sect of Anabaptism, a sect condemned and prohibited these many hundred years, keeps increasing and breaking forth more and more." A Jesuit, Jac. Gretser, called "Hammer of the Heretics", about the year 1600 edited the report of the inquisitor Reimarus of 1260 and makes the following remarks: "Here we see the real image of the heretics of our times, especially of the Anabaptists. The description given by the inquisitor of the Waldenses of his time, with the exception of the sentence, They do not carry on commerce, corresponds to the description of the Anabaptists." The inquisitor says "They are quiet and modest in their conduct, they display no luxury in their exterior, using neither costly nor worthless apparel. They do not carry on commerce, abstain from lies, swearing and cheating, but are satisfied like mechanics with what they earn by manual labor. They do not strive for riches, but are satisfied with the necessities. They are also chaste, especially the Leonists (Waldenses). They are temperate in eating and drinking. They do not go into the taverns neither to the dancing, or other vain pleasures. They desist from anger, continually they are busy, learning and teaching, and therefore pray too little. They can be known by their simple and modest way of speaking; they are careful not to use idle or frivolous words and to slander or to speak a lie, or an oath.

Theobald 1628 says, "I herewith confess, that our German historians in this have recorded very little or almost nothing. But the Gauls testify that many hundred years ago Anabaptist people, as for instance after the death of John Husz in Bohemia the Adamites, Picards, etc., who acted like good Anabaptists and the fanatics in Germany after the restoration of the gospel have sufficiently practiced, by which their origin is given, without much circumlocution. As far as the outward connection between the Waldenses and the Old Evangelical Baptizers is concerned, the Anabaptists of Austria knew of a connection from the time of the Apostles.

Bishop Friedrich Reiser of the Waldensians wrote in 1458, "Friedrich Reiser, by the grace of God bishop of the Believers in the Roman Catholic Church, which have not accepted the present of Constantin (the state church)." So there was a church of believers in the Roman Church. Dr. Keller found a reason for the connection between the Waldenses and the Old Evangelical Baptizers, because the Baptizers preferred the old German Bibles, of which there were fourteen editions before the Lutheran and Zwinglian, which the Baptizers called falsified Testaments. The "Tauferbibel (Baptizers Bible) had three editions, and Luther copied the translation of the prophets, saying "The heretics have done a good work." The state church has burned all the "Taufer" Bibles they could find. They are very scarce.

Sebastian Frank said in 1494:

> All lands are full of holy Scriptures
> And what refers to the saving of souls.
> So much that one must wonder
> That no one gets converted by it.

But the Brethren, as they called themselves, did good work before and after the Reformation.

Second Printing of "Must Christians Fight?"

If your order for this book has not been filled, it is due to the fact that the first printing has been exhausted. A second printing is going to the press which will run 10,000 copies. Plans have also been made for a Canadian printing.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

WISH THEM EXPERIENCE

We are glad to see the desire of our mission candidates to get some actual experience at home before they go to the field, as a part of their training. Whether this experience can be gotten among the prisoners of war or the interned aliens or otherwise, we should do all we can to help our candidates get it. Two of our new recruits, Brother and Sister W. E. Harder, are getting it now in Oraibi, Arizona, before they go to Africa, we hope, this coming spring. Our Board and other boards have also had their eyes open for opportunities among the Japanese and war prisoners. About a year ago one of our returned missionaries from China was asked by the Board to look for open doors of this kind. At that time it was still difficult to do much. The whole country was so stirred up about the fear of spies among the foreigners. This fear has diminished much, and if the war should last much longer, their doors, very likely, will be opened for some such mission work as the above article proposes. Our Board will keep its eyes open for them, especially doors, that would not require the learning of a foreign language, which is a matter of years.

One of the chief obstacles in this kind of mission work will be that so many of these prisoners and foreigners are being moved from place to place, so that a church can hardly be established among them. And without a church center, experience shows, young Christians easily fall away and lose themselves again in the world. But if other doors remain closed, it would be better to do what can be done in spite of these handicaps, than to sit and wait.

—*P. H. Richert*

ONLY A ROCK

It was only a rock, but being a very large one, its weight caused it to become dislodged and slide down into the irrigation ditch. Now there is hardly any water in the canal. The rice fields lie almost waste. The water of this ditch was life and food for many villagers, some of whom are Christians. Efforts were made to build the ditch around the rock, but the rock only buried itself deeper, shutting off the channel.

In India the common expression of helpless resignation is, "Ham kya karen?" (What can we do?) For the average villager the fight for a living is not an easy one. The elements, social conditions, thieves, and wild animals are to be reckoned with. For example, peanuts would be a vaulable crop for many areas, but deer, jackel, monkeys, and wild hog also relish them. Village goats, cattle, and chickens make gardening very difficult, if not impossible. The poor farmer's land is encroached upon. His rights to life and liberty are challenged on every hand. Money lenders take as much as 100 per cent interest.

Such is the status of most of the villagers in our area. The solution is Christ who came to give life abundantly and to set at liberty those who are in bondage.

—*H. E. D.*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

RESOURCES OF THE COUNTRY CHURCH

The country church may seem small, weak, and of little importance to the life of a country, but actually it is of the greatest significance to the total life of a nation. No other single organization has the loyalty of so high a percentage of its surrounding population as does the rural church. Country people belong to fewer clubs, societies, and social organizations than do city people and for that reason have more time to devote to the activities of the church. In other words, the churches in rural areas have fewer agencies competing for the time of their members than do city churches. For this reason ministers in rural churches have a chance to influence the mind and spirit of their listeners in a way that few others have.

Influence On The City

The country church directly and indirectly influences cities and city churches because rural churches are the seed bed from which urban churches get both members and ministers. It is a well recognized fact that rural people moving to the city tend to be more interested and active in religious activities than do second and third generation city dwellers. Country churches should be concerned about developing the full resources available to them both for the enrichment of their own lives as well as for the lives of those they may later come to serve.

Resources

First of all, the rural church may be the center of community life. It can, frequently, be the integrating force of the community. Because of its centrality and its influence it may serve as a wholesome influence on local organizations and activities such as public schools, farm organizations, and recreation. Being in close contact with nature it has the opportunity of teaching the beauty, the purity, the orderliness, and the bountifulness of God as revealed in nature. It provides occasions for quiet but rich periods of Christian fellowship. A number of rural churches during summer months have encouraged members to bring basket lunches to Sunday morning meetings and remain as a group for a common meal. By breaking bread together members are surely drawn closer to one another. As is the case in many Mennonite communities, hospitals, homes for the aged, mutual aid societies, orphanages, burial societies and Bible schools are maintained by the rural churches. These are only a few resources of the rural church. They are not substitutes for preaching the gospel; they are supplements to it; they are the fruits of the Spirit.

"Fernheim" Well Named

By W. C. Voth

Puerto Casado
Paraguay
January 30, 1944

This is Sunday evening, and what a hot day it has been! I suppose that you may have some pretty cold weather just now. Wish we could exchange part of it for this heat. It is like the hot July and August days in China used to be when we could not sleep. We tried to sleep a while over the noon hour, but I could not get much of it. It was quite nice the first few days after our arrival in Paraguay. They called it a summer cool spell.

Arrived at Ascuncion on Sunday (January 23) from Buenos Aires. Visited in the F. Heinrichs home in the afternoon. There we met several other men who had come from the Chaco and were trying to go o Buenos Aires. There also was a Mr. Kliewer, who s a teacher in the Brethren Church in Fernheim. He s with us now on the trip to the Colony. Monday nd Tuesday we wrote some letters, did what business ve had to—which is always an important item that nust be done, such as reporting to the police, getting ickets affirmed, etc. Tuesday at 5:30 we left by teamer to Rosario where we arrived Wednesday norning and then went by wagon about thirty-three niles to Friesland Colony. It took us all day, and ve arrived there after dark.

Had sent a wire to Mr. Corn. Kroeker who is the "Dorf-Schultze" or mayor of the Colony. Had a eal, tasty, fried chicken supper. The Kroekers are f the Brethren Church. They received us very cordally, and soon several others were there, also the rethren minister. The next morning after a good reakfast on the porch in the refreshing cool of the norning, Rev. Quiring, minister of the General Conerence group, and the minister of the Brethren came ver. Since we had only that one day there it was at nce decided that they would have a meeting in the vening . . . The forenoon slipped away quickly while isiting with a few who came over. In the afternoon nap, and then Mr. Quiring took us to the nearest utterian Dorf.

That group came from Germany and England. It as interesting to visit them. They showed us around. hey have two villages in Paraguay. Are quite different in some respects from other like groups I know. hey have a hospital, but everything is in the beginng stage. They have been here only about three years. hey, of course, are very busy building more homes, c. Have a nice building for the Kindergarten as well for the school. A number of them seem to be quite ell educated.

This is Monday. After the heat of yesterday we ve a nice cool day; we had a big rain early this orning. It was very dry and dusty lately. We exct to take the train from here tomorrow morning to place 145 kilometers from here, from where we exct a wagon to take us to Fernheim, about a twentyur wagon trip. Had wired for them to meet us. We d allowed ourselves three weeks for this trip to the colonies, that is from Ascuncion. But that really is not enough as we could have only one day at Friesland and vicinity (besides the two days on the road), and at Fernheim we will have about four days visit, or at at best four and one-half. That is about five days out of twenty-one, the rest for traveling and lying around waiting for transportation. We expected to make better connections. Considering the slow means of travel, it seems that from the standpoint of time we are farther away from home here at Fernheim than we have been on this journey.

We plan to leave Fernheim about February 11.

The rest of our stopping places and the dates are as follows:

(Here the censor neatly clipped the whole schedule. Mrs. V.)

The last letter I received from home was written December 15. This I got at Santiago, Chile. Isaacs of course told me some things from home since you wrote that letter . . .

Our train leaves at 5:00 a. m. . . .

Best wishes to Stanley, brothers and sisters, and the dear friends who have been so much concerned for us.

(The above are excerpts from a letter written by W. C. Voth to his family.)

Interned Relief Workers May Return

The State Department has announced that negotiations with the German Government have been completed for the return of diplomatic officials and others who were trapped in France when that country was occupied by the Germans. The Swedish motorship, Gripsholm, sailed February 15, from Jersey City, for Lisbon where the exchange will be made on February 24. The release further states, "With the returning American diplomats there will be certain newspaper correspondents, relief workers . . . all of whom have been held in Germany since early in 1943."

Although M.C.C. has received no offical confirmation from the State Department it is taken for granted that the exchange will include the three M.C.C. relief workers, Brother and Sister Henry Buller and Sister Lois Gunden, who have been interned at Baden Baden, Germany.

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DAILY DEVOTIONAL MESSAGES

Willard W. Wiebe, Aberdeen, Idaho

MARCH 10—*"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt."* Matthew 14:31

The hands of our Lord are still stretched forth for the salvation of souls. My faith is small, and often, if it weren't for the ready hand of my Lord, the waves of doubt would overwhelm me and I would sink into the sea of drowning despair. Jesus' hands are still EXTENDED for our salvation! I reject them at the loss of my soul, or accept them at the loss of my sin.

MARCH 11—*"My sheep hear my voice and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."* John 10:27-29

A source of much grief, worry, and heavy-hearted concern in Christendom is the uncertainty of the Christian's security in Christ. Here Jesus claims a strong hand again, and in the next verse implies that His hand, which holds the believer, is re-inforced by the hand of His Father. The liberty from worry received in such true comfort will never produce license to sin in the true believer; however, it will release us for more efficient labor for Him. Christ's hands are CLENCHED for our security!

MARCH 12—*"I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine."* John 17:9

This is a true example of Christ's present intercessory prayer for His believers today. A consciousness that He ever liveth to make intercession for me will greatly influence my life. This very thought will help me to combat sin and will spur me on to greater service for Him. The hands of our Lord are FOLDED for our intercession!

MARCH 13—*"The Father loveth the Son, and hath given all things into his hand."* John 3:35, *"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"* Romans 8:32

Some of the promises in my Bible are so big that my faith stumbles over them. One such promise is our joint-heirship with Christ. Oh, that we might comprehend the unlimited and eternal value connected with such love. The hands of Christ are FILLED for thy acceptance! O soul, thou must loose thyself from the bondage of doubt and be strengthened in the faith that Christ's hands are FILLED—for thee.

MARCH 14—*"Behold my hands and my feet . . ."* Luke 24:39, *". . . . they pierced my hands and my feet."* Psalm 22:16

Thse hands that were pierced for my sins shall never heal over. This enables me to claim victory over sin and Satan with the authority of His sacrifice, for that sacrifice will never be erased from God's mind. Christ can never forget those for whom He died. We, by our communion services, remember Him through His death, and He, by His pierced hands, remembers us through His death. Calvary is an eternal forget-me-not. His hands are PIERCED for my sin!

MARCH 15—*"And he led them out as far as Bethany and he lifted up his hands, and blessed them."* Luke 24:50

The last attitude of Christ upon the earth was the attitude of a parting blessing, for in the next verse I read, *"while he blessed them, he was parted from them and carried up into heaven."* Oh, what glory awaits us when we shall see Him face to face—His hands raised in a welcoming blessing! Do not our hearts burn within us as we think of the joy that to fall asleep in Jesus is merely to change an earthly fellowship with Christ to a heavenly fellowship with Him. Christ's hands are RAISED for our blessing as w come to Him!

MARCH 16—*"The eternal God is thy refuge, and underneath are the everlasting arms."* Deuteronomy 33:27

Am I pressed down today with heavy burdens? O my soul, think not of thy weakness but of the strength of the arms that everlastingly uphold thee! It is th privilege to rest there and to press the weight of thyself and thy burden unto the everlasting arms tha undergird thee. Look often to the hands of thy Saviour and thy God; but know this, that His hands ar extended for thy salvation BEFORE they can be uplifted for thy blessing.

You Give to Me, And I Will Give to God

It was Thanksgiving Day morning. Several brethren casually came to our house for a little chat. I asked them what they were going to give to God today on this special day of thanksgiving. One of them said, "Missionary, you give us something and then we will give that to God." I told them the real value of an offering consisted in it being a real sacrifice of what one had earned. I asked them whether they didn't have some chickens in the home; or, since they were weavers, whether it wouldn't be nice to offer a yard of cloth; or a dish of country beans, etc. It was soon revealed that these brethren had something of all these things I had enumerated, and they went hom to make ready. When church meeting time came they came with their hands full of offerings for God' work, and their faces shone as they presented thei gifts. All they needed was a suggestion. That is s very often the case. One of the big functions of th missionary is to make suggestions and give encouragement. We would implore our home churches to pra for us that we might always have the power of th Spirit to make the right suggestions: spiritually an materially. —*John Thiessen*

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Mennonite Youth

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Is Anything Too Much?

By Jo Neal

The autumn leaves were turning to burning reds and vivid golds. Softly they drifted down. One settled silently on my open magazine, and brought me to myself with a start, bringing with it the consciousness of my problem.

"Oh, I can't go. I just can't!" My voice ended in a sob. It seemed that all of my days were unhappy days now. We had been so deliriously happy those first months, Bill and I, but now the days were miserable.

"It seems too much to ask of us." I spoke to myself. "Newly married and paying for a new house. Bill with such a good job at the mill, and everything going perfectly. It is asking too much for us to leave everything for a little forsaken mission station in the hills." Rebellious tears filled my eyes, and made the words on the printed page swim crazily about.

I shut the magazine. It was time to get supper for Bill. Darling Bill, how I loved him! And it seemed to me, that he half consented to go, although he hadn't said it in so many words.

That night I couldn't sleep. Stealing from bed, I sat by the window. The sill was wet with dew.

Suddenly, with almost angelic sweetness, these words came through the night air.

"What a friend we have in Jesus,
All our sins and griefs to bear.
What a privilege to carry,
Everything to God in prayer."

It was Bonny, the little girl who lived next door. "*Everything* to God in prayer?" The question with startling vividness shot through my mind. How could I pray about my great problem when I was sure it came from God. Could I dare pray that God take the conviction away? If I prayed that God's will be done, or, that He make me willing to go, then I might have to go and leave everything behind; that meant anything to me.

"I'm alone; I haven't even God on my side." Dropping my head on the damp sill, I sobbed. "Oh, God, don't forsake me. Help me, God; somehow, help me." And down in my soul somewhere, I cried, "But I don't want to go. I can't go."

Miserably, I lived through the days one by one, each as miserable as the last. Then something happened that shook the very foundations of my life.

It was Monday. Aunty Conny was making a call, and I had told her my problem. She was a kindly soul —not my real aunt, but a dear, old lady, that everyone called Aunty. It seemed to me while I was telling my tale, that she wasn't quite as sympathetic as I had expected. I had even expected her to be indignant with very idea of our breaking up our nice new home. Instead she only looked at me keenly for a moment, and then asked:

"What did Christ do for you?"

"Why," I said surprised, "He died for me."

"Is there anything He could ask of you that would be too much, then?"

This put things in an entirely new light. I had been thinking of only our side of the question, not God's. Before I could think of a reply the telephone rang.

"Hello," I answered.

"Is this Mrs. Lee?" a voice asked.

"Yes," I replied·

"This is the Midwest Merchant Mills. Your husband has had an accident. Could you come at once?"

The room began to turn in circles, and then things all turned black before me.

Aunty Conny was the first person I saw when I regained consciousness.

"Be sensible, child, be sensible," I heard her say hysterically, while the tears streamed down her cheeks.

"Oh, aunty," I sobbed, "Something's happened to Bill. Let me go,—I must go right away."

"No, no, honey, dear, it's a mistake, a dreadful mistake." She tried to keep me from arising.

"I *must* go." I said struggling. "There's been an accident. I must go at once."

"Listen, child." Aunty was panting from her efforts to hold me. "They called back right away and said it was another Lee that was killed. It was a mistake. Honey, Bill's all right."

"Are you sure? Oh, Aunty, are you sure?" The suddenness of this good news left me as weak as the last.

"Yes, listen, deary, I heard you drop in here, and I came a-runnin' in and seen you lyin' there as pale as death. Before I could get to the kitchen to get some water to bring you to, that telephone rang again. I answered it 'cause I knew you couldn't, and they said it was a mistake,—that a Fred Lee had been killed, and they called you by mistake. As soon as they found it out, they called back plumb, right away."

"Oh, thank God." I sobbed. "Oh, Bill, Bill, what would I have done without you?"

"That's all right, child," Aunty said, patting my shoulder. "God wouldn't take Bill yet, 'cause He wants him for that mission station in the hills."

At that moment, Bill himself strode into the room.

Never, in all my life, before nor since, was I so glad to see him. His coal black, curly hair and masculine build, and most of all the expression of love for me in his eyes,—the eyes that a moment ago I had thought closed forever, so unnerved me, that I burst into tears in his arms.

"Don't, Kitty, don't," he pleaded, trying to comfort me. "I heard about that dreadful mistake, and nothing could keep me from coming to you right away, because I knew you'd—."

I interrupted him.

"Oh, Bill, God had a perfect right to take you if He wanted to. I've been so selfish and sinful about going to the hills to work. After all that Christ did for me, I was stubborn and rebellious when He asked for only a few years of my life. Oh, Bill, I don't know what I would have done without you; and if God gives me another chance, I'm going to the hills for Him, for the rest of my life, if He wants me."

"Praise God from whom all blessings flow." I heard Aunty Conny say, and immediately after, heard the kitchen screen door bang.

But all I knew then, or cared about, was that Bill and I were going to the hills to work for God just as long as He could use us. And we wanted to, I could tell by the way Bill looked at me.

Youth's Christian Companion

INTERMEDIATE DEPARTMENT

TOPIC: Understanding the Call of God

SCRIPTURE: The book of Amos. Shorter passage for reading on Program: Amos 7:10-15. Focal Point: Amos 7:14,15, "Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman and a dresser of sycamore trees; and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel. Now therefore hear the word of Jehovah."

Program Suggestions:

Hymn: "I'll be what you want me to be."

Prayer: 1. For guidance in choosing a life work. 2. For courage to follow God's call when it comes.

***Flannelgraph or chalk-talk:** (If not used on the program, this might be made up as a poster to advertise the meeting). Background should be a simple sketched outline of the coast of Palestine and its main waters, the Sea of Galilee, Dead Sea, and Jordan River. About in the center pin a picture of a prophet cut from a Sunday school card or calendar to represent Amos. From this point draw colored lines or stretch colored yarns to the places against which he preached, and pin the ends down with cards on which the names of the places are printed. These names may be found in the first two chapters of Amos:

Damascus — 1:3 north
Gaza — 1:6 south west
Tyre — 1:9 north east
Edom — 1:11 south
Ammon — 1:13 north west
Moab — 2:1 west
Judah — 2:4 close home
Israel — 2:6 right where he is standing

As each card is pinned down, describe the accusation which Amos hurled against it.

Special Music: On obedience, consecration, or service.

Bible Hunt: Everyone bring Bibles and look up the answers. The first one to find it stand and read aloud. Amos had no education that we know of, but he drew from his own experience. Find the following illustrations he used:

1. Cart full of sheaves, 2:13
2. Trap for birds, 3:5
3. Shepherd rescuing sheep, 3:12
4. Fish-hooks, 4:2
5. Rain and drought, 4:7
6. Stars, Pleiades and Orion, 5:8
7. Snake bite, 5:19
8. Streams of water, 5:24
9. Plowing on rocks, 6:12
10. A mason's plumb line, 7:8
11. Sifting grain, 9:9
12. Planting, 9:15

(There are many others which might be added. The leader should give only the chapter and let the Intermediates look up the verses.)

Hymn:

Devotional Talk: "Amos' Call of God."

Re-read text, Amos 7:14,15

Ten observations on the text to aid in preparing a message.

1. Amos' call was opposed by the priest Amaziah, religious leader, and by the king, political leader.
2. He "stuck it out;" he held to his purpose anyway.
3. His call was opposite to his training; he was a herdsman and tree dresser.
4. It was not in the family line; he was not a prophet
5. But it was definite—Go, prophesy to Israel.
6. It was of God.
7. It was personal to him. He was sure of it even if no one else was.
8. He acted on it immediately, and even in the face of opposition.
9. It was not a pleasant call, nor an easy one. He had to hurt people's feelings, tell them their sins.
10. He used tact in pointing out the sins of surrounding nations before hitting Israel's own, but when he came to them he did not mince words, but told the whole truth in the pointed, simple language of a man of the soil.

Hymn: Take My Life

Closing prayer, or season of prayer.

—Winifred Waltner, Mountain Lake, Minnesota

NOTICE C.E. WORKERS AND READERS

In this issue we are bringing you program material for Junior, Intermediate, and Senior C.E. societies. The Intermediate program has the usual heading. The other two are not so easily recognized. "Building for Christ at Basna" is material for the Senior society, and "Telling the Story of Jesus to Others" is material for the Junior society. Both of these provide such excellent material about our mission work that we hope they will be used as much as programs outlined in the usual way.

C.E. workers can easily expand the program material here given by adding talks, songs, etc. Be sure and use the pictures shown here for the program, for they help the members to get a better picture of things as they are.

Those not directly interested in C.E. work will also profit by reading these articles which are of a general, informational nature. Bible school teachers may want to save this material for use in daily vacation Bible school. Let us know how you like these articles.

"Let us repent. Let us be reconciled with our brother. Let us send our hum-drum religion to the Heavenly drycleaner. Let us find the greatest reality in all the world, the saving love of God."—Donovan Smucker

Building for Christ at Basna

By Augusta Schmidt

ur Basna mission station is located farthest south
our field. It is our newest mission station. Al-
dy as early as 1912 when only few missionaries
e on the field, they were interested in areas farther
y where Christ had not been preached. Dr. P. A.
ner and Rev. P. J. Wiens made a trip to investi-
the Phuljhar Zemindary which is now our Basna
d of work. They preached as far south as the
age of Basna. Then in 1916 Rev. and Mrs. Steiner
several evangelists made a preaching tour. They
showed lantern pictures at a meeting in the Basna
ol house, and on their way home to Mahaudhi
met Gopal who had become a Christian eighteen
rs ago. His influence had worked as a light for
se around him in darkness. He said seven families
ukri village wanted baptism, and so it was.

he missionaries felt that they had to do something
these people calling for spiritual help, and so Isadas
sent as the first evangelist for this area to Sukri
age. His was a vast field to work. Christ was
known there. Already in 1917 Mr. Wiens and
Steiner could baptize twenty-nine people, the
fruits of this district. And the Light shone and
good news of salvation quickly spread to many
ounding villages of this same caste.
following year Mr. Wiens opened
five more outstations and sent na-
helpers to work this field. They
t a church and the evangelist's
e at Sukri in spite of opposition
persecution. God blessed the ef-
s of the work so that 108 were bap-
d in 1919. A yearly tour of about
onth was now made from Mahaud-
tation, but in 1920 the missionaries
tioned the Mission Board to open
new mission station here, as there
already 200 converts and 250
e waiting for baptism.

1923 the work was organized sep-
ely from Mahaudhi Station and
. and Mrs. S. T. Moyer were put
harge of this field. Their first year
ork here was difficult. They look-
nd asked for land but were refused.
lly in 1924 the land deal was com-
ed and the deed registered. It was
the land asked for at first, but to-
we are glad we received this dense
st tract, five and one-half miles
h of Basna village rather than near
villages of Basna or Sariepalie.
a Station had only a tent and a
house, but there were already 400
istians in thirty-five different vil-
s to shepherd. The following year
all little brick house was complet-
here white people could live also
he hot season and four Sunday Schools were already organized in the district. They sent seventy boys and girls to the boarding schools in Mahaudhi and Janjgir this year, but the next year Mrs. Burkhard started a boarding school at Basna Station. In 1927 the Mission Station was formally dedicated. Later the area of this field was increased when the English Baptists gave over their field of work in this area because of lack of funds in the year 1938.

Today the tract of dense jungle, acquired twenty years ago, appears very different. The old little church built of mud is too small for the 404 local church members, besides all the unbaptised children and school boys and patients who attend church. A new, brick church building has recently been built, and there are many church buildings of mud here and there, for there are 1586 church members not including children in the Basna area living in ninety-five different villages. The station is well built up. There is a fine brick hospital building with numerous wards around, a good schoolhouse for the middle school and also for the primary school and suitable houses for the teachers and for the boarding pupils. Then two good brick bungalows for the missionaries

This shows an Indian ambulance bringing a patient to the hospital.

Mrs. Duerksen teaching a Bible story to some village women and all the dwelling houses of Christians living here cluster around these.

Mr. and Mrs. Duerksen are in charge of all the many Christians in the villages. Often several villages meet together for worship. One native pastor and several faithful evangelists help in this work. It is a large number of people to teach all that Christ commanded and means many miles of travel for these workers. Mrs. Duerksen helps Mr. Duerksen conduct Bible courses at intervals in these villages.

At present Dr. Dester is in charge of the rapidly growing hospital. A small staff of native workers help to serve the patients physically and mentally. Dr. Dester is also pastor of the large station church with 404 church members. Mrs. Dester helps Dr. Dester in the church and in the hospital, besides this she has charge of the weaving work. We consider the weaving work mission work because it helps to make Christians independent financially. Many of the people of this area were weavers before they came Christians, and by helping the poorer weav in marketing their goods and in planning new patte we teach them to help themselves. Rev. and M Thiessen have charge of the school. There are g teachers to help them in the work of guiding primary children of the first four grades, the m difficult children of the fifth to the eighth grad and the boys of the normal department who le how to teach others. The latter boys are sent out soon as they are ready to the many needy places the district to teach others how to live. They often the only literate family in the village.

In concluding let us ask, "Has it paid to win th souls for Christ and his kingdom?" There are ma more both from high and low castes who are ask and entreating: "Teach us how to become Christi also." "Give of the best to the Master, give H first place in your life" in prayer, in gifts, in serv

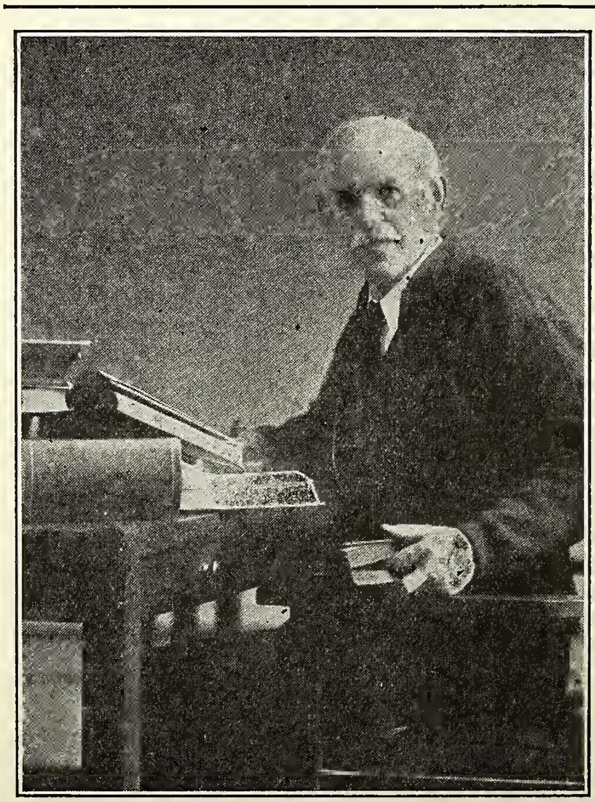
Topic: Telling the Story of Jesus to Others

Suggested Songs: "Rescue the Perishing," page 497 in **The Mennonite Hymnary** "Remember All God's children," page 436.

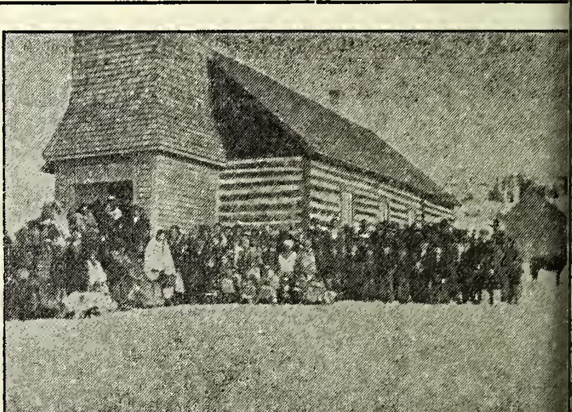
Scripture and prayer by the leader: Use Mark 1:35-38 and Matt. 28:18-19.

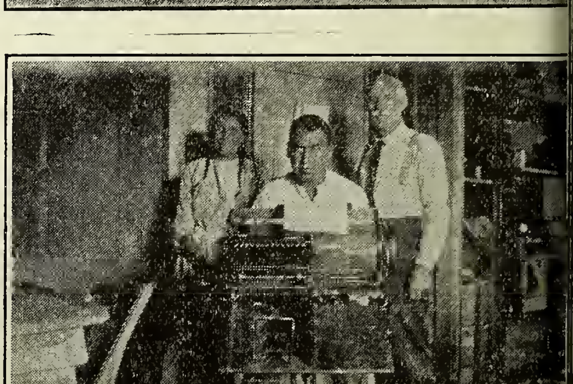
Leader's introduction: We have read that Jesus came to preach to people in other countries, not only in his own country. When he was ready to leave this earth, he told his disciples that they should go to all nations tell the good news. Our program today will give u chance to learn something about one of our missiona who has spent more than fifty years preaching the g pel to the American Indians. An older child or an ac may tell the following story of Missionary Petter's w among the Cheyenne Indians.

Missionary Rodolphe Petter, has been a missionary



This is Rodolphe Petter, scholar, translator, missionary, and above all a humble Christian. We can not estimate the contribution that he has made by working with the Cheyenne language, but we know that it is a very great one. He has not been put on the front pages of our daily newspapers as one of America's great men, but we know that he is.





The picture above shows the chapel at Lame Dee where the Petters hold services for the Indians. Th picture below shows Missionary Petter and som Indian helpers multigraphing some of the trans lations.

fifty years. Perhaps, you would like to know some-
of his life and how he happened to choose missions
is life work. Rev. Petter was born in Vevey, a city
ed on Lake Geneva in Switzerland. When he was
ung boy, he was awakened from sleep one night by
village bell. In the stillness of the night, he felt
clearly that he should give his life to God, and he
to his brother, "I hear the call of God. From now
shall devote my life to His service." Somewhat
his brother awoke him to say, "I just had a dream
saw you in America, preaching to some Indians."
e he was receiving his religious instruction, the
of boys and girls was invited to the home of the
r for a meal, and the pastor's wife asked whether
were any in the group who had decided to be
sters or missionaries. When the pastor answered
he knew of none, Rodolphe Petter said within his
, "God helping me, I shall be one, although I
not how."

sometime he was a guide and a reader for a blind
gelist who traveled in France and Switzerland.
he went to school at the Missions Institute in
where he stayed for six years.

1890 Rev. Petter and his wife came to America and
some time in school here to become more famil-
ith the English language. Then they were sent by
General Conference to Oklahoma to the Cheyenne
ns. This was in 1891. Rev. Petter was one of the
white men to learn to speak the Cheyenne language.
was not an easy job, because many of the Cheyenne
he idea that their language was for them alone and
ite man should learn to speak it. This language
never been written, so Rev. Petter could not buy
and learn it that way. Bnt every day he would
t among the Indians and learn a few new words.
ied to write these words, but it was hard work
se he had to decide which letters best expressed
ght sound of each word. Each evening he arranged
ords, and the following day he tried them out on
ndians to see whether he had written them cor-
Finally he had many words and quite a few
ices. Later he found an Indian, Harvey
shield, who had learned English and was able and
to help Rev. Peter with his translations.
gh the years, Rev. Petter has translated the Bible
heyenne, as well as "Pilgrim's Progress," and other
us books. He has written a Cheyenne grammar
Cheyenne-English dictionary of more than 50,000

ng the years in Oklahoma, the Cheyenne had
told him about others of their tribe who were in
na. In 1898 Rev. Peter visited these Northern
nne for the first time; two other times he visited
and in 1916 the Mission Board sent Rev. and
etter to Lame Deer, Montana, to do mission work.
they are still at work, giving to the Indians the
wonderful of all gifts—the gospel of Jesus. Rev.
has become famous because of his translations
s dictionary, but he has always kept in mind that
ason for putting the Cheyenne language into
was to give them the Bible; and he has remem-
that it is far sweeter to be a servant of Jesus
than to be a leader of men and women.

dditional program material is needed, a mission-
em may be given by one of the members.) The
g may close with an offering—perhaps for mission
mong American Indians— and the singing of the
"We Have Heard the Joyful Sound," page 334
e repeating of the Mizpah benediction.

"Christian Thinking on War"

recent meeting of the Peace Section, it was de-
o have the article by the above title, prepared
ime ago by Edward Yoder, reprinted in leaflet
The article is an answer to the position the
n Century has taken on the question of war
ace. The first 3,000 copies of this leaflet will be
e free to all C.P.S. men.

Report of the Canning and Drying Project

William T. Snyder

The difficulties confronting every housekeeper in preparing well balanced meals economically despite the ration restrictions under which she must work is experienced on a much larger scale by the Dieticians and Business Managers of our Mennonite Civilian Public Service camps. The camps' problems are serious because many are situated in areas in which there are shortages of the foods that are essential to a properly balanced and nutritious diet. Where such foods are obtainable, the restrictions governing the purchase of commercially canned goods make it difficult to obtain sufficient quantities to fill the requirements. Another problem of the camps is the mounting food costs in practically every area in which the camps are located. As a partial solution to those problems, many of the camps have planted gardens, started poultry or cattle-raising projects, and in general attempted to supply as much of their food as possible. The amount of time C.P.S. men may devote to such "off work project" enterprises is necessarily limited, and therefore the camps could not become self-sufficient in the matter of foodstuffs. As a further solution to the problem, a Home Canning and Drying Project was organized during the past year. All constituent groups of the Mennonite Central Committee were invited to participate in the project as a demonstration of genuine concern for the well-being of the brethren in camp and also as a measure to reduce the cost of providing wholesome food.

Quotas were not set for the individual churches as the whole project was something entirely new. It was thought best to state the needs of the camps and then allow the congregations to contribute as they felt led. The approximate quantities of goods collected at various larger centers are as follows:

State	*Collection Center*	*Approx. No. Qts.*
California	(Contributed Directly)	7,200
Iowa	Kalona	7,100
Illinois	Fisher	2,750
	Sterling	800
	Eureka	3,200
	Arthur	3,850
Indiana-Mich.	Goshen	18,000
Kansas	Hillsboro	4,500
	Newton	16,000
Minnesota	Mountain Lake	4,500
Nebraska	Henderson	2,400
	Milford	1,950
	Beatrice	675
Ohio	Orrville	9,000
	Louisville	4,900
	Elida	6,800
	Archbold	3,000
Oklahoma	Corn	450
Oregon	(Shipped Directly)	6,700
Pennsylvania	Souderton	13,500
	Lancaster County	45,900
	Sideling Hill	5,000

South Dakota	Freeman	7,000
Virginia	Broadway	800
	Harrisonburg	450
	Fentress	1,500
	Total	177,925

The Business Managers of the camps were asked to estimate their food requirements for a twelve month period; this estimate formed the basis on which the distribution of the goods reported by the collection centers was planned. An acute need for fruits was felt in the camps at Terry, Montana; Belton, Montana; and Hill City, South Dakota. This was due to the scarcity of fruit in the areas in which their marketing had to be done. It was therefore necessary to allocate to these camps a large percentage of the fruit contributed by the Eastern congregations which are situated in a more abundant fruit-producing area. The quantity of fruit contributed by the Middlewestern congregations, though not sufficient to fill the needs of the camps in the West and Middlewest, was nevertheless much greater than was expected. This is accounted for because many folks purchased fruit who might otherwise have raised it had growing conditions been more favorable.

The general plan of distributing the goods was to use the Pennsylvania, Virginia, and Maryland goods first to fill the needs of the camps at Sideling Hill, Pennsylvania; Hagerstown, Maryland; Luray, Virginia; and the Philadelphia Research Center. All Eastern fruit that could be spared was shipped to Denison, Iowa, for reshipment West. The Medaryville, Indiana, camp received the Eastern Ohio contributions and the Western Ohio contributions went to Denison for reshipment. Other states whose goods went to Denison were: Illinois, Indiana, Minnesota, Iowa, Missouri, Nebraska, and Michigan. The Kansas contributions were partially used to round out the requirements of the three Colorado camps and a carload was sent to California to fill the needs of the three camps there. South Dakota's goods were shipped directly to Hill City, South Dakota. The Northwestern states of Oregon, Washington, and Idaho were instructed to ship their donations to Lapine, Oregon; Downey, Idaho; and Belton, Montana.

The scope of the project was large and since the Mennonite people had never before undertaken anything comparable to it, many new problems arose. A major difficulty was to find sufficient help to do the packing and shipping after the women had devoted so much time to the preparation of the food. The brethren responded well despite the general shortage of help in all occupations. After receiving reports from the collection centers and from scattered congregations, it was a sizeable task to fill the estimates of each camp from the goods on hand, taking into account the cost of transportation from the collection center and the cost of each commodity in the market near the camp. It was necessary to substitute the heavily contributed foods for certain of the scarcer foods requested by the camps in order that all donations might be used and yet that a good variety of food be given each camp.

Packing the jars for shipment to distant pc was accomplished by the use of strapping mate to give sufficient strength to the cartons in which empty jars had been purchased. The boxes in t original condition were not strong enough to c the heavily laden jars and therefore a packing de had to be used to provide sufficient strength to tect the seals of the jars and to prevent break The boxes were each labelled with the contents then were shipped to the camps either by rail or by truck. Some of the brethren who own tr offered their services either gratis or for a non sum; this made considerable savings possible in shipment of the goods. The total loss due to br age was slight. For example, out of approxima 40,000 quarts shipped to Sideling Hill, Luray, Grottoes, the breakage amounted to three jars. trailerload of goods shipped from Mountain Lak Denison, Iowa, arrived without any breakage; a s ton shipment from Freeman, South Dakota, to City, South Dakota, likewise arrived without breakage. This can be explained by the extra that the donors observed in packing the goods t sure that it would reach the camps in perfect dition.

Letters received at the Mennonite Central Com tee office are indeed gratifying and demonstrate both the men in camp and the donors have rec a genuine blessing from the project. The follo quotations from a few of these letters are indic of the spirit in which the work was undertaken.

Numerous letters have been received from women who participated in the Canning and D Project stating that plans are being made for year. This is indeed encouraging and demonst their continuing interest in the well being of the b ren in camp. The constant changes in conne with the operation of the Civilian Public Service c preclude suggesting definite plans at present b it becomes apparent that a project for 1944 wou advisable, the church leaders will again be advis the need. May the Lord richly bless all who had a share in making this year's project a succes

OUR ACHIEVEMENT—THEIR DESTINY

Human suffering, in intensity and number of p involved, has reached the highest point record the history of mankind. Sin is the cause. The is righteous living among all nations. The good of peace on earth now must come through the of Christ, his church. Each member of the body an inescapable responsibility. Every one must the need and respond personally in relieving suf and leading men to Christ through evangelism, sions and service.—M. R. Zigler, Leader in Chur the Brethren.

"If thine enemy be hungry, give him bread to And if he be thirsty, give him water to drink: thou wilt heap coals of fire upon his head, and Je will reward thee." Prov. 25:21,22.

A PRAYER

"Dear Lord, upon my knees I ask
For strength to do each given task;
For graciousness of heart and mind
To be not only just but kind;
For hope that sees through blinding tears
The mystery beyond the years;
For faith that ever stronger grows
Like Job's, in spite of anguished woes;
For courage that will make me sing
No matter what the harsh days bring;
For wisdom to be finding worth
Within the simple things of earth
And loveliness in shaded nooks,
In flowers, trees and running brooks,
In meadow, hill, woodland and glen,—
For these things, Lord, I ask. AMEN!"

"Running into debt in times of prosperity is like sailing away in an airplane. Getting out in times of adversity is like walking back home in the mud."

JOTTINGS

—**The California Sunday School and C.E. Convention** will be held at Shafter, California, **April 28-30.**

—Bulletin, **First Mennonite Church, Philadelphia, Pa.,** "Eleven folks went out last Sunday afternoon to bring cheer to the shut ins through hymns, scripture, prayer, and a short message by Wilhelmina Kuyf."

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** "The first Sunday in Lent our pastor, Rev. Erland Waltner, started a series of sermons, the texts of which are aken from the fifty-third chapter of Isaiah. Surely, he Lord's blessings are in store for all who will come prayerfully. A new Sunday School room has been built n the church basement for the use of the beginners. Both women societies of our church have ordered cut garments from the Bluffton cutting room and are now busy sewing for those who are in dire need." —Corr.

—"**The newly adopted policy of closing** stores at 9:00 P.M. Saturday nights (10:00 P.M. during the summer) is eeply appreciated by the churches. We consider it an nswer to prayer. We are convinced that Sunday as a ay of worship will mean much more to those who have he proper hours of sleep during Saturday night. It is oped that customers will cooperate to the fullest extent with this policy and will recognize its mutual benefits to the entire community." Bulletin, Bethel Mennonite Church, Mountain Lake, Minnesota.

—Bulletin, **Alberta Community Church, Portland, Ore-on:** "A film 'The Book for the World of Tomorrow,'. roduced by the American Bible Society, will be shown. This will be followed by a sound film, a message by Dr. Oswald J. Smith: 'Go ye.' " This congregation has an orchestra. A note in the bulletin says, "Does our hurch need a revival? They begin in the prayer meet-ngs." (We are glad to get the Alberta bulletin, which has a new cover design.)

—**Directors of Oklahoma Bible Academy Plan Completion Building:** (The following is an excerpt from **The .B.A. Messenger.)**

"We, the board of directors of the Oklahoma Bible Academy, believe the Lord is willing to do great things we only believe and ask for great things . . . We have assed a motion stating that we want to complete our hool building during the coming summer, the Lord lling.

There are, primarily, three reasons for taking this action. First, our present room in the school building is very much too small for the student body which the Lord has sent and will send.

Second, our friends in this vicinity and generally throughout the nation realize that the spirit and moral standing in our public high schools is far too low for a healthy, Christian youth. This fact is increasingly evident every year, with an ever-declining moral standard, and all the more with the spirit of war playing so great a role in our nation.

Third, it seems possible, and even probable, that we will have some form of military training brought into our public high schools after the war. Then, more than ever, we will turn to a Christian, non-military Academy, for the training of our entrusted youth. It will mean many and greater sacrifices, but the value of human souls is at stake!

We, as Board, know we cannot do this in our own strength, or in man's strength. Therefore, our very first objective is to ask you, praying partners, **to make this an object of prayer.** Let us claim the promises of James 5:16: "The **effectual, fervent prayer of a righteous man availeth much.**" Let us pray that the Lord **make it possible,** and that **He will lead throughout,** according to **His Will.** He can give the material and send in the necessary funds."

—Bulletin, **Fairfield (Pa.) Menonite Church:** "Why not try something new for Missionary Sunday. Bring your offering envelopes as usual, but **in addition** bring a friend or neighbor who does not attend Sunday School or church services. That would not only help to fill chapels in Africa and India, it would help to fill our own place of worship."

—**Eden Mennonite Church, Inola, Oklahoma:** The primary picture rolls which the Sunday School had saved for many years were given to the "Go-ye Mission." This mission has received word that the Northern Bible Society is sending 700 Bibles. Rev. S. Mouttet asked the congregation Sunday that as the Bibles enter the field God's children pray and the Lord will surely bless.

—From the **"Church Messenger"** of the **Swamp Mennonite Charge, Quakertown, Pa.:** "Building Funds are now in existence in both the West Swamp and Bethany Churches. At West Swamp action was taken at the Annual business meeting creating such a fund from the balance in the congregation and Sunday School treasuries. In Bethany the Ladies Aid and Missionary Society laid aside a certain sum for this purpose last year and added more to it this year.

Building committees were created in both these churches and it is hoped that plans can be drawn up for some needed repairs and renovations as soon as materials are available.

In Flatland no special action was taken along this line, but it is hoped that soon the interior might be painted. The outside was painted and repairs were made in 1942.

—Bulletin, **Lorraine Avenue Mennonite Church, Wichita, Kansas,** on February 27: "Tonight . . . Mrs. Frieda Regier Entz of Newton will show colored slides of the customs and religious life of the Hopi Indians of Arizona. Mrs. Entz grew to young womanhood among the Hopis, and much of what she relates is from personal experience. Those who have heard her and seen the pictures say they are highly interesting."

—**Bethel College:** Brother and Sister Malcolm Wenger, under appointment as missionaries to the Indians of Montana, spoke briefly in chapel February 28. As they are leaving school at the end of the Winter Quarter, the students individually came forward, bade Brother and Sister Wenger goodbye and wished them well in their new field of service. Rev. David Wedel is teaching a two-hour course in Church Administration during the Spring Quarter which opened February 28. A Mennonite history class of Bible short-term students from Hesston College visited the Kauffman Museum and the Historical Library recently. The married students in Bethel College had a party on February 17.

THE PRINTER

Manager Burkhard

We are happy to introduce to our readers Mr. Fred J. Burkhard, Manager of the Bethel College Press. Not long ago one of our ministers who knows considerable about printing commented upon the excellent job of printing in **The Mennonite.** Mr. Burkhard is responsible for this. He is ever willing to go out of his way to improve the paper. Two examples of this are the use of pictures and different sizes of type. This takes extra work. Then too he has carefully watched the neatness of the total work. Mr. Burkhard is married and has two children. He likes to read and he speaks German. Although his name has a Mennonite sound, he isn't one. He comes from Swiss Reformed community of Kentucky, his parents having migrated there from Switzerland. He is a graduate from Berea College where he first learned to know the Mennonites through such people as Prof. Henry Schultz, formerly of Mountain Lake, Minnesota. Those who work with the mechanical part of such a paper as this, play a very important part in its production.

JOTTINGS

(Continued from page 15)

—**Emmanuel Mennonite Church, Moundridge, Kansas:** Upon the invitation of our C.E. society the choir of the Friedenstal Mennonite Church of Tampa, Kansas, presented us a program on March 5.

—The members of the **Lorraine Avenue Church, Wichita, Kansas,** have decided to give fifty cents per member per Sunday for their church building fund.

—**First Mennonite Church, Wadsworth, Ohio:** G. A. Lehman, baritone soloist and former director of the Bluffton College choirs, will give a recital on March 12. The one act Easter drama, "The way of Life" will be given this year. The missionary society recently had as its topic "Around the World with the Mennonite Central Committee." "Sunday School teachers have been presented with copies of Tarbelle and Peloubets teachers' notes. A teachers' study course has been distributed. Plans are underfoot for a weekly meeting for study and prayer on behalf of the Sunday School. Let us pray for the Holy Spirit's power."

—**Bethel Mennonite Church, Fortuna, Missouri:** Men from the congregation recently came for several days with their tractors and pulled out the hedge that stood between the parsonage and the church building. They plan to put in a new wire fence. The pastor has fixed up the brooder house, for he has ordered three hundred baby chicks for March 15. He has also put electric lights into the new chicken barn. —Corr.

—**Johannestal Mennonite Church, Hillsboro, Kansas:** Our church expects Rev. J. J. Esau for a week's services, beginning March 26. The pastor of our church is to conduct a week of services for the Bethel Church, near Inman.

—**C.P.S. regional directors, Raymond Hartzler, Harry Martens, Rufus Franz and Phil Frey,** together with the C.P.S. staff at the Akron Office, recently met in a three-day conference to discuss such concerns as dependency, demobilization, religious and educational problems, relief training, and the shifting of men in the camps.

—**Walton Mennonite Church, Walton, Kansas:** The pastor (Ronald Von Riesen) will be gone the month of March to visit churches in Minnesota, North Dakota, and Montana, in the interests of Bethel College. Rev. H. B. Schmidt of the Tabor Church has consented to take charge during his absence. On March 1 Missionary Augusta Schmidt told the Mission Society about our mission work in India.

—**Correction:** The First Mennonite Church, Colfax, Washington, contributed $208.75 to the Peace Committee in the past year and not $5.00 as stated in the recent financial statement in this paper. L. J. Horsch, Treasurer, makes this correction with apologies for the mistake.

—**A communion service for Mennonite students and others of Chicago and vicinity** will be held on Palm Sunday, April 2, at four o'clock at the Mennonite Bible Mission. This is sponsored by the pastors of the Mennonite Bible Mission and the First Mennonite Church.

—**Hereford Mennonite Church, Bally, Pa.:** Brother Elmer E. S. Johnson, our pastor, is now dealing with some of the following themes: "Why and What Is Sin? On the practical side: Why do so many people in the world seemingly 'get on' without being active in the Christian Church?" "If God loved the world as stated in John 3:16, does He really notice or heed our prayers?" "How can God and Christ have the supremacy over a world such as it now is?" "How can God be good and the children of His creation suffer?" "Why and what do we understand by repentance and salvation?" On Palm Sunday Sister Wilhemina Kuyf will bring the message.

—**Eicher Emmanuel Mennonite Church, Wayland, Iowa:** The Sunday school has undertaken the support of a native worker in India. His name is Parbhu Din. The money for this project will be taken from the birthday offerings.

—**The annual bulletin of the Swamp Mennonite Charge** states that the pastor, Brother A. J. Neuenschwander, made 700 visits last year. The pastor also taught the Volunteer Bible Course in the high school for eight weeks. Of thirty-eight young people in the service of the government, two are in C.P.S. The churches of the charge support the work of the boards of Publication and Education. West Swamp led by giving $96.56 and $48.29 to them respectively.

—**Swiss Mennonite Church, Alsen, North Dakota:** On February 13 the Bethany Bible School of Munich gave us a very good program. It was greatly enjoyed by a large crowd. They took an offering for missions. The offering amounted to over $70.00. Our pastor Brother Flickinger, has been giving a series of messages on the Epistle of the Philippians. Our attendance is increasing.

ORDER BLANK

After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

Mr. Marvin R. Loewen
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Newton
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

/OLUME LIX NORTH NEWTON, KANSAS, MARCH 14, 1944 NUMBER 11

:ntered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

WHITE HARVEST FIELDS

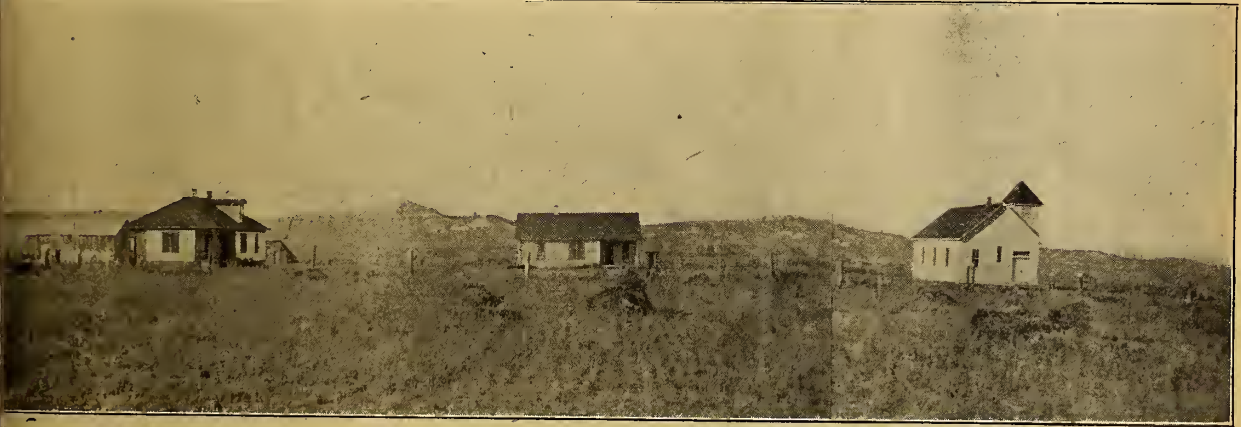
By Malcolm Wenger

"Lift up your eyes, and look on the fields; for hey are white already to harvest." (John 4:35) Thus esus, standing by the well of Sychar, used the growng fields about Him, to picture to His disciples the arvest of souls awaiting the reapers. No doubt, he esired to have them see the needy souls in the Samarian village nearby, but more than that there was the hallenging picture of a world-wide harvest field a'aiting reapers to gather "fruit unto eternal life."

For almost two thousand years Christ's church has een working in this harvest field seeking to gather ien into His Kingdom and seeking to carry out His commission to take the gospel to the ends of the earth. Let us lift our eyes and look on the fields to see what has been accomplished in these years of labor in the harvest. Much has been done. No only has the gospel been spread throughout Europe and America, but in 1938 more than twenty-seven thousand foreign missionaries were reported carrying the message to the ends of the earth. In non-Christian lands the Protestant Church claims almost eleven million baptized believers.

Though many sheaves have been gathered we can-

(Continued on page eleven)



Busby Mission Station Where Malcolm Wengers Will Live

This is the mission station at Busby, Montana, where :other and Sister Malcolm Wenger will make their ›me. They will live in the five-room log cabin shown the center of the picture. The divisions between e logs have recently been re-caulked states Brother enger, and there is more room in the house than the :ture suggests. To the right is the chapel with its ll tower. Once Indians had no watches and a bell ıs needed to call them to the services. To the left the house in which the Alfred Habeggers live. The rn to the left of the house is used to shelter some ws that the Habeggers milk and some horses that ey use for riding when there are no roads for the to or auto roads are impossible. No trees show on is picture which was taken some years ago, but now tle trees stand on the premises, and the field in the :eground is no longer tilled. A government telephone nnects the place with the outside. You look north the picture towards a river valley in the distance. tween the station and the hills there are some Indian ellings.

Here in their new home the Wengers will study the Cheyenne language, and from here they will begin with their work among the Indians. The Habeggers will help them, and so will the Petters at Lame Deer where the Wengers may go for some weekends.

After completing a quarter of school work at Bethel College, the Wengers went to Wisner, Nebraska, the home of Mrs. Wenger. On March 5 Mrs. Esther Boehr Wenger was ordained as missionary to the Cheyennes in the presence of her home congregation. Rev. A. P. Waltner, member of the Foreign Mission Board officiated. He was assisted by our returned missionary, H. J. Brown. In the evening a fellowship meal was held at the home of Brother and Sister August J. Leisy. At this occasion Brother and Sister H. J. Brown spoke about the work in China. A few more days in the parental home, and then the Wengers left for Busby, Montana, where they will be stationed. Perhaps, by the time that this paper reaches the readers this consecrated young couple will have moved into their new home and have begun the work.

A Rich Worship Experience

Recently it was my privilege to attend the Oklahoma Church Leaders' Convention which convened in the meetinghouse of the Bergtal Mennonite Church, Corn, Oklahoma. The meetings were full of deep fellowship, rich feasting on God's Word, and uplifting prayer. Yes, the conference was a rich worship experience.

But all of this did not happen in a magnificent edifice elaborately adorned for worship, for the meetinghouse of the Bergtal Church stands very simple and humble in the open country. But the deep experience of those who attended was well in line with the faith of our fathers. For in the beginning of our faith, there generally was not even a meetinghouse. People met in houses, behind dikes and hedges, and in open spaces in the forest. Did that keep them from having a deep worship experience? Far from it. For them worship was not confined to a particular group of hours or a particular place. They worshipped when they fled from a persecutor and when they gave bread to one in need. Someone has defined worship something like this: "Worship is a conscious experience of fellowship with God." Well, the early brethren seem to have been interested in fellowshipping with God every hour of the day, every day of the week. It was not for them to have a deep emotional experience in a sanctuary and then be shady in business or work in the days following.

The Brethren emphasized the importance of walking in newness of life. That made every day a day of deep inner experiences. This is as it should be. It was so for Jesus. He pointed out the importance of this when he said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth, for the Father seekest such to worship him." Surely, the early Brethren realized the importance of meeting for mutual edification. But they did not stop there. They went on. They wanted a deep experience with God at all times. That for them was not dependent upon a particular place and time. For them that experience depended more upon inner conditions than outward circumstances. They did not have much to say about surroundings conducive to a worship experience. They realized the importance of an inner experience that transforms all outer circumstances.

If we would have a rich worship experience today it might benefit us to look back more to the beliefs and practices of our fathers and less to the outer magnificence that material progress has made possible. We Mennonites need to draw from the genius of our faith our own standards for meetingshouses and worship.

However, all of this does not mean that we should be careless about our meetinghouses. The members of the Bergtal Church are remodelling theirs. They have nearly finished re-shingling the roof. They have put a thick-walled, convenient basement under it, built a balcony, and rearranged the entrance so that it will be more convenient for funerals and weddings. They may build an addition for the choir, and they plan to paint the structure. Had there been no indications of such improvements, then there would have been reason for thinking that something was wrong. For the absence of such needed care and improvements would have suggested that people thought more of their houses and barns than of the place where they met for united feasting upon the Word, prayer, and singing of praises to God. Our places for united worship need to be neat, clean, in good repair, and conveniently built.

But never should they become so important that we lose our sense of the importance of fellowshipping with God elsewhere and at other times. In fact, emphasis upon a suitable place of public worship should raise questions in our minds about a suitable place of worship in our own homes, for private prayer and scripture study but that is another subject. Let us learn more about the practices of our forefathers in regard to a rich worship experience.—rw.

Secure in God's Love and Care

This noon our little two-and-one-half-year-old boy smiled, laughed, and sang as he snuggled under his cover for a nap. He gave all evidence of feeling utterly secure in the love and care of his parents.

When we had closed the door of his bedroom these thoughts came to me: After all, we have the same privilege as our little boy has of feeling happily secure. For just as he is our child so are we the children—often times very little and immature children—of a Heavenly Father who loves us and cares for us? Certainly we can and ought to be just as happy and secure in our relationship to God as our child is in his feeling towards us.

To me there came thoughts of what Jesus says in the sixth chapter of Matthew about fowls of the air and lilies of the field, and I was reminded of a little verse from the *Heart and Life Bulletin* which says,

When we see the lilies spinning in distress
Taking thought to manufacture loveliness,
When we see the birds all building barns for store,
'Twill be time for us to worry—not before!

Yes, we have a Heavenly Father who knows all of our needs and is more than able and willing to fulfill them. Mindful of his love and care we can feel happy and secure.—rw.

HOW MUCH DID YOU WEAR?

A missionary at home on furlough was invited to a dinner at a great summer resort, where he met many women of prominence and position.

After dinner he went to his room and wrote a letter to his wife. He said:

"Dear Wife: I've had dinner at the great Hotel—— The company was wonderful. I saw strange things today. Many women were present. There were some who wore, to my certain knowledge, one church, forty cottage organs, and twenty libraries."

In his great longing for money to provide the gospe for hungering millions, he could not refrain from estimating the silks, satins, and diamonds of the guests at the dinner in terms of his people's need.

If God sends us money to send to perishing millions the good news of a Saviour from sin, and we spend it in needless luxuries, what does He think of it?—**Autho Unknown.**

Announcement about Coming Conference Session

By General Conference Executive Committee

Christians believe that God rules the world and the destiny of nations. Your Committee is convinced that the date announced for the session of our General Conference, beginning August 17, 1944, has been set in accord with the spirit and will of Christ the Head of the Church.

We had hoped to urge an especially large attendance at this session not only of delegates but also of members and friends from distant parts. In view, however, of the request of the public transportation authorities *it does not appear advisable to urge such attendance.*

It seems therefore that the satisfactory solution of the problem—so far as distant members and friends of the cause of our Church are concerned—rests in this suggestion of the Executive Committee.

We believe, however, in the spiritual communion of the saints. Therefore in view of this conviction and of the weighty problems confronting our Church, we earnestly ask and urge that all members and friends be much in prayer daily that the Lord may through His Holy Spirit give wisdom, grace, and guidance from on high to solve pending vital problems at this session in His Spirit for the temporal and eternal good of all concerned.

Memorial Hall, North Newton, Kansas. This is where the coming session of the General Conference will be held.

And may the Prince of Peace richly bless all who love His appearing above all we ask and think, and grant to a sinsick and repentent world an early and just peace.

Newton, Kansas
March 8, 1944

The Executive Committee
C. E. Krehbiel, Chairman

THREE TREASURIES NOW HANDLED BY CENTRAL TREASURY

The following three treasuries of the General Conference now are handled by the Central Treasury: Foreign Mission, Emergency Relief, and General Conference Treasury. Will you, therefore, hereafter kindly send all contributions for these three activities of Conference to the following address, and be sure to indicate for what purpose contributions were made:

Mennonite General Conference
722 Main Street, Newton, Kansas.

W. C. Voth and Gerald Stucky Home Again

The Brethern W. C. Voth and Gerald Stucky met with members of the Foreign Mission Board on March 9 at North Newton, Kansas. They reported on their trip of approximately 20,000 miles through Central and South American countries. Their official report will however be made when the Foreign Mission Board meets on April 18.

The two representatives of the mission board had arrived by Pan-American Clipper at Miami, Florida, a few days earlier. Brother Voth had then gone west to be reunited with his family in Newton and Brother Stucky had gone to New York first before coming to Newton. Thus a long trip has been safely and happily concluded.

Brother Voth says, "I wish to add a note of appreciation and gratitude to our many mission friends in the States. Through many letters we know that you have been faithfully praying for us and the cause we represent. We wish to thank you one and all, heartily, for we have felt the Lord's sustaining and guiding power in answer to those prayers. Personally I also wish to thank you for your warm interest shown during my illness and after and your prayers of faith for my recovery. The Lord has answered marvelously indeed. Let us give Him the praise for it."

(Given below are some letters that Brother Voth wrote on his journey. Not many of our people have had the privilege of seeing Central and South America as Brother Voth and Brother Stucky have seen it.)

Missionary Voth Describes Visit in Paraguay

We are on our way back from Fernheim Colony and are waiting here at Puerto Casado on the river bank for a boat to go back to Asuncion.

We had a very nice visit at Friesland and later at Fernheim and Menno. Leaving Friesland we started back to Rosario; it was a real hot day and the dust on the road was thick. Arrived before sunset, and went to the Paraquay River for a good swim. At night we tried to sleep with a great army of mosquitoes rejoicing with a great buzz that they had found two tasty Americans for their night's feast. However, at midnight we eluded them; they found their prey had departed for the pleasant shores of the Paraquay. There we waited till 2 o'clock, when the lights of the "Iries" winked us a friendly welcome.

The Iries took us up the river to Puerto Casado where we arrived Sunday morning. We had to wait in this little town until Tuesday morning (Feb. 1), when we took the train out to the western "end of the earth." On a tiny narrow track a diminutive engine puffed his breath out to hurry across the wilderness at a snail's pace, making the 145 kilometers (about ninety-five miles) from 7:00 A.M. till about 7:30 P.M. The wagons that had been sent there for us had arrived a little while before we did.

We had a lunch out in the open with coffee brewed over a campfire. Then at 9:00 P.M. we started out on the trip. After making thirteen kilometers in mud, we stopped for the night under an open shed built for dipping cattle. Had about a five-hour sleep and then wanted to start early, but while we were brewing a little coffee a rain storm rolled up and we waited until 10 o'clock when it let up and we got on the road of mud and water. It was a hot, tedious trip, arriving at the half-way station and the home of the driver, Mr. Doersken, at five P.M.

We could have gone on a ways that night, but we were tired, and then too these folks begged us to stay and hold a service that night in their home. They quickly sent an Indian messenger to the neighbors to announce the meeting, and so we had a nice meeting with them. They seem to be starving for something like that, for it is a rare thing that some one from the outside comes to those who are away from the center.

Thursday morning we took to the road again. It was still pretty wet and traveling slow. At noon we stopped at an elderly bachelor in the Menno Colony. Because of the heat we rested there from twelve till three. Arrived at Philadelphia at 6:00 P.M. and rejoiced in the warm welcome extended by Dr. and Mrs. John Schmidt and Dr. and Mrs. Klassen. They were just ready for supper. We were to make our sleeping quarters at Rev. Harder's home. He is the father of Ernst in the States. We enjoyed a most delightful fellowship-supper with the Drs. Schmidt and Klassen in the Klassen home. We will always remember this as a great treat on this trip. Schmidts still live in small quarters as their new home is not yet ready.

Friday morning we saw the hospital. It is a very active place; the doctors have more than they can do. Both are much needed and seem to do excellent work. Clara and John are a fine happy couple. Clara is doing a fine piece of work too and makes things go around there. Dr. Klassen has taken on a couple of apprentices who have made marvelous progress in dentistry.

He set them to work in the morning, and then he went along with us to show us the rest of Philadelphia —some of the homes, the wagon factory, tin shop, machine shop where they make all kinds of things, the cheese factory and creamery, with which they also have an ice plant. Then also the power light plant. Then dinner at Dr. Schmidts'. In the afternoon they went along with us to the Indian mission station. Rev. Jacob Isaac, chairman of the mission committee of Fernheim, and Mr. Franz Wiens, member of the same, took us on two light wagons to the mission station. We were glad to see the station and get acquainted with the work they are doing. There are three families at work. Mr. Henry Duersken is the farmer. He supervises a good-sized cotton field, and kaffircorn field, and an orchard and garden. The purpose is to teach the Indians to work. His brother, Martin, has charge of a school they tried to establish. This brother and wife have taken in four little Indian children. The work is no doubt difficult; the Indians are of the nomadic type and stay but a few weeks in one place. The mission is a cooperative effort of the General Conference and Brethren Mennonites and the Evangelical Church. They seem to work together quite well.

Saturday night there was a meeting in Philadelphia with a full house. Sunday 8:00 A.M. we attended the Indian service; Missionary Giesbrecht spoke in the native tongue and asked me to make a few remarks. About 125 Indians in attendance and probably that many Mennonites. At nine o'clock A.M. in Philadelphia church a good choir sang selections, Rev. Abraham Harder introduced us; Brother Stucky spoke first with Dr. Klassen interpreting. Then I spoke on our mission work in China, as requested.

A delightful dinner again with Drs. Schmidt and Klassens. Then a short visit with Rev. Harder, and we said goodbye to Philadelphia. Mr. Franz Wiens took us to Rev. John Epp, then for a meeting in Karlsruhe village. There are seven villages in this vicinity, a bit far from Philadelphia so had a meeting with them here. That was a hot night—the hottest on this trip as far as my feeling of it was concerned. The schoolhouse was packed and many outside at the windows again. From the attention in the meetings and what many said it seemed they were glad that the Board had allowed us to stop over here. We certainly enjoyed our stay with them.

From there we went to Rev. John Epps for the night, and the next morning Mr. Wiens took us by spring wagon for a ride toward the railroad. Monday night we got to one of the Menno colony villages, Lindenau, or number nineteen. Spent the night in Jacob Fehr's home. Tuesday 5:00 A.M. started out for the last lap. It was another hot day; the weather is at this time about like the hot August days in Kansas. We were lucky to have an umbrella which kept some of the heat off. By about five o'clock we arrived at the railroad. There is no station, but the Mennonites have built a shed where they can store some materials and can get under if it rains. There were several others who were going on the train at the same time with us.

In the party going on the train with us were Missionary Giesbrecht and Rev. Siemens who are going to Asuncion and then to visit the Old Mennonite mission stations. They wanted to come a week earlier, but when they heard we were coming they waited so they could see us. Mr. Siemens' daughter, Annie, was along also on her way to study nursing in Asuncion. Then there were two ladies from the Friesland group—a Mrs. Nibuhr and Miss Mariechen Fast. From the Menno Colony, Mr. Peter B. Giesbrecht and Simon F. Toevs, going to Asuncion. In the

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CANNING FOR CAMPS

A program of Canning and Drying for Mennonite Civilian Public Service Camps will again be conducted in 1944. Last year's contributions resulted in over-supplies of tomatoes and pickles in practically all camps, whereas requirements were not fully met for fruits, peas, corn, beets, and other staple vegetables. Jars and sugar ration points will again be provided by M.C.C. A folder to be released on about April 1 and further articles in the church papers will give full information about the program.

evening there were a number of others coming from Friesland by train and stayed there over night also.

Some of the men asked me to lead in a devotional period. We had not a lantern or light of any kind in the whole party, so we had to do things in the dark. Had a number of Bible verses by memory and then a few remarks and then sang a number of old time songs. After a few prayers they continued to sing a good number of familiar hymns. I was surprised how many hymns these folks know by heart. Had a most pleasant fellowship.

The night was spent by everyone throwing a canvas or a few covers on the ground, some in the shed and most of us outside. They had some flynets to keep the mosquitoes off, and we had a pleasant night at that. Then Wednesday morning we left by weekly train for Puerto Casado. There were another two days of waiting, and now we are on the small steamer "Toro" going back to Asuncion. Will likely not arrive there until Sunday night. Were to be there in the forenoon, but they had too much to load so are about half a day late now which is Saturday, Feb. 12. Eight o'clock just now, and have about twenty-four hours ahead if we don't lose more time. That will crowd us to get ready for the plane to Curityba Monday morning the 14th.

(The above letter was written by Missionary W. C. Voth from Puerto Casado, Paraquay, on February 11, 1944.)

From the Lands under the Southern Cross

January 17, 1944

Dear readers of *The Mennonite:*

On January 15 the morning sky was bright and rosy as the sun rose over the towering ANDES. It was indeed a majestic sight when, on the wings of our Pan American Air-bird, we soared higher and higher to wing our way across these lofty mountains. In a last glimpse downward we saw a picturesque beauty the expansive city of Santiago, sprawled out as it were on a massive green carpet just beginning to stir from its night's slumber. But our minds could no longer dwell there, for our eyes turned eastward to see the baren, rugged rocks pointing skyward as though in praise of the creator of Heaven and earth and all that is in it. Now we ooked into dark crevices below; there were steep walls whose pinnacles glowed in the caressing, golden morning sun. The higher peaks sparkled in heir drapery of glistening white snow patches; and o complete their beauty a few dainty, fleecy clouds loated leisurely around their necks.

Then the plane wound its way between two tately sentinels and so near the great granite shouler of the one that the lady in front of me gasped Oh! I hope the wing tip won't scratch its side." About this moment our attention was called to the statue of "The Christ of the Andes." We passed ight over it. This statue stands on the boundaryne between Chile and Argentina. It is to repreent a symbol of peace between the two nations. This is a magnificient idea and ideal. But there lso seemed something sad and cold and quiet about this statue standing there in its isolation in the midst of these vast, almost inexcessible mountains. So the question came, in how far might this also symbolize human thinking—that Christ is adorable, Christ's teachings are great and lofty ideals, but relegated to an isolated spot where they cannot mingle with the woof and warf of everyday life.

Our next destination was Buenos Aires, the city of "Good Air". We were met by Rev. Webber of the Old Mennonite Mission. It was the first time a welcome smile met us at an airport. He informed us of the Rev. Isaac's and Miss Schrag's arrival in the city, and took us to the same hotel. It was a most welcome surprise to us to meet these friends here. Together we visited the Webbers in their home where Mrs. Webber had prepared a delicious lunch. Together we also made a trip to Trenque Lauquin where the Old Mennonite Workers Conference met. It was a day of stimulating fellowship. Most of their missionaries and national workers were present. Our stay was all too short. However we were pleased and impressed with the apparent good work this mission has been doing. The cordial relation that seemed to exist between the missionaries and national workers was inspiring. After this brief visit here we expect to go to the Mennonites in Paraguay.

By W. C. Voth

Consider Dependency Problem

A major issue confronting the C.P.S. program is the matter of support for the dependents of C.P.S. men. This problem is accentuated by the large number of fathers that Selective Service has made available for induction at the present time. This problem is being given special consideration with the intention of recommending some plan to the churches to meet the need. Figures as of September 30, 1943, reveal that in C.P.S. camps, 690 men have wives; 198 have children; and 114 have other types of dependents.

—M.C.C. Release

Relief Unit for the Middle East

Plans are shaping for the sending of a relief unit to the Middle East. Plans are in terms of a 12-man unit to be complete on the field sometime in July. The unit will include the two workers already in the Middle East, two nurses, a dietitian, a Yugoslav interpreter, several driver-mechanics and First Aid men. Plans are being formulated in terms of administering a camp of Yugoslav refugees someplace in the vicinity of Cairo, Egypt.

—M.C.C. Release

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

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FOREIGN MISSIONS

P. H. RICHERT, Secretary

CHRIST'S CHALLENGE

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Matt. 28:19-20.

From the time of the creation of man God has revealed his plan for humanity directly to man, or indirectly to man through men. He made the greatest revelation to man when he sent Jesus Christ to reveal His plan of love and salvation to a sinful world. When this revelation was finished and Christ was ready to be received into Heaven to be with the Father, He commanded that the work which He had begun, should be continued and His message of salvation be brought to all the people of the world. This call still sounds to all His disciples, at the present time more urgently than ever before. The fields are ripe unto the harvest. The non-Christians, especially in foreign lands, are receptive to the Gospel. Still, in the face of present difficulties, the hate and strife in the world, and the terrible destruction which is going on, there comes the question and the answer:

> "Is this the time, O church of Christ, to sound
> Retreat? . . . Is this the time to halt? . . . No!
> Rather strengthen stakes and lengthen cords,
> Enlarge thy plans and gifts, O thou elect, . . .
> Great things attempt for Him, great things expect,
> Whose love imperial is, whose power sublime."

Shown here are Brother and Sister George B. Neufeld, who are planning on going to the African mission field. They will serve under the Congo Inland Mission Board upon the basis of an agreement made with it by our Foreign Mission Board. The Neufelds are members of the Bethel Mennonite Church, Inman, Kansas. They are now taking some work at Bethel College.

There is another side to this question. When we survey the wonderous Cross on which the Prince of Glory died, our hearts are warmed with gratitude and love towards this prince of Glory who gave His life that we might live. We worship Him. But must not our worship seem empty to Him when we fail to realize our responsibility of bringing the good news to the darkened lands? How often have we been the recipients of some little service or deed of love? When we felt our responsibility and inquired as to charges for these services we received the answer, "Pass it on to others." Christ expects us to "pass on" the Good News. We cannot pay for it in dollars and cents. The only acceptable payment is complete surrender to Him. We ponder,

> "What do I owe? Nay, Lord—what do I not?
> All that I am and all that I have got;
> All that I am and that how small a thing,
> Compared with all Thy goodly fostering.
> What do I owe to Christ, my Lord, my King?
> That all my life be one sweet offering;
> That all my life to noblest heights aspire,
> That all I do be touched with holy fire."

In gratitude we yield ourselves to Him who saved us by His atoning death, to serve Him wherever He calls us.

There is work for the Kingdom of God all over the world. God has called us to serve Him in Dark Africa. This continent, the second largest on the globe, has about 150,000,000 people who have never heard the news of salvation. They are groping in spiritual darkness for the light that only Christ can bring into their hearts. They are living in fear, superstitution, and pagan worship. There also, the field is ready for the harvest. They are eager to receive the gospel, but to bring them from their life of superstitution to a life of faith is possible only through the grace of God. This responsibility of teaching them the Good News is too great for us to accept, but we trust in Christ for He has promised to be with us, and "With God all things are possible." We are looking forward to the time when travel conditions will make it possible to get out. We trust that God will open the doors at His appointed time. Our work will probably be to bring the gospel through the educational field. We sincerely covet your prayers as God leads us to our field of service.

—*Mr. and Mrs. George B. Neufeld, Inman, Kansas*

IMPRESSIONS

"I am impressed with the church houses across our land as compared with the complete absence of such buildings in a 'heathen' land. But I am impressed also with the shortage of warm friendship and abounding human confidence in our 'civilized' land as contrasted with such warmth and confidence in 'heathen' lands. The church houses must have been unheated, for the heart of the gospel is 'Love God . . . Love your fellow men.' Such gospel is generated through Bible study, prayer, the ordinances, worship, the home."

—Editor, *Gospel Messenger*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

MUTUAL AID

Chinese have an expression—"Gung-ho"—which neans "work together." That is the meaning of nutual aid. In order for a thing to be mutual it must vork two ways; it must benefit two or more groups ngaged in a common enterprise. Working together n a common cause is a desirable method of performng the daily tasks of human society. Mutual aid nay be expressed in one of two ways; it may be the esult of a spontaneous expression of love and symathy, or it may be expressed by means of a sysematic organization based on a mutual principle.

Spontaneous Mutual Aid

Mutual aid that is spontaneous is characterized n the life of the family, the neighborhood, and the inship group. Here it is motivated generally by ove, sentiment, and custom. Who of us does not emember the day when farmers in rural neighboroods did not work together much more frequently han they do now in performing the seasonal tasks hat need to be done? Threshing, haying, butchering, lling ice house, husking, and road building are all lustrations of spontaneous mutual aid that once ere very common in rural communities throughout merica. Such practices are today less common mong rural people.

Systematic Mutual Aid

With the decline of spontaneous expressions of utual aid on the one hand, we find the rapid rise f mutual aid on the other. In 1943 there were 5,000 organized cooperatives in the United States ith a membership of 16,000,000. Many of these e found in Mennonite communities in the form of l stations, creameries, grain elevators, stores, and edit associations. Whether mutual aid is spontanous or systematic is not so important as is the move behind the expression. Among Christian people e motive ought to be love; love for each other and r all men. Mutual aid should characterize the Chrisan's method of work, not selfish competitive individlism. Men ought to work together not to exploit third party but to assist themselves and the other rty.

New Testament Basis

The practice of mutual aid characterized the daily e of the early Christians. This is reflected in the e and teachings of every one of the early Christians om Jesus on down to the least of the Apostles. In ts 1:15 we see how a program was organized to nder mutual aid; in Acts 20:35 we are admonished assist those who are weak; in Rom. 15:1-2 Paul monishes brothers to assume responsibility for each her; in Phil. 2:4 we are told not to look out merely our own interests but for the interests of others well; in II Cor. 8:12-14 we are reminded of our er-dependence and hence, Christian responsibility share with one another. The list of Scriptural erences to mutual aid could be extended indefinitely. What we need more of today in our community life is a practice of mutual aid as found in the New Testament and less selfish, individualism as found in the secular, profit-seeking banking and business world. Some people have come to think that capitalism is sacred and almost God-given. It is not, but the admonition to practice Christian mutual aid is given to God.

Day of Miracles Not Past

By Theodore Schmidt

"The day of miracles is not past." That is what Mrs. F. J. Isaac says in connection with their going to India. Many might be inclined to say that there is nothing miraculous about it, but that it was the result of Missionary Isaac's "stick-to-it-iveness."

How can we explain a miracle? On January 30 that question very likely cropped out in many Sunday School class discussions. To get an answer, we may approach the question from various angles. Let us consider two ways of finding an explanation which may well run parallel to each other, but often tend to go in opposite directions.

We have the rational approach and the scriptural approach. The first may be contained in the second, but frequently is forced to stand alone.

In Isaiah 1:18, it says, "Come now, and let us reason together, saith the Lord." Here we are bidden to use the rational approach in conjunction with God, not apart from Him. The tendency with man is that if he cannot reason it out he just does not believe it; he puts it in the myth-story class. Take an example. In Joshua 3 and 4 the miracle of how the Israelites passed through the Jordan, with the water standing in a heap to the north of them, is related. It makes sense to us when we see Boulder Dam—made by the hand of man—hold back a wall of water 700 feet high, but it is unbelievable that God should hold back the water of the Jordan River with His invisible hand until the people of Israel had passed through. Is the thing created greater than the Creator?

In Isaiah 55:8, 9 and 11, we find God speaking thus: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This tells me that we must take in faith miracles in the Bible which we cannot explain until we reach that time and place of which Paul speaks when he says, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (I Cor. 13:12). Is the age of miracles past? I would certainly agree with Mrs. Isaac that the age of miracles is not past.

"The violence of the wicked shall sweep them away, Because they refuse to do justice." Prov. 21:7.

DAILY DEVOTIONAL MESSAGES

Willard W. Wiebe, Aberdeen, Idaho

MARCH 17—*"He that believeth on the Son hath everlasting life. . ."* John 3:36

Salvation for the soul is not rationed. God does not issue a priority on this precious "commodity." Nor will God force the new birth upon us. It is in easy access to all who realize their sin and their need of a Savior. Think on this and thank God that our application for salvation needn't pass a ration ruling for acceptance. However, it is dependent upon our reaching out in faith and believing, as God's Word proclaims, that Christ's sacrifice on the cross is sufficient penalty for our sinful life.

MARCH 18—*"These things have I written unto you that believe on the name of the Son of God, that ye may know that he have eternal life, and that ye may believe on the name of the Son of God."* I John 5:13

Am I in doubt as to my salvation? Assurance of salvation is not rationed. God has not issued a priority on this precious "commodity" either. It is not God's will that Christians should be uncertain in this all important realm. There is nothing in the entire universe that can and should be more certain than our salvation. ". . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Timothy 1:12.

MARCH 19—*"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."* Isaiah 26:3

Certainly in this day of unrest peace is a scarcity. Peace seems almost extinct. Is it rationed? No, a priority is not needed to enjoy the fullness of the peace which only God can give. Scripture is filled with promises to Christians that peace is theirs if they but draw nigh to the Prince of Peace. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:6, 7

MARCH 20—*"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* I John 1:9

No rationing board governs the forgiveness of our sins. We need not wait in uncertainty for our sins to be forgiven. God waits for us. We need not carry the load of guilt any longer. A little boy once incorrectly quoted this verse to me in this manner, "If we confess our sins, God is faithful *enough* to forgive our sins." If we are ready to confess, God is faithful to His promise and will forgive.

MARCH 21—*"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."* II Corinthians 8:12

God has given freely of His gifts. God has not rationed them to us, yet we are prone to ration our gifts to Him. For example, when it comes to our possessions, how much of a priority does God have? We may think that we can not afford to give, but in the light of eternity, can we afford not to? "He which soweth sparingly shall reap also sparingly and he which soweth bountifully shall reap also bountifully." II Corinthians 9:6. Shall we determine our giving in the light of the sowing, or in the light of the reaping?

MARCH 22—*". . . the Father seeketh such to worship him."* John 4:23

Is it an easy thing for the Father to find those that worship Him "in spirit and in truth?" How long must He seek? Statistics tell us that in America about one half the parents do not think it worthwhile to send their children to Sunday School, but these same parents would not stand for it if they could not send their children. Are we more interested in work than in worship? No twist of logic can convince me that we seek first the kingdom of God as we thus ration our worship to Him.

MARCH 23—*"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."* Hebrews 4:16

There is said to be a chapel in St. Peter's at Rome the door of which is opened only once in twenty-fiv years. As the time approaches for the doors to open the pilgrims gather, all of them eager to pray afte the long interval in a place considered to be of specia sanctity. Let us suppose that our prayer could onl be offered, or would only be heard once in a quarte of a century. Thank God that auditions with th King are not rationed!

When Not to Talk

On the cover of our Church Messenger you find these words, "The Church with a friendly welcome," and it is true our church should be, and is, a friendly church. Meeting and greeting one another is an important part of our assembling together. Paul mentioned this in his letter to the Romans, "Salute one another with an holy kiss." (Rom. 16:16)

But the time for friendly greetings and visiting is not during the services, whether it be the Sunday School hour or the worship service. When the pianist begins the prelude—and even before—that should put an end to conversations. "The Lord is in Hi Holy Temple, let all the earth keep silence befor Him."

Let us "worship the Lord in the beauty of his hol ness." Silence aids in shutting out the world and in fo cusing our thoughts on communing with our Lor This hour is so precious to true worshipers, don't spo it for someone else by causing a disturbance with ur necessary talking. —*Church Messenge*

Grace Mennonite Church, Lansdale, P

Sponsored by
the Young People's
Union of the
General Conference

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R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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MEMBER OF C.P.S. UNIT EXPRESSES APPRECIATION

State Hospital
Ypsilanti, Michigan
March 2, 1944

Dear Rev. Weinbrenner,

I wish to express my appreciation for our church papers, especially **The Mennonite.** I've meant to do this for a long time, and after I had read your small article "Youth Uninformed" I thought this was as good a time as any to do it.

It is very true that we young people are very much uninformed as to our conference activities. This has become very evident to me during the time I've spent in C.P.S. camps; furthermore we, and I think some older people also, are too little informed on the history of the Mennonite church, its principles and fundamental beliefs. Since I've been in camp and have come into contact with members of the various other branches of the Mennonite church, I have begun to realize just how little I knew about our own General Conference.

During this time I've had opportunity to study Mennonite history, not only in camp but also in the M.C.C. Relief Workers' Training School at Goshen, Indiana, last summer. Mennonitism has never meant more to me than it does now. It makes me feel happy to be a Mennonite with the background that our forefathers have given us. At the same time it makes me feel very humble to think how little we sometimes appreciate our church and how we forget that our ancestors were martyred for the same beliefs that we now sometimes take so lightly.

Our pastor, Rev. P. H. Richert, for years has been trying to create in us a desire to read our church papers. Time and again, at every opportunity, he urged us, especially the young people, to read them more. Now while in C.P.S. our church papers have begun to mean very much to me; not only does it help me to keep informed on our church activities, but also I appreciate the spiritual thoughts that are expressed in the articles.

May the Lord bless you further in this work.

Sincerely,
Waldo Janzen

CHANGE IN MEDICAL POLICY

The medical statement providing for the health maintenance of C.P.S. men has been broadened to include eye examination and treatment. Eye examinations will be provided where recommended by the camp physician, and M.C.C. will assume one half the cost of glasses or other treatment recommended by a reliable doctor up to a maximum annual M.C.C. liability of ten dollars.

PEACE SECTION NOTES

Farm Deferments on New Basis

Minimum production requirements for deferment of essential agricultural workers have been doubled by Selective Service. Such workers must now produce at least sixteen "war units" a year. The previous minimum was eight units.

Selective Service has also ordered farm deferments to be limited to six months which is the rule for other occupational deferments, and abolished Class 3-C, which is the class for men deferred because of dependency as well as agricultural essentiality.

C.P.S. FACTS AND FIGURES RELEASE

Distribution of Mennonite Men in Camp (As of February 29, 1944)

Brethren in Christ	79
Central Conf. Mennonite	40
Church of God in Christ Mennonite	105
Conservative Amish Mennonite	78
Defenseless Mennonite	14
Evangelical Mennonite Brethren	22
General Conference Mennonite	492
Hutterian Brethren	11
Krimmer Mennonite Brethren	28
Mennonite	1163
Mennonite Brethren	173
Mennonite Brethren in Christ	32
Missionary Church	5
Mennonite Kleine Gemeinde	10
Old Order Amish	277
Old Order Mennonite	40
Reformed Amish Christian	2
Reformed Mennonite	4
United Zion's Children	3
Old Order River Brethren	1
TOTAL	2579

Special Projects

During the past four months, 952 men have transferred to special projects as follows:

Methodists	3
Catholic	8
Brethren	255
Friends	315
Mennonite	371
TOTAL	952

Logic of the War Situation

"The logic of the situation seems to demand that those who refuse to fight when their country is at war should meet the involuntary sacrifice of those who are drafted to kill their enemies, with a voluntary sacrifice fully as heroic for the civilian relief of human suffering."

—John Umble in Goshen College

Needed Supplies Arrive in Paraguay

Dr. G. S. Klassen, dentist to Paraguay, has finally received a valuable shipment containing anesthetic and other dentistry supplies. He writes: "Finally four months after we left home our dental material came. January 14 the wagon drove by the hospital and unloaded all our equipment, also our personal stuff. It arrived in fine shape and we are indeed thankful.... Up till now we have managed to extract 1,000 teeth here in Philadelphia. Also have many mouths ready for dentures. Now with this shipment here we will have plenty of anesthetic and other materials to keep us busy twenty-four hours a day—if only I did not always have to stop and sleep some every day!"

"He that followeth after righteousness and kindness findeth life, righteousness, and honor." Prov. 21:21.

"Drinking does not drown troubles; it irrigates them."

YOUTH JOTTINGS

—May we introduce you to four efficient workers? Shown here are four young people who play a very important part in the production of this paper. Three of them set up the type. They work with two big machines. Gliding their nimble fingers over a keyboard that looks somewhat like that of a typewriter, they make letters jump together into words and words into lines. Mistakes can't be erased in this work, for a line is set after the molten metal has cooled. If there is a mistake in the line, the metal bar—or "slug" as it is called—must be discarded and another one set. The three operators shown here make few mistakes. The fourth student—for all four are students working for the Bethel College Press—does the proofreading. It is her work to see that the printed matter is just like the original copy—although very graciously she even corrects errors which may appear in the original copy. She puts in or cuts out periods, commas, and capitals as the book of rules may suggest. All mistakes which the typesetters have made must be caught by her and corrected. People have commented upon the comparative rarity of errors in this paper. The three typesetters are: Dorothy Wedel, a member of the First Church of Christian, Moundridge, Kansas. She is majoring in English. Sophie Schmidt, a member of the Alexanderwohl Mennonite Church, Goessel, Kansas. Sophie is interested in commerce. Ethel Dick, a member of the Hebron Mennonite Church, Buhler, Kansas, is planning to major in music. Ellen Waltner, who reads proof, is a member of the Eden Mennonite Church, Moundridge, Kansas, and she plans to teach English.

Ethel Dick

Dorothy Wedel

Ellen Waltner

Sophie Schmidt

—Two women candidates for relief work: "It is reported that two of our members have presented themselves to the Mennonite Central Committee as candidates for foreign relief work, namely, Miss Marie K. Fast, who has been a nurse in Portland, Oregon, and Miss Salome Fast, who is a nurse at Ypsilanti, Michigan. Without doubt the field of foreign relief work is one of the most challenging for Christian people today. Let us pray for these candidates and for others who may also be considering such work. Let us pray that doors of service may open for such who are willing to go."—Bulletin, Bethel Mennonite Church, Mountain Lake, Minnesota.

—The Intermediate C.E. Society of the First Mennonite Church Beatrice, Nebraska, recently gave a program including such topics as, "The Non-Swearing of Oaths" and "Secret Societies."

—Willard Wiebe, ministerial student at Bethel College, was recently elected President of the Student Volunteers of that school. Willard, who is writing the daily devotional messages for this month, is a graduate of the Los Angeles Bible Institute and a member of the First Mennonite Church, Aberdeen, Idaho. **Arnold Nickel,** ministerial student from Mountain Lake, Minnesota, and a graduate of the Northwestern Bible School in Minneapolis, was elected vice-president. **Bertha Ewort,** a member of the Johannestal Mennonite Church, Hillsboro, Kansas, was elected secretary. **Marguerite Sprunger,** a member of the First Mennonite Church, Berne, Indiana, and mission candidate, was elected program chairman, and **Orlando Schmidt,** ministerial student from the Buhler (Kansas) Mennonite Church, was elected prayer chairman.

—Louise Duerksen, a Bethel College senior who completed her work with the winter quarter, has accepted a position on the faculty of the Sylvia, Kansas, high school. In college Louise was president of the Home Economics Club and served as an Assistant in the Home Economics Department. She is a member of the Inman Mennonite Church, Inman, Kansas.

—Orlando Goering is chairman of the C.E. society of the Eden Mennonite Church, Moundridge, Kansas. He is also a member of the library committee. Orlando has taken some courses for ministerial training and is much interested in church work although engaging in farming.

—First Mennonite Church, Reedley, California: Fourteen girls met in the Church basement last Thursday evening for the organization of a sewing circle. After a brief program consisting of devotionals, a duet, and a reading, and a short business session, the girls prepared and stamped tea towels to be sewed and embroidered by Mrs. Habegger's Indian girls at the Montana mission station.

As one of their activities the girls wish to sponsor the gathering and sending of used clothing for relief purposes through the Mennonite Central Committee.

—Bethel Mennonite Church, Fortuna, Missouri: The pastor is conducting a mid-week study class at the parsonage. The class is studying the books on "Mennonite Heritage." Seventeen members were present at the last meeting. The meeting is opened by a short devotional conducted by one of the members; then the roll is called to which each answers with a Bible verse. After an hour's explanation and discussion, the class is dismissed. The boys go to Rev. Raid's Industrial Shop and work on their projects. Many worthwhile and valuable things are being made from the native walnut, cedar, and oak wood. The girls spend the remainder of the evening sewing and embroidering. The Missionary Committee of the C.E. Society is sponsoring an interesting and successful library project. Everyone who put one or more books into the library fund is given permission to check out a book for a two week period. A good sized library has been acquired this way, and each Sunday after church services the library is a busy place as the librarian checks the books in and out. Evidently much reading is being done, and many people are given access to books they would otherwise perhaps not get to read. The committee plans to return the books to the owners at the end of the year, and then a new library wil be started. —Corr.

WHEN TO WORRY

When we see the lilies spinning in distress,
Taking thought to manufacture loveliness,
When we see the birds all building barns for store,
'Twill be time for us to worry—not before!

—Heart and Life Bulletin

White Harvest Fields

(Continued from page one)

not allow this small measure of success to blind us to the great areas of the world still lying white and untouched by the reapers. Let us look at the largest of these areas.

South America

In Brazil a vast section of the great Amazon basin, equal to half the area of South America, is practically without gospel witness. It is estimated that there may be eight million people in this area, including many primitive Indian tribes living in the forests and jungles along this great river. In practically every other country of South America areas unoccupied by missionaries are reported.

Africa

The area in the center of Africa between the Sahara Desert and the Congo, densely populated by Negro and Hamitic peoples, is without a Christian missionary. It is fifteen hundred miles from the farthest east mission station in Nigeria to the nearest station on the Nile. Someone has said, "It is as if the United States had one missionary in Maine and one in Texas and not a ray of gospel light between."

Asia

In the "heart of Asia" lies a vast area which is till the stronghold of the powers of darkness. Let us glance at each part of this area.

West of Manchuria and north of China proper is Mongolia. Two-thirds of its area, called Outer Monolia, is now entirely closed to the gospel. Two or hree million people roam its broad plains. They are eligious zealots and are hard to win for Christ.

Chinese Turkestan (Sinkiang), in the westernmost art of China to the north of Tibet, is a land of sandy asins and lofty mountains. It is inhabited by about our million people of various races. The few missionries who were formerly there have been forced by ussian influence to leave that land. However, a reent report seems to indicate that the Chinese are gain in full control and the door for mission work may again be open.

South of Chinese Turkestan and north of India the land of Tibet, sometimes called the "Citadel f Satan." This land is a high plateau of from ten o seventeen thousand feet altitude, surrounded by he loftiest mountains in the world. Its three and a alf million people are hostile to foreigners. Lamanm, "a peculiarly satanic form of Buddhism," holds he people firmly in its grasp and burdens them with he support of a vast priesthood. The chief religious tes are the propitiation of evil spirits. A number missionaries are working along the borders waiting r entrance to this darkened land.

Between Tibet and India on the southern slope of e Himalaya mountains lie two small independent ngdoms, Nepal and Bhutan. Six million cheerful, ogressive people of varying races and religions have osed their land to Europeans and the gospel as well.

Beyond Khyber Pass on India's northwest frontier d to the west of Tibet is the mountainous land of ghanistan. A despotic government rules its ten llion fanatic Moslems. It is a land of moral darkness, with a government characterized by corruption, bribery, and cruelty. The death penalty awaits a profession of Christianity. Foreigners are largely excluded. Although no other field has been more tightly closed to mission efforts, there are encouraging signs that it may be opening.

Russian Central Asia (formerly Turkestan, Bokhara or Khiva) is the part of Asiatic Russia extending from the Caspian Sea east to Chinese Turkestan. In this area live fifteen million people of many races and tribes, now under Soviet control. Only a few missionaries have ever braved the difficulties presented by nature and Moslem fanaticism. A group of Mennonites once started work among the Kirghiz tribesmen, but even this is said to have been stopped by the first World War.

As a summary of this great "Heart of Asia", picture a vast sweep of some of the roughest and most inaccessible territory in the world, a territory larger than either the United States or Europe and inhabited by thirty-four million people. In all this area the spiritual night is relieved by only a few tiny lights of gospel witness.

This has been but a glimpse of the larger unoccupied areas of the world. We must also consider that in the so-called "occupied" areas for which missions have accepted responsibility there are often sections entirely without gospel witness. The inadequate staffs of missions only too often are unable to cope with the need. In the non-Christian world as a whole there are on the average only nineteen missionaries for every million people. After nearly two thousand years of effort Jesus could still truly say, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:37, 38).

Can it be that lack of prayer on the part of the church has hindered the evangelization of these unoccupied fields? Have we been so much concerned with our own needs that we have failed to see the waiting harvest field to which Christ directs our attention? Let us give ourselves to earnest and believing prayer that reapers may be sent forth into these great untouched areas of His harvest.

A good deal of the factual material for this article was taken from **The Progress of World Wide Missions** by Robert Hall Glover, New York; Harper and Brothers, 1938.

Too Great a Concession to Militarists

It is with considerable hesitation that one calls attention to a paragraph in the otherwise excellent book, *Must Christians Fight*, in which too great a concession is made to militarists. But since this book is being advertised in our papers and spread in our conference, including the C.P.S. camps, duty demands that something be said about it. Otherwise I recommend this book.

On page 54 and 55 the passage in Genesis 9:6 (to which verse 5 belongs) is dealt with by mentioning two interpretations of it, both of which are presented as "possible" interpretations.

1. The first interpretation finds in this passage the divine authorization for human government, not only to kill murderers (who alone are here included) but also to "wage whatever wars they may deem necessary." This last deduction is impossible. There is nothing in this passage, directly or indirectly, about a license for governments to wage war as they deem necessary. Even the later law of Moses, which includes others besides murderers under capital punishment, gives no such license. Verse 5 reads: "At the hand of every man's brother will I require the life of man ." This "requirement" is strictly limited to murderers and prohibits man to do as he deems necessary. To call this a "possible" interpretation is too great a concession to militarists, who will find much comfort in it, especially since it comes from the peace churches. It weakens our testimony against war, which is regrettable.

2. The second interpretation likens this requirement by God for capital punishment of murderers to the siful "violence" of man before the flood, which caused the flood. When God "requires" capital punishment, it is impossible to liken it to such wicked violence as brought about the greatest judgment of history upon man.

This compels us to leave Genesis 9:6 and its context, verse 5, just as it stands: "At the hand of every man's brother will I require the life of man." The fact that the "brother" was to see to this punishment shows that there was no personal hate behind it, but the same love that was behind the flaming sword of the angel at the gate of Paradise, as Genesis 3:22 clearly shows. *God did not want man to live forever in his fallen state*; He loved man too much for that. This angel was no mere bluff, but represented just what God meant, namely justice and love. For believers in Christ this angel does not stand there anymore. Thank theLord! If God could have saved man without this angel of justice, he would certainly have done so. Those who deny the justice of capital punishment under the law, deny the need of Christ's fulfilling this law by "becoming a curse for us" according to the law. Gal. 3:13.

In love for the truth and the church,
—P. H. Richert

Brotherhood of the Eastern District Conference

By Norman K. Berky

(In this and succeeding issues you will have an opportunity to read a very interesting story. It is that of the Brotherhood organizations of the Eastern District Conference. The years covered are those from 1917-1942. As far as the editor knows the complete history of this organization has appeared in no other publication. Read this story that is chuck full of interesting facts. rw.)

It has not been easy to gather this material together. It may not be altogether accurate in some things. Some items of information were not all accomplishments, as they were not all completed; some barely reached beyond the discussion stage; other things that the Brotherhood made possible are not mentioned in the minutes, nor indeed can all be known in the various details of various individual lives. We shall mention only a few of the charter members by name. We hope you will pardon any unintentional errors that may have been made.

This has been a larger job than I counted on when I said "yes" to your president, Brother Ely Fretz. If tires, gas, and increasing confusion in our business lives had not given me a few weeks release from work, I could not have done what I promised you to do.

The plan of approach to the subject is:

1. Introduction and Origin.
2. Accomplishments in Material Support.
3. Accomplishments in Fellowship.
4. Accomplishments in the Deepening of Spiritual Lives.
5. Conclusions.

1.Origin

On September 22, 1917, at the Eastern District Sunday School Convention held at Perkasie, an address was delivered by Maxwell H. Kratz. Acting upon some suggestions which he made, the resolutions committee recommended that a "committee of three devise ways and means of bringing into existence a movement of laymen for service." This committee was to cooperate with three lay members of the Home Mission Board. A committee was appointed and issued a call for the first meeting on July 22, 1918. This call in the form of a letter stated the purpose, namely, "to form an organization of the laymen of our church for the purpose of getting our men better acquainted with each other, keeping them more keenly interested in various phases of the work of our church, fostering among them a keener and stronger loyalty to its principles, and to have them stand more closely together in Christian service." A meeting was held in the Souderton Mennonite Church on Sunday afternoon, August 11, 1918. and organization effected.

2. Material Support

September 1, 1919, the Brotherhood was invited to assume the collection of a fund of $60,000 during the following three years for relief, reconstruction, missions, and education. This was to be an acid test for the young organization; it would mean hard work organizing for the campaign and would open the Brotherhood to criticisms of all kinds. A campaign committee was appointed to visit each church to present the cause. Literature, bulletins, pledge cards, and record cards were prepared and distributed to each church. September 6, one year later, it was reporte that $50,000 had been subscribed to the fund which was known as the Thanksgiving Fund.

Cash collected was:

9/6/20	$15,308.31
9/5/21	26,634.04
9/3/22	37,467.24

At the end of three years in September, 1922, th fund was incomplete and was ordered continued an other year. September 29, 1923, the total amount of cash collected for the fund was $41,663.99.

To illustrate how some of the money was used for relief; an emergency case arose. An urgent appeal for $1000 came from the Mennonite Church at Crefeld, Germany. Many early Mennonite settlers had come from this church. $1000 was sent by Conference.

While this collecting of the Thanksgiving Fund vas going on, a call came for the collection of clothng and supplies for Southern Russia. The Eastern District Conference requested the Brotherhood to take harge of the work. This was done, and the articles gathered were shipped through the Mennonite Central Committee. On September 4, 1922, it was reported hat the clothing drive had resulted in twenty-three bales of clothing and $100 cash to purchase additional upplies.

September 29, 1923, we read that Conference ordered that no further efforts be made to complete he Thanksgiving Fund, that various needs of the hurches demanded a budget of $10,000, of which o per cent was to be for the Eastern District Conference, 30 per cent for our educational institutions, and o per cent for the Home for the Aged. This new fund as to be called the Forward Movement Fund, and ie Brotherhood was requested to assume the collection f it. However, because of the criticism that the rotherhood was only a money-raising organization it as decided to ask Conference to raise the money irough its own organization with the Brotherhood elping in the detail work under Conference direction.

October 27, 1924, action was taken to raise $500 early for three years to pay for books of Mennote History in the Pennypacker collection in the orary at Perkiomen Seminary, and otherwise further ie establishing of a nucleus for gathering books of ennonite History. Afterward, we believe, this beme $100 and was paid for several years and later it into the Conference Budget until fully paid.

September 26, 1925, the Brotherhood assisted in e drive for the Eastern District Conference budget $4,300.00 This assistance was given Conference r several years thereafter. The Brotherhood had large part in establishing the budget method of iancing as at present used by Conference. This ethod has also been adopted by some of our churches it stands as a much needed piece of work done. has lifted church finances to a higher and more uitable plane.

October 1, 1927, we read of the approval of a plan sell Farm Lien Bonds to finance the settlement of ssian Mennonites in Canada. There seems to be record of how many were sold. There was an lebtedness of $1,200,000 to the Canadian Pacific ilroad and 10,000 more Mennonites were to be ved into Canada at an additional cost of $1,500,000. ne of these bonds were sold throughout the Confere by various individuals. (This applies only to Eastern District Conference portion of that supt rendered by all Mennonite bodies through the nnonite Central Committee.)

)ctober 24, 1931, an offering of $86.00 was given. e-half of this was given to the needy in Altoona, the other half sent in the form of food packages to starving Mennonite families in Russia.

October 14, 1933, we assisted the Eastern District Conference again in raising $1,500.00 for Russian refugees in Harbin, China. October 27, 1934, $1321.24 was reported paid.

October 22, 1932, a donation was given to the Germantown Mennonite Church toward expenses in renovating that historic church.

November 7, 1936, we raised $300.00 to assist in establishing publication work among the Mennonites in Western Canada. This was paid in full. More recently Spanish relief was extended through Orie Miller.

One young man back in the early years received some financial assistance in preparing himself to become a medical missionary. In 1925 there was a gift to a missionary of $42.25 and in 1926, a gift to a missionary of $25.00.

October 30, 1937, a resolution was passed to assist a young man in getting his training at Bluffton College. $250.00 yearly was voted for a period of four years until the completion of his education. This was done, however, the amount required yearly was a little less than $250.00.

The Brotherhood through the years has supported our institutions, educational and the Old Folks Home. These two constantly recur almost from its inception, and support was given as new calls came in from year to year as noted in the foregoing remarks. The support for Bluffton and Witmarsum Seminary was large and varied and for Bluffton over a long period of time. We assisted in the various drives and opened doors into Conference homes to permit the College to make its own drives at various times. Perhaps a note here would be in order. At all times great care was taken not to conflict with the authority or responsibility of other units of Conference or Conference itself. There has been nothing dominating about the Brotherhood in any of its relationships within Conference. Its attitude has always been cooperative, friendly, and helpful in every way. All this can easily be said and more.

Financial and moral support was given to the Young People's Retreat from its start; $25.00 yearly and for several years part of the deficit of operating the Retreat was made up by the Brotherhood. Recently it has supported the development of Menolan.

Recently it was proposed and favorably acted upon to adopt a plan for a fund to be called the Mennonite Brotherhood Scholarship Plan. The plan is to raise $100.00 annually for the Fund; its purpose to assist young men to receive a Christian education. This plan needs some smoothing down and will probably get it. There is nothing so healthy as group discussion, when the men know what they want and proceed to get it. We do need clarification upon the point of what a Christian education is and in what institutions it may be obtained. Some of us are all too much at sea here and we need to come to some common understanding.

(To be continued)

IN MEMORIAM

OBITUARY OF HENRY T. REIMER

Henry T. Reimer was born February 27, 1881, in Hochfeld, Russia. He came to America with his parents, Abram and Margaret Reimer in 1883 and settled on a farm west of Beatrice.

In the year of 1899 he was baptized upon his confession of faith by Elder Gerhard Penner. He began his education in the parochial school and later attended Bethel College. He then taught school in Kansas one year, after which he was employed by the Elbing Lumber Co., Elbing, Kansas, and later by the John H. von Steen Lumber Co., Beatrice, Nebraska. He then had the opportunity of purchasing his own business in Holmesville, Nebraska, which he conducted until his death.

In October, 1907, he was married to Martha von Steen. After one and one-half years of married life, death separated them. On November 30, 1911, he was united in marriage to Justina Claassen of Whitewater, Kansas. This union was blessed with three sons and one daughter, the daughter passing away in infancy.

In the year 1923 he was elected to serve as minister in his home church, which he faithfully served in this capacity as long as his health permitted. He was deeply concerned about the welfare of the congregation, especially in the salvation of the young people, and many a prayer has gone up to the throne of Grace in their behalf.

In 1936 they were privileged to celebrate their twenty-fifth wedding anniversary.

He became seriously ill in 1937, but through the grace of God he recovered and enjoyed fair health until the fall of 1942, when he again became ill. During this period of illness his earthly body gradually weakened till the morning of February 29, 1944, when the Lord called his servant home. He reached the age of sixty-three years and two days.

He often referred gratefully to the kind attention he received from the sisters and nurses of the Mennonite Hospital.

His passing away is deeply felt by his bereaved wife, three sons, Henry T. Jr., Fort Collins, Colorado; Donald, Columbus; and Edgar, Holmsville, three daughters-in-law, two grandchildren, three brothers, three sisters, relatives and many friends.

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die:
When this poor lisping, stamm'ring tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing Thy pow'r to save."

ADAM RATZLASF, son of Benj. and Eva Ratzlaff, was born October 10, 1867, in Antonowka, Russian Poland, and died February 4, 1944. In 1880 he came to America with his parents and settled with them on a farm near Durham, Kansas. In 1884 he was baptized by Minister Benj. Schmidt of the "Holdeman" Church. He married Sarah Schroeder of Hillsboro in 1892. Failing to get a free homestead in the run into Oklahoma, he bought a farm near Orienta where he and his family have lived for many years. His first wife died in 1908. About a year later he married Bena Franz of Orienta. In 1905 the family united with the Orienta Mennonite Church. For many years he was president of the board of the Oklahoma Bible Academy. He also made large financial contributions to this school. He is mourned by his wife and seventeen children.

MRS. FRED AESCHLIMAN, nee Rosa Rubin, was born in Canton Bern, Switzerland, August 15, 1861, and died February 21, 1944. She was married to Fred Aeschliman in 1882. They came to America in 1885 and made their home near Pulaski, Iowa, for several years. In 1887 they moved to Whitman County, Washington. In 1893 they became charter members of the First Mennonite Church, near Colfax. She is mourned by her husband and the following children: Lou F., Will, Ed., Sam, Ira, and John, and Mrs. Walter Buri, all of Colfax, and Mrs. Elmer Widmer of Albany, Oregon.

LINDA RUTH STRAUSZ, daughter of Peter J. and Anna B. Flickner Strausz, died February 16, 1944, at the age of seventeen years, five months, and fifteen days. Her mother preceded her in death a little over a year ago.

EDWARD PENNER, son of Heinrich and Marie Penner, nee Penner, was born on February 14, 1873, at Warnau, near Marienburg, West Prussia. He was baptized by his father in 1890 and received into the Mennonite Church. Following the death of his father in 1890 he came to America with the rest of the family and settled near Beatrice, Nebraska. For over forty years he farmed and lived with his brother Andreas and family. He died February 27, 1944.

MRS. JACOB E. BERGER, daughter of Gerhardt and Elizabeth (Krolle) Dahlem, was born on a farm in Mascoutah Township, Illinois, on December 3, 1862. In 1877 she was baptizde by the Rev. Christian Krehbiel and accepted into the membership of the First Mennonite Church, Summerfield, Illinois. Later she joined the Garden Township Mennonite Church, Halstead, Kansas. She married Jacob E. Berger at Halstead, Kansas, in 1886. She died February 26, 1944, her husband having preceded her in death in 1942. Children who mourn her departure are: Andrew H., Erwin E., and Mrs. George Applegate of Wellington; Gustave, Reinhold R., and Mrs. Elmer Altman of Newton; Mrs. Owen Jenkins, Moundridge; and Harold H. of Carmi, Illinois.

MELVIN H. RUTH, son of Gustav W. and Anna (Hirstein) Ruth, was born near Trenton, Clinton County Illinois, on February 2, 1914. He died as the resul of an auto collision on February 25, 1944. He wa baptized in 1926 by Rev. A. S. Bechtel and received int the fellowship of the First Mennonite Church of Summerfield, Illinois. He married Katheryn Grolle in 193 Two years ago the family moved to Redkey, Indiana. H is mourned by his wife and his four children: Bett Lou, James Melvin, Robert William, Phylis Jean; h father and mother; two brothers, Le Roy and Ralp from Summerfield; and one sister, Mrs. Lucille Fiedl of Freeburg, Illinois.

JOHN G. ALTHAUS, eighty-two, died January 1 1944, on the farm where he was born near Bluffto Ohio. He was a member of the Grace Mennoni Church. He is survived by three sons, William a Levi of Bluffton and Calvin of Lima. Two sisters w survive him are: Mrs. Johanna Basinger of Columb Grove and Mrs. Elizabeth Diller of Bluffton.

CORRESPONDENCE

ALBERTA COMMUNITY CHURCH
PORTLAND, OREGON

It is now almost five months since our pastor, R Wiebe, and his good wife came into our midst. T meetings have been well attended, especially the eve ing services. God has been hearing and answer prayer in behalf of the evening serivces. In gene health has been good. Rev. S. S. Baumgartner been failing in health and is under the doctor's ca On March 9, the women's missionary society had a p luck dinner. Rev. and Mrs. Meyer Tan-Ditter, who in charge of the Hebrew Christian Mission here, brou messages in word and song. We have had an unusu mild winter. The beautiful sunshine we have remi one of God's love to us and how we as his child should send it forth to others who know Him not. E with war clouds over us we can look up and see G sunshine of love. We are enjoying some very prec Bible study on our Wednesday evening prayer m ings. Pray that more may come to these services that we as a church may be faithful in winning s to Christ in our community.

—C

EDEN MENNONITE CHURCH MOUNDRIDGE, KANSAS

The visitation schedule of Rev. Walter Gering is greatly appreciated by the families of the congregation. Although the visits are short it gives the members of the congregation an opportunity to discuss any pressing problems with our pastor.

We are still continuing our Wednesday evening services this year. The first part of this service is devoted to the children and the last part to older folks. These meetings are of great spiritual value and appreciated by all.

The Committee in charge of our church library is doing a fine job of enlarging our library. Some books are donated, others borrowed, and some purchased for the library. —R. W. J. Corr.

ZION MENNONITE CHURCH DONNELLSON, IOWA

Dr. L. L. Ramseyer, president of Bluffton College was the speaker at our worship service, March 5. He said world conditions are a challenge to youth to prepare for a life of service and for the older ones to help youth in their efforts.

Our pastor, Rev. H. E. Nunemaker is visiting the Middle District churches in the interest of a stronger and more effective Bible teaching program. As he will be absent from his home church March 19, a worship service will be conducted by the laymen of the church.

The adult and young peoples' choirs of the church are planning a musical worship service for Easter Sunday evening.

The members of The Worker's Conference of our Sunday School have taken up the study of the book "The Acts." This will help them in the preparation of next quarter's lessons.

The missionary Society has completed the cut garments which it received from the cutting room at Kalona, Iowa. These are to be packed and sent to the M.C.C. in the near future. It has been decided to send another order for cut garments as the need is very great. —Corr.

WADSWORTH MENNONITE CHURCH WADSWORTH, OHIO

The annual business meeting revealed an interesting eport from the Women's Christian Service Organiza- ion. This group completed the following projects: 44 dresses; 36 slips; 9 gowns; 16 boys shirts; 6 play- uits; 6 pajamas; 12 bloomers; 1 baby shawl; 7 com- orters for relief; quilted two quilts. Sent out 61 lbs. of sed clothing to the M.C.C.; canned 416 qts. tomatoes.

Other projects included money advanced for War risoner's Aid, a layette for an American-Japanese baby, ennonite Central Committee and the American Friends ervice Committee.

Rev. Smucker, our pastor, continues to present week- Sunday morning radio broadcasts from station WAKR, kron, Ohio. The response to these Christian messages as been a blessing. The programs are entitled "Chapel the Air" and are heard at 9:15 A. M.

A Bible Study course has been started for teachers d others, to be conducted each week. This weekly udy period will also be centered around a service of ayer.

Rev. Smucker completed a ten-day tour of Menno- te C.P.S. camp in the east. This speaking tour was ade at the request of the M.C.C. The purpose of the trip as to preach on Mennonite doctrine and to strengthen e religious convictions of the various persons witness- g in these camps. During the pastor's absence Rev. thur S. Rosenberger of the Salem church brought the orning message. During this trip the pastor visited e offices of the M.C.C. at Akron, Pa., and also the tional Board for Religious Objectors in Washington, C.

John Morneweck, the new Sunday School superinten- nt, has provided the teachers with copies of Tarbell's d Peloubet's teachers guides.

Speakers at Eden Church

Dr. J. Winfield Fretz

Dr. Ed. G. Kaufman

The Eden Mennonite Church, Moundridge, Kansas, began six days of special services on March 12. Dr. Ed. G. Kaufman and Dr. J. Winfield Fretz are the speakers. Dr. Kaufman, a son of the Eden Church, is President of Bethel College. Dr. Fretz, contributor of "Mennonites and Rural Life" in this paper, is at present conducting some investigative studies for the Mennonite Central Committee, relative to rehabilitating our young men as they come back from the service, and other related problems.

Afternoon services begin at 2:30 o'clock, with Dr. Kaufman conducting a Bible study during the first part and Dr. Fretz speaking along the line of rural church work during the second part. The evening service begins at 7:45 with Dr. Kaufman giving evangelistic messages on the disciples during the first part and Dr. Fretz continuing his theme after that.

JOTTINGS

—**First Mennonite Church, Reedley, California:** Plans are under way for the enlargement of the basement and the remodeling of the auditorium as these plans become possible. The changing of the auditorium will give more room for the morning services, but at the same time some Sunday School class rooms will be taken up. Enlarging the basement would create more such rooms. It is reported that $2,200 is already available for the program of expansion.

—**Bethel College:** On Thursday evening, March 2, at the regular dinner hour, over one hundred students and faculty members gathered in the chapel for a meditation hour during which Dr. P. A. Penner spoke on the famine in India. Those present sacrificed their evening meal, and the money that would have gone for the food will be sent by the Business Office to the M.C.C. for India Famine Relief.

—**The Middle District Conference** last August authorized its Education Committee to contact the churches of the district in order to promote a more effective teaching program. Brother H. E. Nunemaker, pastor of the Zion Mennonite Church, Donnellson, Iowa, has been asked to visit the churches. From March 13 to 24 inclusive he is to visit the churches in Illinois, Indiana, and Ohio.

—**Bulletins, Buhler Mennonite Church, Buhler, Kansas:** The "Parsonage-Loyalty" supper netted over $500.00 in cash and bonds. The amount in the parsonage fund is now a little over $1,500.00.

—Burrton Mennonite Church, Burrton, Kansas: The Junior C.E. recently featured a special program. Miss Marguerite Sprunger, student at Bethel College and missionary candidate, gave a program of music and a chalk talk.

—Brother J. B. Epp writes, "All Mennonites in or near Lincoln, Nebraska, are kindly requested to send their names and address to the undersigned. Readers who have Mennonite relatives, friends, or other acquaintances here, please send me their names and addresses. Thanks. The purpose of this is to get together off and on for fellowship. This is being done in other larger cities, and is enjoyed by all who come. Have you C.O. young brethren stationed here?"

SPIRIT OF BROTHERLINESS SHOWN

A fine spirit of brotherliness was shown on March 8 when fifteen members of the Gnadenberg Mennonite Church, near Newton husked out some corn for a fellow member who was ill. On Tuesday one of the church members called upon a few others and suggested the proposition. It was accepted so enthusiastically that others heard about it. On the afternoon of the next day fifteen men with seven wagons drove into the five acre patch of corn. After two hours of enjoyable work the field was husked, and there were seven full loads of corn for Gerhard Nickel, the member who had been ill for some time.

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** "We commend those families who make it a practice to have their younger children sit with them in church. In our day families are not together as often as they ought to be. For the family to worship together, not only in the same church but in the same pew, has a solidifying and unifying influence. We congratulate and encourage you children who sit with your parents during worship services."

—E. J. Neuenschwander in the "Church Messenger" says, "Can we as Christians show love toward and pray for Germans and Japanese, as well as for our own American friends? As followers of Christ we need to be diligent in our prayer life. We dare not become hateful."

—Members of the Menno Mennonite Church, Lind, Washington, gave $2,862.75 to Bethel College during its fiscal year of 1942-43. This makes an average of $19.74 per member, the highest of any church in the conference.

—The constitution (new) of the Zion Mennonite Church, Elbing, Kansas, under requirements for admittance states: "Anyone may become a member of this church who has been baptized upon the confession of faith in Jesus Christ as the Son of God and as his personal Savior; gives evidence of Christian character; accepts and approves of the Articles of Faith and this constitution; and pledges to support all the principles and provisions thereof." (It would be interesting to know how many of our churches actually get a committment from their candidates for membership in regard to such matters as mentioned in the last two phrases quoted above.)

—Bluffton, Ohio: The sixth annual Booster Banquet of Bluffton College will be held in the local high school gymnasium, Friday evening, March 24, at 7 p.m. Speaker for the occasion will be Frazier Reams, who is widely known as a public speaker and has held many positions or responsibility in public life, including that of collector of internal revenue of the Toledo district. Bluffton's Booster Banquest has been steadily gaining favor with friends of the college. Supported only by a few devoted friends of the school in its first year, the banquet has grown in size, until a total of approximately 350 tickets was sold last year. With ticket prices remaining the same—$3.00 for one, and $5.00 for two—prospects for a good attendance are unusually favorable this year, according to the banquet committee and the college administration.

—The new Mennonite Junior Quarterly is now used by eighty-nine Sunday Schools. Over 2,250 copies will be used this coming quarter. Rev. J. M. Suderman, Manager of the Mennonite Publication Office, Newton, Kansas, says that he is very well pleased with the response to this quarterly.

—Rev. H. T. Reimer of Holmsville, Nebraska, passed to his heavenly home on February 29, after several years of illness. Brother Reimer was one of the two ministers who throughout the years have assisted the regular pastor of the Second Mennonite Church, Beatrice, Nebraska. Rev. Jacob Wiebe is the other minister who has so served and continues to serve. See the obituary of Brother Reimer in this paper. Besides his manifold duties in church and business, Brother Reimer took an active part in the work of the Western District Conference. One of his three sons, Henry T. Reimer, Jr., is Director of the Civilian Public Service Camp, Fort Collins, Colorado.

—Mrs. J. M. Suderman, who has been assisting her husband with the large amount of work in the Publication Office, is confined to the Bethel Hospital where she is seeking to recover her strength.

—The Bethel College Bible Week, held from March 6 to 10 was very well attended. The Western District Ministers' Conference was held during the same week. Papers were read on important subjects, and we hope to present some of them to the readers of this paper.

—The Bergtal Church near Corn, Oklahoma, was the host to the recent Oklahoma Church Leaders' Conference. The women's mission society served the good meals, which included "borscht" and fried chicken. Brother Henry Hege is the school-teacher pastor of this church. With the duty of superintending a school system of 250 pupils, he has his head and heart full.

—The brethren H. P. Fast, pastor of the Mennonite Church at Orienta, Oklahoma, and **J. C. Kaufman,** pastor of the Emmaus Mennonite Church, Whitewater, Kansas, recently conducted a series of meetings for the Oklahoma churches. The brethren did this in behalf of the Oklahoma Bible Academy, which rendered this service to the churches in appreciation of the loyalty shown in the past.

—Correction: The per member average of the Bethel Mennonite Church, Inman, Kansas, for 1943 was $13.13 and not $3.13 as erroneously stated in the last financial supplement of this paper.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, MARCH 21, 1944 NUMBER 12

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And There Arose a Great Storm

By Chas. D. Geiser

In 1926, on about June 20, a mild furor swept through the peaceful little town of Berne, Indiana. It was all because of a disaster that had occurred in the Jura mountains in Switzerland.

The two brothers, Ernest and Werner Geiser, who had immigrated from Switzerland, had received word from their folks back home, that their home, among many others, had been reduced to a shambles by a devastating hurricane. The people of Berne, Indiana, being kindhearted, as always, collected a sizeable sum of money and sent it to Peter Geiser in Switzerland toward the reconstruction of his broken homestead.

Since 1926 two more brothers, Charles and William, have come to this country. The writer, in behalf of the family, feels urged to express gratitude through this medium to all the good folks who contributed so graciously in making it possible to rebuild the old homestead. (Illustration No. 1).

Illustration No. 2 shows their home after its destruction. For those who are not familiar with the disaster, it happened, briefly as follows.

The sky grew suddenly dark and huge sundry hailstones began to fall. We men were all working out in the field, a half a mile from home. The womenfolk were in the house.

We started out for home just as before any other shower. But we had not gone very far when the pine trees began to sway and bend their tips to the ground. Then they twisted and broke asunder like twigs. Some were uprooted and rolled far from the place where they had stood. The roar of the hail and the wind was deafening. Prostrate on the ground we held onto the grass to keep from being lifted up into the air. The pains inflicted by those colossal hailstones was terrific. It was a miracle none of us was seriously injured by the scudding debris and falling trees.

Father held platter after platter from the lunch basket over his head to protect himself against the ravaging hailstorm. They all broke but the last one, which had a neat round hole in the center caused by a hailstone. Around the edge of this platter was written, entwined with tendrils and violets, in antique letters the simple but fitting word *"Souvenir."*

As we reached the site of our home we found mother and the three sisters all alive and unhurt. It seemed like another miracle, for which we thanked God. The house and barns were blown off their foundations and spread over the fields, some parts of them several miles away.

The woodland lay there a devastation of sky-reaching roots and splintered stumps. The grass was hammered down even with the ground.

Shortly thereafter another gale swept the country side, during which we hurried into the old vaulted cellar. As we stood in there, huddled together and shaking with fear, father said in a tone of heart-stirring confidence, "Just have faith in God, all of you, no matter what comes." We felt somehow God would protect us—and He did. This gale was not a repetition of the first in violence, merely an ordinary thunder storm. Yet, it was rather serious, for it was the beginning of a full week's constant rain.

We moved into the chapel (Illustration No. 3)

(Continued on page 4)

Illustration No. 1

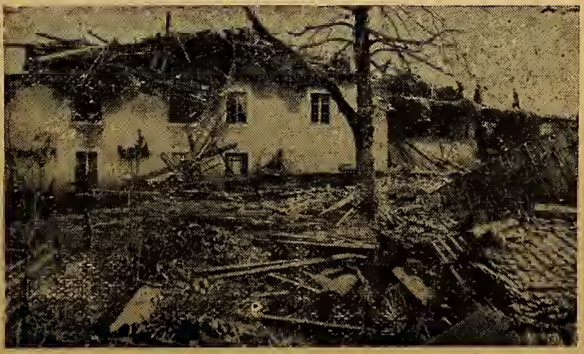


Illustration No. 2

LOVE FOR ALL

According to a press release by the Common Council for American Unity, President Roosevelt in a letter to the American Jewish Congress said, "There is no place in the lives or thoughts of true Americans for anti-Semitism." This is a noble thought. Our Lord Jesus Christ made clear that there is no place in the lives and thoughts of true Christians for "anti-somebodyism" of any kind. Our Lord taught love for neighbor and love for the enemy. He taught us to return good for evil. God loves every human being. Shall we do otherwise? God forbid.

Children and God-Consciousness

Paul wrote to the Colossians, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." It is not so difficult for us to realize that the adult Christian should be concerned about pleasing God rather than man. But how do we parents treat our children in the light of this teaching? Should they also be made conscious of the fact that right conduct is primarily for the sake of God and not for man? One writer thinks so. He says, "It is most important that when children are small, the parents should teach them to feel that God is always watching over them and knows exactly what they say and do; and when they disobey, they should be made to feel that the sin against God is greater than that against the parent. Whenever a punishment was necessary in our family, we tried to impress upon the child the fact that he owed God an apology for wrongdoing; so off he had to go, and kneel down and ask God's forgiveness. There was nothing harder for one of our little boys to do, after he had taken a punishment and then been made to stop crying, than to be told to smile and shout the victory. That simple little act seemed to chase his trouble all away."

FIRST THE KINGDOM

Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." How easy it is to become so entangled in making a living that the Kingdom is pushed into a lesser place in the allotment of our time and energies. Yes, we must "make a living"—or should we rather say, we can "accept a living" from our Father who gives us the means for it. But as Christians we ought to remember that a livlihood is but the means to the greater end of the Kingdom. A recent obituary contained this sentence in German, "Wir erwarben uns eine Farm, wo wir unsre Kinder ernaehrt und christlich auferzogen haben." How wonderful it would be if all Christian parents would regard their means for a livlihood as a great opportunity for giving children a Christian training! How sad when the means of livlihood becomes more important than the Christian training!—rw.

"He that goeth about as a tale-bearer revealeth secrets; Therefore company not with him that openeth wide his lips." Prov. 20:10.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

Trends of the Rural Church

The rapid decline of the rural church in many areas in America has been of concern to many church leaders. In some parts of the country there has been a noticeable shift of churches from the open country to the village. In a famous study of America's rural churches it was found that two country churches die for every one that is organized. In the villages the number appearing and the number disappearing approximately balance.

Non-Mennonite Churches

There are about 175.000 rural churches in the United States, that is, churches in towns of under 2,500 population and in the open country. The great majority of the rural churches are Protestant; Catholic churches and Jewish synagogues are centered primarily in the cities. The National Catholic Rural Life Conference is aware of this fact and is doing all it can to establish Catholic churches in rural areas because it realizes city people and institutions depend for replenishment on country populations.

Since many rural churches die and new ones are organized each year, it would be interesting to know the characteristics of the old and the new ones. On the basis of observation one would conclude that the older denominations such as the Presbyterian, Baptist Methodist, and Congregational are disappearing, and in their place are appearing the newer, aggressive groups, such as Pentecostal, Nazarene, Four Square Gospel, and in the larger cities, Christian Science.

What about Mennonites?

One must ask how this general trend in the America rural church affects the Mennonite Church. Are it country churches declining? Are they moving from open country to towns and villages? Are they givin way to the newer aggressive, evangelical churc groups? In answer to the first question we kno from the Federal Religious Census and from churc year books that Mennonite rural churches are no declining. They are more than holding their own they are actually increasing in number and in mem bership. In answer to the second question indica tions are that Mennonites are following the genera Protestant trend of moving to town; this is more tru of such conferences as, General, Defensele Central, and Mennonite Brethren than of the Ol Mennonite. Old Mennonites still erect new churche in the open country, even if on the edge of town They do it on the basis of principle and premeditate planning.

In answer to the third question, there is much ev dence that the newer evangelical sects are makin inroads on the Mennonites. Every branch of th Mennonite Church is affected. In every Mennoni community one can find former Mennonites alo with former members of older Protestant church who have joined the newer sects. This trend is ult mately more significant than any of the others.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LOST AND FOUND

By H. J. Brown

The Japanese American war had started, the miss)naries had been interned, and all funds from abroad ad stopped to come in. The General Committee's reasury was well drained. Rev. Yang Ching Poa was serving the Kai Chow East-suburbs church aleady for many years. It was the largest church in he Mennonite Mission of the China field. More than en years this church had carried on a grand work without any financial help from the Mission. This was largely made possible by the free-will contribuions of Christian men and women employed by the ocal institutions, as High School, Bible School, and east greatly restricted in this work. Many workers owever, these institutions were either closed or at east greatly restricted in this workk. Many workers ad been sent home and others were working for half ay. This greatly affected the income of the church. The average church members tried to shoulder more esponsibility; but with all the Japanese forces and he communist hordes scattered throughout the disrict, taxes and levies were high, and people were verywhere financially hard pressed. The church was nable to raise the whole budget. Rev. Yang had hown himself to be a good pastor and a hard worker; ut he was considerate and wise too. Since the Bible chool had been forced to close by the Japanese, two rdained men were now without a permanent position. They were local men with land to back them up, while he was far from home, somewhere in the Shansi Province; so he felt it his duty to resign and go home. Travelling with a family of three or four children was ot easy. The church was very sorry to see him go; nd many brought them little gifts in cash, so that love gift of over two hundred dollars was handed hem at the farewell.

They now reckoned that with this gift and the little noney obtained by selling out furniture and the like hey would be able to cover all travelling expenses. Kai Chow is not on any railroad, but has bus connecon with Kaifeng. The whole trip meant a day and ight travel on train from Kaifeng. When they left he bus in the rush they had dropped one piece of padded garment belonging to one of the boys. This owever, was only noticed after the arrival at the inn. They repeatedly turned everything over, but no mater, how they looked around, it was not found.

During the time of their search a man came into he room and looked around, noticing the excitement e asked, whether they missed anything; so they exlained to him that one of the garments was lost. uddenly he disappeared.

It was not so long until he came back, holding the arment in his hands, saying: "Is this the garment?" They gladly assented.

Then he asked again, "Was there anything in the garment?"

They replied, "Why yes, two hundred dollars. They were to cover the expense of the trip home."

To their surprise, he held up the other hand saying, "Here are the two hundred dollars. A boy picked up the garment as it dropped when you left the bus. I gave him ten cents and took it from him. But now, who are you, and what made me so uneasy, so that I had no peace until I sought you out and returned the garment and money to you?"

Rev. Yang replied, "I am a servant of God. My home is in Shansi, but for a number of years I have been serving the Mennonite Church in Kai Chow. On account of the war conditions I am taking my wife and children back home to Shansi. The Lord has been good unto us, so that by selling out and special gifts from the Christians these two hundred dollars were raised to defray the expenses of the trip. You see without this money that you hold in your hand, we cannot reach home. Thank you very much for the kind return."

The man was very much moved and replied, "Please tell me more of your God of love, and of Jesus your Savior. I too want to know and serve your God!"

Rev. and Mrs. H. J. Brown

STRONGLY WEAK

By Roy White

Mankind would seem much stronger,
If God only should judge
Their strength by how much longer
They can carry a grudge.

Chicago, Ill.

"The freedom of the press often means freedom to destroy the good and emulate the bad—to lift mediocre man to the skies and to drag angels down."

And There Arose a Great Storm

(Continued from page 1)

near by and lived there until the homestead was rebuilt and ready once again to protect us against winter and storms of ordinary vehemence.

The source of this cyclone was in France. It moved along the Jura mountains, in places sweeping the land, and in others zooming through space without touching the ground. It had lost much speed as it reached Basle, and ended in the German Rhineland causing little damage there. Leaving behind a track one-half mile wide, it revealed distinctly its various tornado and eddy-like movements, which were noticeable by the position in which the trees lay and by the directions the debris was strewn.

Illustration No. 3

As to loss of life, one child was lifted up from his mother's side while walking on the sidewalk and thrown to death.

Much livestock was lost. The loss of crops was heavy. According to official statistics one hundred farms and sections of several towns and cities suffered severe damage.

Historical records, or lack of these, show that cyclones are rare phenomena in Switzerland. There occurs more frequently a phenomena called the "foehn." This is a tepid and sometimes warm wind which rushes through the valleys of the Alps from sunny Italy, causing some damage, but it never attains the violence of the here described cyclone.

It is perhaps fitting here to say something about Peter Geiser and his relatives. There were seven brothers and three sisters. On Illustration No. 4 you see the brothers as they were about fifteen years ago. Standing, from left to right they are: Samuel, Hans, David; sitting: Peter, Christian, Daniel, Abraham. Daniel, Hans, and Christian have since passed away.

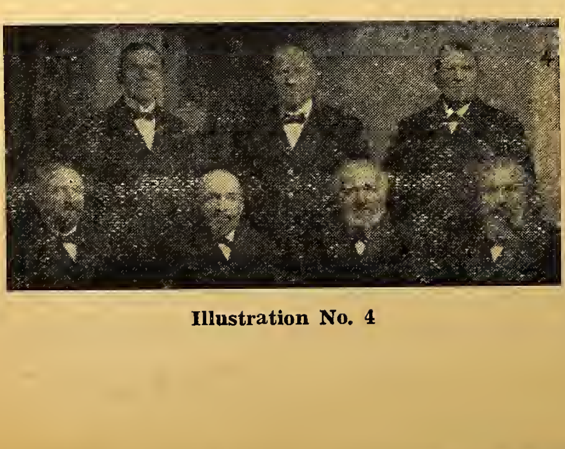


Illustration No. 4

Hans and Peter were lay preachers. Hans had been instrumental as a preacher for many years leading hundreds of souls to the true knowledge of salvation in Jesus Christ. He worked most frequently among the farmers in the Emmenthal and also in other parts of German-speaking Switzerland, especially among those scattered in the Jura mountains. According to a letter we received from our sister who was present at his funeral, the procession which followed his body to the cemetery exceeded in size all others of the recent history of the Mennonites in the Bernese Jura. Truly, he must have been a man called out by God to preach the Word.

Peter, my father, had not the opportunities, because of heavy duties at home and the early death of our beloved mother, to preach the gospel extensively like Hans. However, as long as I can remember, he always was and still is active in this respect at the meeting places close to his home. Our mother was Rosina Lehmann, a sister to Mrs. Emil Nagel, Sr., of Berne, Indiana. Most all of her close relatives have lived most of their life in and around Berne, Indiana.

Daniel Geiser, the oldest of the brothers, was the father of Samuel Geiser who wrote the book on the *Taufgesinnten Gemeinden der Schweiz.* The other Samuel Geiser who collaborated with the former on the manuscript is the son of Hans. Both of these writers aside from being successful farmers are also ordained, and active lay preachers at the Sonnenberg, Jura, meeting houses and churches.

All the others of the Geiser brothers shown on the accompanying picture, and also their sisters were prosperous farmers, steadfast in keeping the faith of their forefathers.

The Peter Geiser farm is now in the hands of Albert Geiser, one of my brothers. Peter, our father, has remarried and lives with Albert.

The farmhouse which is built according to the old European custom with the living quarters, and the stables and hayloft all under one roof is still a resting place for preachers and other attenders who come from afar, even foreign countries, to frequent the meetings held at the chapel close by. (Ill. No. 3) It, too, was damaged slightly by the cyclone, but quickly repaired.

It is in this chapel that Jacob Vetter, the great tent evangelist, preached some of his powerful sermons. Many other messengers have been there and left behind lasting spiritual blessings. Many souls found their Saviour in the chapel, due to the fact that none but men fundamental in their Biblical belief were ever invited to raise their voices behind the pulpit.

A visitor will never forget the glorious words beautifully painted in a large knotty-pine panel behind the rostrum: "JESUS CHRIST IS LORD TO THE HONOR OF GOD THE FATHER."

—*Dover, Ohio*

The Mennonites in Russia

By A. Warkentin

Beginning of Mennonitism in Russia

In 1786 the Czarina, Katherine the Second, sent out decree into Germany inviting German peasants to ome to South Russia in order to cultivate the large egions in the Ukraine which had fallen to Russia fter the Russian-Turkish War in 1777. considerable number of Protestants, atholics, and Mennonites followed this nvitation.

Gradually large colonies were estabished by these people in Bessaravia and he Crimea. The first *Mennonite* coningent which arrived in South Russia in 789 settled down on the right bank of he Dnieper River, close to the city of lexandrowsk. Eighteen villages, ocupying about 100,000 acres of land, omprised the so-called Chortitza Colny.

As all pioneers, these people had to o through hard times, but with governent support they succeeded in stabilizng their economic life rather quickly.

These first emigrants to Russia came rom West Prussia, south of the seaport f Danzig, from the great Werder beween the two rivers—the Vistula and he Nogat. In 1804 and the following years more migrants followed. They settled down on very rich oil on the Molotshna River and its tributaries: the ockmack, the Kurudujuschan, the Juschanlee, the Beim Tschokrak, and Apanlee. Sixty villages eventually ere established on territory of around 300,000 acres.

Later, between the years 1850 and 1861, two new olonies were established east of the Volga River—he Trackt and Samara. These four colonies, the hortitza, the Molotschna, the Trackt, and Samara onstitute the "mother" colonies of all Mennonite olonization in Russia.

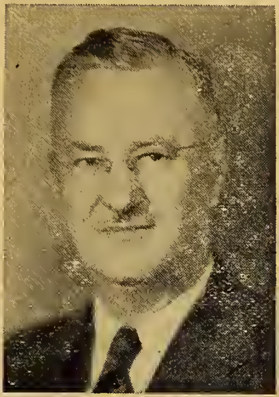
Further Developments

By the above-mentioned four colonies, hirty-six more settlements were estabshed between the years 1860 and 1910, he more important ones being Memrik, agradowka, Kuban, Orenburg, Omsk, awlodar, and Barnaul, with a total of bout 3,000,000 acres of land, 365 vilges, and a population of 105,000.

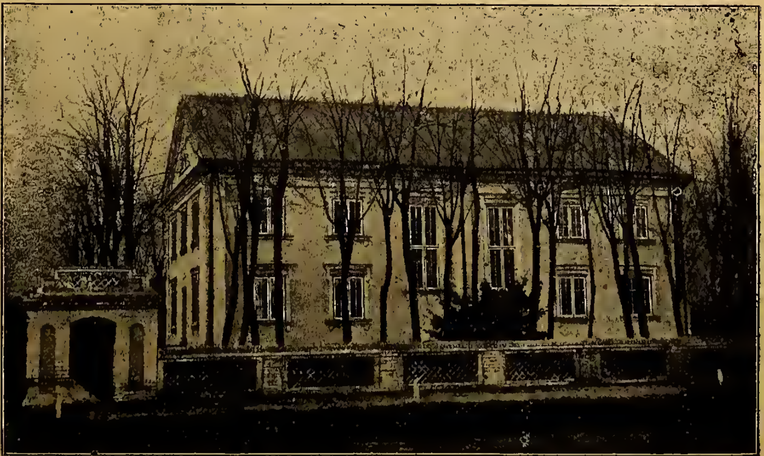
Organization

As in no other country, the Mennoites in Russia were permitted to estabsh their own local government. They eally were a "state within the state." he highest authority was the Oberchulz. He was the magistrate of a colny and under him were the Schulz, one every village. Each village had its wn police, levied its own taxes, and controlled its own affairs. Although the local officers were responsible to the government of the country, they had a great deal of freedom. For almost a century the government did not mix in the affairs of the colonies. Their school system was independent. Teachers were trained and hired by the colonies. The colony took care of the aged and of the orphans. They had their own insurance organizations, and since 1875 also almost complete control of the civil public service in which the young people were engaged.

They had a unique system of solving the agricultural problem. The "Mother" colonies, and later also some "daughter" colonies, had land reserves which remained the property of the whole colony. This land (which amounted to about 35,000 acres in the Molotschna district) was rented out to highest bidders of adjacent villages. After the rent money had accumulated to a sizable sum, it was invested in the acquisition of a large tract of land somewhere else, which the "mother" colony bought to establish a new settlement for the younger generation. The "mother" colony acted as a land bank, giving the new settlers favorable financial aid, which had to be paid back on the installment plan. In the meantime more money had come from the land reserve, the loan to the new settlement was returned, and so the "mother" colony was enabled in twenty to twenty-five years to buy another tract of land for the landless population of the colony. Thus the "mother" colony had a revolving fund which enabled them to establish a colonization system which proved to be very effective and helped to solve the economic and social problems of the colonies.



Dr. A. Warkentin, author of this article, is now in Chicago, where he is recovering from a stroke that he suffered some time ago. The latest reports state that he is able to take short walks.



This picture shows the meetinghouse of the congregation at Orloff, South Russia, as it stood in the good old days.

Economic Developments

During the period of about 125 years, the Mennonites in Russia developed a sizeable industry in the production of agricultural machinery, with twenty-six large and small factories. Their milling industry became one of the great factors in the economic life of South Russia. In 1910 there were seventy-three motor and roller mills in the hands of Mennonites. Besides those, they had 105 wind feed mills. Around the turn of the century their brick industry supplied many workers in thirty-eight brick factories.

Since their educational system was under their own supervision, they trained their own teachers in nineteen high schools and normal schools. They built and supported around 400 grade schools in which Mennonite teachers gave instruction in the Russian as well as the German language. They took care of their sick in three Mennonite hospitals and in one large asylum. The homes for the aged and one orphanage helped in providing for the old and homeless.

Present Conditions

With the outbreak of the First World War, the whole economic and social life among the Mennonites in Russia was disrupted, and when in 1917 the Revolution broke out, the Mennonites, as well as others, underwent a most severe famine and persecution. Tens of thousands were killed, imprisoned, and exiled. All of them were disowned of their land. Through the help of the Mennonite Brethren in America, Holland, and other countries, almost 30,000 were permitted to come into the Americas. Until 1936 communications with them were possible, but from there on the Russian government looked with a great deal of suspicion and disfavor upon all who kept up correspondence with a foreign country, and for that reason correspondence practically had to cease. Since the beginning of the Second World War only a very few reports about their conditions have reached this country.

A Word of Explanation

A word of explanation seems necessary to clear up certain misunderstandings concerning the building project of the Lorraine Avenue Mennonite Church of Wichita. There is a feeling that our building plans are too elaborate. This feeling exists because of the prospectus that was sent out some two years ago. But, as I explained at a special congregational meeting last September, it was decided to simplify our plans and build only the auditorium and leave off the educational building. Our present plans call only for a simple modest house of worship.

Our first great need is a house of worship, and the need for that is extremely urgent, because we have no church at present. All we have is an ordinary five-room home which we use as a meeting place. It was built to be the parsonage and bears no likeness to a church. Folks passing by wouldn't in the least suspect that it is a church. The present arrangement was to be only a temporary one.

We are a congregation of almost 200 members without a church building. I have never known a congregation of that size without a regular church home. We definitely know that some of our Mennonite folks who come to Wichita refuse to come to our services because we have no church building.

If the present place would provide, even in a modest sense, sufficient room it would not be so bad, but it doesn't do that. One lady recently said, "Imagine squeezing a congregation of almost 200 members with their children into a common five-room home." Besides, we always have a good many coming to our services who are not members.

Consequently, our church life with its varied activities finds itself in a so-called "strait-jacket." People are sometimes put into a strait-jacket as a punishment. Our church life is suffering because of lack of room.

We feel a golden opportunity for growth and service is passing by unutilized. Our membership would grow much faster and we could do much more in furthering the cause of Christ if we had more room. This is indeed one of the most promising and fruitful mission fields of our conference. There are many Mennonites here in Wichita. We are a loss to our Mennonite Church, because we do not have a church building here.

There is another misunderstanding that needs clearing up: Namely, the feeling that some have that we as a church are not willing to be measured by Mennonite standards. This seems indeed strange to us. We do want to be measured by such standards. We do not want anything that our Mennonite Churches don't have or want. Though we are a church in a large city we do want to stay at heart one with the other Mennonite churches.

In closing let me say that it is with deep gratitude and much appreciation that we receive the contributions that are continually coming from unexpected sources. Donations that represent real sacrifices have come from inmates of our folks home and hospital staff.

These and similar other gifts always give us new courage to continue in our present struggle. Sometime some of our folks almost lose heart. There is danger that some of our members may leave our church if we do not get a church building soon. To do this takes a considerable sum of money, because we have to build according to city regulations. It has to be a fire proof building. We would be glad to build an ordinary frame structure if that were possible.

Yours in His Service,

P. E. Frantz

"Glaring inequalities in the distribution of wealth, efforts to foster and emphasize class distinctions, insistence upon so-called personal rights are all forms of selfishness that contain the seeds of hatred and ultimate strife." — Edward Yoder

Motives for Giving

A Meditation

Giving becomes a *PRIVILEGE* when it consists in sharing. This is much more than dropping a few coins in the collection plate, much more than a mere skimming of our abundance in an effort to contribute to the causes of charity and abundance.

It is giving our prayers, our love, and ourselves with our gift. Of such giving the poet, Lowell, has the transfigured Beggar, Christ, so beautifully say,

"Who gives himself with his gift feeds three,
Himself, his hungering neighbor, and Me."

Giving as an *OPPORTUNITY* enables the poor to give as much as the rich. The size and value of such giving is not measured in terms of dollars and cents but in the terms of sacrifice and love.

In the eyes of Christ, the poor widow who cast in the smallest coins of money, gave more than the rich who cast in of their abundance. She out of love to God and to the needy gave to the extent of depriving herself of the necessities of life. What an opportunity! We can and may give much even if we are poor.

Giving as a *DUTY* urges us to give as God has prospered us. We feel that we must give because we owe it to the needy and suffering world.

In the light of the need now so great and so general among mankind, duty says, "He that knoweth to do good and doeth it not, to him it is sin."

In another sense *JUSTICE* demands liberal giving. At a time when over one half of the world's population is lacking food, clothing, and the other necessities of life, and most of those who possess worldly goods are devoting their all to a program of destruction for the sake of winning war, what are the Christians doing who believe that war is sin?

Are those of us who are left at home more or less undisturbed, complacently laying up wealth from the fruits of a rich harvest and the high prices which come as a result of a cruel and bloody war?

Though we may have no direct connection with, and perhaps little or no guilt in causing or supporting the war, can these large profits be entirely dissociated from the crime of the death struggle of the nations? Justice says, Give this extra profit. You disown the war and its efforts. The extra profit should go to activities that are trying to undo the results of war.

God freely gave His only begotten Son. Christ willingly gave His life for us. What are we, His children, willing to give?

—*Taken from a folder issued by the M.C.C.*

The Family Altar

By Walter J. Dick

Every year we reach a season known in the Christian world as Lent. This season is observed in the Christian Church in commemoration of the forty days' fast of Christ. People observe this season in various ways. Some will deny themselves certain luxuries and privileges while others make new covenants with God. What have we denied ourselves this season in order to make this covenant with God? Remember, Jesus Christ denied Himself in order to be completely obedient to His Father.

I would like to suggest something which has always proved to be of great spiritual benefit. This would be a time to make the covenant and not break it for the rest of the year—nor ever. That is, the family worship. Every Christian owes this time of devotion in Bible reading and prayer to himself and his family. Never in the world was there a greater need to draw close to God. Juvenile delinquency is increasing by leaps and bounds—because parents have neglected to instruct their children. Mr. Hogg, a chaplain in an Arkansas penitentiary, says, "Out of 17,000 convicts I found only one who had been brought up in a home where they had an old-fashioned family altar. I heard since that he was pardoned because he was found innocent of the crime of which he was charged." Let us not become so "now-fashioned" in our family affairs that we forget our dear old Bible and the time of fellowship in prayer.

If you have not observed this family worship, give it a try. A man never loses by trying. If you have tried it, keep it up. Only a coward quits. With such constant fellowship with Him, the world will soon begin to notice your increased love for Christ and His glorious work.

May His blessing abide with you.

Ashamed of Jesus

By Olin A. Krehbiel

Are you ashamed of Jesus Christ? Peter denied his Lord three times because he was ashamed to admit he was a follower of the Son of God. How many today are hiding the fact that they are Christians? Are you afraid when you get out in a worldly crowd that someone might find out that you are one of Christ's? When you try so hard to convince others that you are no "goody, goody" is it because you are ashamed to be a Christian? Or when you tell others you are modern, sophisticated and broad-minded is it because you are afraid they might get the idea that you are serious about your religion? Maybe you are ashamed to show that you get any joy out of Christianity and you put on a long face with a cold look.

Sometimes it is well for us to analyze what is in the back of our minds that makes us act the way we do. Maybe we will find a trace of that feeling that Peter had when he denied any connection with the Master. Followers of Christ should not be apologetic of their discipleship. Jesus said, in Luke 9:26, "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels." Paul in writing to the Romans says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every

(Continued on Page 15)

DAILY DEVOTIONAL MESSAGES

Willard W. Wiebe, Aberdeen, Idaho

MARCH 24—Did you ever guess a man's occupation by his walk? A farmer?—a sailor?—a cowboy? Can we not often judge character by the walk of a person? In Paul's epistle to the church at Ephesus we find the word "walk" used seven times. However, the Greek word "peripateo" means to walk at large, that is, it refers to your entire manner of life. Turn to the first occurrence of the word in chapter 2:1-3. This refers to our walk in the PAST, our walk before we were Christians, while we were dead in sin, and before God quickened us. Notice that in vss. 2,3 this walk was in the realm of the world, the Devil, and the flesh. This is Satan's triad. Thank God that through the blood of the Lamb we are delivered from the blockade of the Lion and we walk no more bound therein!

MARCH 25—Today we consider our PREPARED walk. Please notice in Ephesians 2:8-10, the second occurrence of the word "walk," that it is a good walk, or manner of life, which has been prepared for us. These good works in which we are to walk do not, and can not, earn our passageway to Heaven. Salvation is not "of works," v. 9, but is "unto good works," v. 10. Our good works are never the root but rather the fruit of our salvation. God hath ordained that we should walk in these good works. Then let us!

MARCH 26—As we have thought of our PAST walk and our PREPARED walk, so now, in chapter 4:1-3, our attention is centered around our PRESENT walk. Is this not most practical? In our scripture reading for today it is a worthy walk which Paul pleads for. Is our manner of life worthy of our calling in Christ? Ye are to walk as becometh a Christian—not hypocritically, but genuinely. In vss.2,3 there are enumerated the things which characterize such living. Lowliness, meekness, long suffering, in love, and peaceful. Lord, help us to walk WORTHY of the name Christian today!

MARCH 27—Yesterday we were given how to walk —today how not to walk. Our manner of life, as Christians, has a negative side too. Read chapter 4:17-19 and see the things which are to be put off. Our walk must necessarily be a SEPARATED walk if it is to remain worthy of the Gospel of Christ. A man placed his sweet singing canary on his back porch where the sparrows kept it company all summer long. In the fall it was again brought into the protection of the house, but too late. Its sweet song was now a shallow twitter. "Come out from among them, and be ye separate, saith the Lord."

MARCH 28—Please read Ephesians 5:1,2. How are we to walk? *"in love."* How are we to walk in love? *"as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God."* That's it. Our manner of life is be a SACRIFICIAL manner of life. Think of this as you read the last three verses of the fourth chapter of Ephesians. Yes, we are to "walk in love." Love and sacrifice go hand in hand. They are inseparable. They are cause and effect. Love is the cause of sacrifice and sacrifice is the effect of love. May we be marked with this sacrificial manner of life today!

MARCH 29—In Ephesians 4:17 we were exorted to a separated walk. In Ephesians 5:8, the next occurrence of the word "walk," there is another plea for separation. This is different, however. The former, *"walk not as,"* is a separation FROM, while the latter, *"walk as,"* is a separation TO. The former is negative, while the latter is positive. Please note also that our verse does not say that we were sometimes in darkness, and that we are now in light. Leave out the preposition, for it says that we were darkness and that now, in Christ, we are light! This is not fiction, but this is fact! Our manner of life should be separated UNTO this high standing! "Walk as children of light."

MARCH 30—In Ephesians 5:15-17 we find the last occurrence of our word "walk." What kind of a walk is one that is "circumspect"? The Revised Version translated the word to "carefully." The Greek word used is a strong word to denote "most straight," or "most exact," that is, "deviating in no respect." O, friend, such a manner of life is sorely needed today! The greatest hindrance in our churches today comes not from the infidel from without, but from the professing Christian from within. There was a time when the world was arrested by the holiness of the church. That was when the manner of life of its people was "deviating in no respect." Oh, that the world might again be impressed by a holy church!

MARCH 31—*"Jesus said unto him, Rise take up thy bed, and walk."* John 5:8

Three lads were pushing a hand cart up a steep hill. The two behind got into a discussion and forgot to push. The boy who was pulling in the shafts turned around and exclaimed, "Less talk and more shove!" If Christ had said, "Rise up and talk," how easily many of us would have qualified for such a mission. But he said, "Rise up and walk!" It is not so much our talk but our walk, our manner of life, by which we are judged. Our citizenship in heaven can more easily be seen of men by our "walk" than by our words!

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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WHITE HARVEST FIELDS

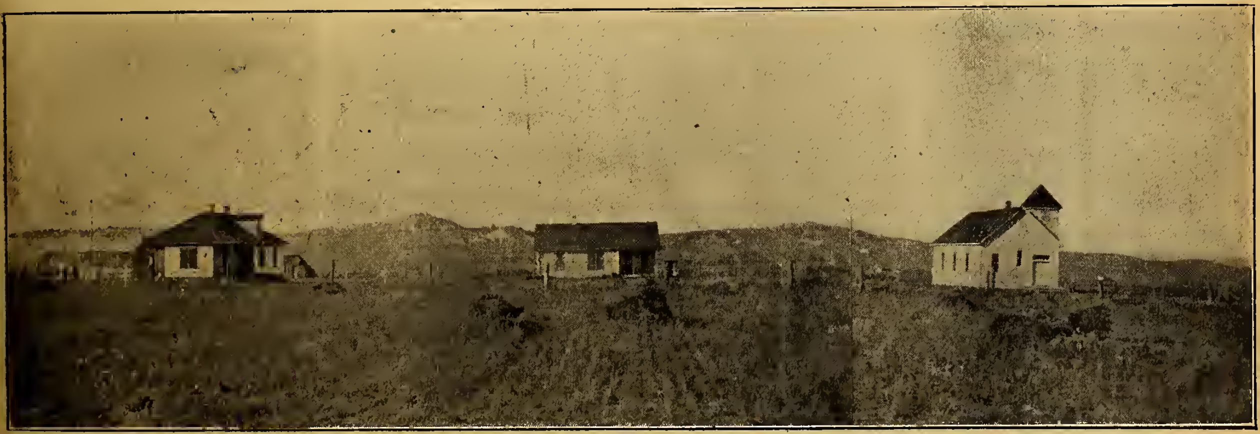
By Malcolm Wenger

"Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35) Thus Jesus, standing by the well of Sychar, used the growing fields about Him, to picture to His disciples the harvest of souls awaiting the reapers. No doubt, he desired to have them see the needy souls in the Samaritan village nearby, but more than that there was the challenging picture of a world-wide harvest field awaiting reapers to gather "fruit unto eternal life."

For almost two thousand years Christ's church has been working in this harvest field seeking to gather men into His Kingdom and seeking to carry out His commission to take the gospel to the ends of the earth. Let us lift our eyes and look on the fields to see what has been accomplished in these years of labor in the harvest. Much has been done. No only has the gospel been spread throughout Europe and America, but in 1938 more than twenty-seven thousand foreign missionaries were reported carrying the message to the ends of the earth. In non-Christian lands the Protestant Church claims almost eleven million baptized believers.

Though many sheaves have been gathered we can-

(Continued on page eleven)



Busby Mission Station Where Malcolm Wengers Will Live

This is the mission station at Busby, Montana, where Brother and Sister Malcolm Wenger will make their home. They will live in the five-room log cabin shown in the center of the picture. The divisions between the logs have recently been re-caulked states Brother Wenger, and there is more room in the house than the picture suggests. To the right is the chapel with its bell tower. Once Indians had no watches and a bell was needed to call them to the services. To the left is the house in which the Alfred Habeggers live. The barn to the left of the house is used to shelter some cows that the Habeggers milk and some horses that they use for riding when there are no roads for the auto or auto roads are impossible. No trees show on this picture which was taken some years ago, but now little trees stand on the premises, and the field in the foreground is no longer tilled. A government telephone connects the place with the outside. You look north on the picture towards a river valley in the distance. Between the station and the hills there are some Indian dwellings.

Here in their new home the Wengers will study the Cheyenne language, and from here they will begin with their work among the Indians. The Habeggers will help them, and so will the Petters at Lame Deer where the Wengers may go for some weekends.

After completing a quarter of school work at Bethel College, the Wengers went to Wisner, Nebraska, the home of Mrs. Wenger. On March 5 Mrs. Esther Boehr Wenger was ordained as missionary to the Cheyennes in the presence of her home congregation. Rev. A. P. Waltner, member of the Foreign Mission Board officiated. He was assisted by our returned missionary, H. J. Brown. In the evening a fellowship meal was held at the home of Brother and Sister August J. Leisy. At this occasion Brother and Sister H. J. Brown spoke about the work in China. A few more days in the parental home, and then the Wengers left for Busby, Montana, where they will be stationed. Perhaps, by the time that this paper reaches the readers this consecrated young couple will have moved into their new home and have begun the work.

A Rich Worship Experience

Recently it was my privilege to attend the Oklahoma Church Leaders' Convention which convened in the meetinghouse of the Bergtal Mennonite Church, Corn, Oklahoma. The meetings were full of deep fellowship, rich feasting on God's Word, and uplifting prayer. Yes, the conference was a rich worship experience.

But all of this did not happen in a magnificent edifice elaborately adorned for worship, for the meetinghouse of the Bergtal Church stands very simple and humble in the open country. But the deep experience of those who attended was well in line with the faith of our fathers. For in the beginning of our faith, there generally was not even a meetinghouse. People met in houses, behind dikes and hedges, and in open spaces in the forest. Did that keep them from having a deep worship experience? Far from it. For them worship was not confined to a particular group of hours or a particular place. They worshipped when they fled from a persecutor and when they gave bread to one in need. Someone has defined worship something like this: "Worship is a conscious experience of fellowship with God." Well, the early brethren seem to have been interested in fellowshipping with God every hour of the day, every day of the week. It was not for them to have a deep emotional experience in a sanctuary and then be shady in business or work in the days following.

The Brethren emphasized the importance of walking in newness of life. That made every day a day of deep inner experiences. This is as it should be. It was so for Jesus. He pointed out the importance of this when he said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth, for the Father seekest such to worship him." Surely, the early Brethren realized the importance of meeting for mutual edification. But they did not stop there. They went on. They wanted a deep experience with God at all times. That for them was not dependent upon a particular place and time. For them that experience depended more upon inner conditions than outward circumstances. They did not have much to say about surroundings conducive to a worship experience. They realized the importance of an inner experience that transforms all outer circumstances.

If we would have a rich worship experience today it might benefit us to look back more to the beliefs and practices of our fathers and less to the outer magnificence that material progress has made possible. We Mennonites need to draw from the genius of our faith our own standards for meetingshouses and worship.

However, all of this does not mean that we should be careless about our meetinghouses. The members of the Bergtal Church are remodelling theirs. They have nearly finished re-shingling the roof. They have put a thick-walled, convenient basement under it, built a balcony, and rearranged the entrance so that it will be more convenient for funerals and weddings. They may build an addition for the choir, and they plan to paint the structure. Had there been no indications of such improvements, then there would have been reason for thinking that something was wrong. For the absence of such needed care and improvements would have suggested that people thought more of their houses and barns than of the place where they met for united feasting upon the Word, prayer, and singing of praises to God. Our places for united worship need to be neat, clean, in good repair, and conveniently built.

But never should they become so important that we lose our sense of the importance of fellowshipping with God elsewhere and at other times. In fact, emphasis upon a suitable place of public worship should raise questions in our minds about a suitable place of worship in our own homes, for private prayer and scripture study but that is another subject. Let us learn more about the practices of our forefathers in regard to a rich worship experience.—rw.

Secure in God's Love and Care

This noon our little two-and-one-half-year-old boy smiled, laughed, and sang as he snuggled under his cover for a nap. He gave all evidence of feeling utterly secure in the love and care of his parents.

When we had closed the door of his bedroom these thoughts came to me: After all, we have the same privilege as our little boy has of feeling happily secure. For just as he is our child so are we the children—often times very little and immature children—of a Heavenly Father who loves us and cares for us? Certainly we can and ought to be just as happy and secure in our relationship to God as our child is in his feeling towards us.

To me there came thoughts of what Jesus says in the sixth chapter of Matthew about fowls of the air and lilies of the field, and I was reminded of a little verse from the *Heart and Life Bulletin* which says,

> When we see the lilies spinning in distress
> Taking thought to manufacture loveliness,
> When we see the birds all building barns for store,
> 'Twill be time for us to worry—not before!

Yes, we have a Heavenly Father who knows all of our needs and is more than able and willing to fulfill them. Mindful of his love and care we can feel happy and secure.—rw.

HOW MUCH DID YOU WEAR?

A missionary at home on furlough was invited to a dinner at a great summer resort, where he met many women of prominence and position.

After dinner he went to his room and wrote a letter to his wife. He said:

"Dear Wife: I've had dinner at the great Hotel——. The company was wonderful. I saw strange things today. Many women were present. There were some who wore, to my certain knowledge, one church, forty cottage organs, and twenty libraries."

In his great longing for money to provide the gospel for hungering millions, he could not refrain from estimating the silks, satins, and diamonds of the guests at the dinner in terms of his people's need.

If God sends us money to send to perishing millions the good news of a Saviour from sin, and we spend it in needless luxuries, what does He think of it?—**Author Unknown.**

Announcement about Coming Conference Session

By General Conference Executive Committee

Christians believe that God rules the world and the destiny of nations. Your Committee is convinced that the date announced for the session of our General Conference, beginning August 17, 1944, has been set in accord with the spirit and will of Christ the Head of the Church.

We had hoped to urge an especially large attendance at this session not only of delegates but also of members and friends from distant parts. In view, however, of the request of the public transportation authorities *it does not appear advisable to urge such attendance.*

It seems therefore that the satisfactory solution of the problem—so far as distant members and friends of the cause of our Church are concerned—rests in this suggestion of the Executive Committee.

We believe, however, in the spiritual communion of the saints. Therefore in view of this conviction and of the weighty problems confronting our Church, we earnestly ask and urge that all members and friends be much in prayer daily that the Lord may through His Holy Spirit give wisdom, grace, and guidance from on high to solve pending vital problems at this session in His Spirit for the temporal and eternal good of all concerned.

Memorial Hall, North Newton, Kansas. This is where the coming session of the General Conference will be held.

And may the Prince of Peace richly bless all who love His appearing above all we ask and think, and grant to a sinsick and repentent world an early and just peace.

Newton, Kansas
March 8, 1944

The Executive Committee
C. E. Krehbiel, Chairman

THREE TREASURIES NOW HANDLED BY CENTRAL TREASURY

The following three treasuries of the General Conference now are handled by the Central Treasury: Foreign Mission, Emergency Relief, and General Conference Treasury. Will you, therefore, hereafter kindly send all contributions for these three activities of Conference to the following address, and be sure to indicate for what purpose contributions were made:

Mennonite General Conference
722 Main Street, Newton, Kansas.

W. C. Voth and Gerald Stucky Home Again

The Brethern W. C. Voth and Gerald Stucky met with members of the Foreign Mission Board on March 9 at North Newton, Kansas. They reported on their trip of approximately 20,000 miles through Central and South American countries. Their official report will however be made when the Foreign Mission Board meets on April 18.

The two representatives of the mission board had arrived by Pan-American Clipper at Miami, Florida, a few days earlier. Brother Voth had then gone west to be reunited with his family in Newton and Brother Stucky had gone to New York first before coming to Newton. Thus a long trip has been safely and happily concluded.

Brother Voth says, "I wish to add a note of appreciation and gratitude to our many mission friends in the States. Through many letters we know that you have been faithfully praying for us and the cause we represent. We wish to thank you one and all, heartily, for we have felt the Lord's sustaining and guiding power in answer to those prayers. Personally I also wish to thank you for your warm interest shown during my illness and after and your prayers of faith for my recovery. The Lord has answered marvelously indeed. Let us give Him the praise for it."

(Given below are some letters that Brother Voth wrote on his journey. Not many of our people have had the privilege of seeing Central and South America as Brother Voth and Brother Stucky have seen it.)

Missionary Voth Describes Visit in Paraguay

We are on our way back from Fernheim Colony and are waiting here at Puerto Casado on the river bank for a boat to go back to Asuncion.

We had a very nice visit at Friesland and later at Fernheim and Menno. Leaving Friesland we started back to Rosario; it was a real hot day and the dust on the road was thick. Arrived before sunset, and went to the Paraquay River for a good swim. At night we tried to sleep with a great army of mosquitoes rejoicing with a great buzz that they had found two tasty Americans for their night's feast. However, at midnight we eluded them; they found their prey had departed for the pleasant shores of the Paraquay. There we waited till 2 o'clock, when the lights of the "Iries" winked us a friendly welcome.

The Iries took us up the river to Puerto Casado where we arrived Sunday morning. We had to wait in this little town until Tuesday morning (Feb. 1), when we took the train out to the western "end of the earth." On a tiny narrow track a diminutive engine puffed his breath out to hurry across the wilderness at a snail's pace, making the 145 kilometers (about ninety-five miles) from 7:00 A.M. till about 7:30 P.M. The wagons that had been sent there for us had arrived a little while before we did.

We had a lunch out in the open with coffee brewed over a campfire. Then at 9:00 P.M. we started out on the trip. After making thirteen kilometers in mud, we stopped for the night under an open shed built for dipping cattle. Had about a five-hour sleep and then wanted to start early, but while we were brewing a little coffee a rain storm rolled up and we waited until 10 o'clock when it let up and we got on the road of mud and water. It was a hot, tedious trip, arriving at the half-way station and the home of the driver, Mr. Doersken, at five P.M.

We could have gone on a ways that night, but we were tired, and then too these folks begged us to stay and hold a service that night in their home. They quickly sent an Indian messenger to the neighbors to announce the meeting, and so we had a nice meeting with them. They seem to be starving for something like that, for it is a rare thing that some one from the outside comes to those who are away from the center.

Thursday morning we took to the road again. It was still pretty wet and traveling slow. At noon we stopped at an elderly bachelor in the Menno Colony. Because of the heat we rested there from twelve till three. Arrived at Philadelphia at 6:00 P.M. and rejoiced in the warm welcome extended by Dr. and Mrs. John Schmidt and Dr. and Mrs. Klassen. They were just ready for supper. We were to make our sleeping quarters at Rev. Harder's home. He is the father of Ernst in the States. We enjoyed a most delightful fellowship-supper with the Drs. Schmidt and Klassen in the Klassen home. We will always remember this as a great treat on this trip. Schmidts still live in small quarters as their new home is not yet ready.

Friday morning we saw the hospital. It is a very active place; the doctors have more than they can do. Both are much needed and seem to do excellent work. Clara and John are a fine happy couple. Clara is doing a fine piece of work too and makes things go around there. Dr. Klassen has taken on a couple of apprentices who have made marvelous progress in dentistry.

He set them to work in the morning, and then he went along with us to show us the rest of Philadelphia—some of the homes, the wagon factory, tin shop, machine shop where they make all kinds of things, the cheese factory and creamery, with which they also have an ice plant. Then also the power light plant. Then dinner at Dr. Schmidts'. In the afternoon they went along with us to the Indian mission station. Rev. Jacob Isaac, chairman of the mission committee of Fernheim, and Mr. Franz Wiens, member of the same, took us on two light wagons to the mission station. We were glad to see the station and get acquainted with the work they are doing. There are three families at work. Mr. Henry Duersken is the farmer. He supervises a good-sized cotton field, and kaffircorn field, and an orchard and garden. The purpose is to teach the Indians to work. His brother, Martin, has charge of a school they tried to establish. This brother and wife have taken in four little Indian children. The work is no doubt difficult; the Indians are of the nomadic type and stay but a few weeks in one place. The mission is a cooperative effort of the General Conference and Brethren Mennonites and the Evangelical Church. They seem to work together quite well.

Saturday night there was a meeting in Philadelphia with a full house. Sunday 8:00 A.M. we attended the Indian service; Missionary Giesbrecht spoke in the native tongue and asked me to make a few remarks. About 125 Indians in attendance and probably that many Mennonites. At nine o'clock A.M. in Philadelphia church a good choir sang selections, Rev. Abraham Harder introduced us; Brother Stucky spoke first with Dr. Klassen interpreting. Then I spoke on our mission work in China, as requested.

A delightful dinner again with Drs. Schmidt and Klassens. Then a short visit with Rev. Harder, and we said goodbye to Philadelphia. Mr. Franz Wiens took us to Rev. John Epp, then for a meeting in Karlsruhe village. There are seven villages in this vicinity, a bit far from Philadelphia so had a meeting with them here. That was a hot night—the hottest on this trip as far as my feeling of it was concerned. The schoolhouse was packed and many outside at the windows again. From the attention in the meetings and what many said it seemed they were glad that the Board had allowed us to stop over here. We certainly enjoyed our stay with them.

CANNING FOR CAMPS

A program of Canning and Drying for Mennonite Civilian Public Service Camps will again be conducted in 1944. Last year's contributions resulted in oversupplies of tomatoes and pickles in practically all camps, whereas requirements were not fully met for fruits, peas, corn, beets, and other staple vegetables. Jars and sugar ration points will again be provided by M.C.C. A folder to be released on about April 1 and further articles in the church papers will give full information about the program.

From there we went to Rev. John Epps for the night, and the next morning Mr. Wiens took us by spring wagon for a ride toward the railroad. Monday night we got to one of the Menno colony villages, Lindenau, or number nineteen. Spent the night in Jacob Fehr's home. Tuesday 5:00 A.M. started out for the last lap. It was another hot day; the weather is at this time about like the hot August days in Kansas. We were lucky to have an umbrella which kept some of the heat off. By about five o'clock we arrived at the railroad. There is no station, but the Mennonites have built a shed where they can store some materials and can get under if it rains. There were several others who were going on the train at the same time with us.

In the party going on the train with us were Missionary Giesbrecht and Rev. Siemens who are goin to Asuncion and then to visit the Old Mennonit mission stations. They wanted to come a week earlier, but when they heard we were coming they waite so they could see us. Mr. Siemens' daughter, Annie was along also on her way to study nursing in Asuncion. Then there were two ladies from the Frieslan group—a Mrs. Nibuhr and Miss Mariechen Fas From the Menno Colony, Mr. Peter B. Giesbrecl and Simon F. Toevs, going to Asuncion. In th evening there were a number of others coming from Friesland by train and stayed there over night also.

Some of the men asked me to lead in a devotional period. We had not a lantern or light of any kind in the whole party, so we had to do things in the dark. Had a number of Bible verses by memory and then a few remarks and then sang a number of old time songs. After a few prayers they continued to sing a good number of familiar hymns. I was surprised how many hymns these folks know by heart. Had a most pleasant fellowship.

The night was spent by everyone throwing a canvas or a few covers on the ground, some in the shed and most of us outside. They had some flynets to keep the mosquitoes off, and we had a pleasant night at that. Then Wednesday morning we left by weekly train for Puerto Casado. There were another two days of waiting, and now we are on the small steamer "Toro" going back to Asuncion. Will likely not arrive there until Sunday night. Were to be there in the forenoon, but they had too much to load so are about half a day late now which is Saturday, Feb. 12. Eight o'clock just now, and have about twenty-four hours ahead if we don't lose more time. That will crowd us to get ready for the plane to Curityba Monday morning the 14th.

(The above letter was written by Missionary W. C. Voth from Puerto Casado, Paraquay, on February 11, 1944.)

From the Lands under the Southern Cross

January 17, 1944

Dear readers of *The Mennonite:*

On January 15 the morning sky was bright and rosy as the sun rose over the towering ANDES. It was indeed a majestic sight when, on the wings of our Pan American Air-bird, we soared higher and higher to wing our way across these lofty mountains. In a last glimpse downward we saw a picturesque beauty the expansive city of Santiago, sprawled out as it were on a massive green carpet just beginning to stir from its night's slumber. But our minds could no longer dwell there, for our eyes turned eastward to see the baren, rugged rocks pointing skyward as though in praise of the creator of Heaven and earth and all that is in it. Now we looked into dark crevices below; there were steep walls whose pinnacles glowed in the caressing, golden morning sun. The higher peaks sparkled in their drapery of glistening white snow patches; and to complete their beauty a few dainty, fleecy clouds floated leisurely around their necks.

Then the plane wound its way between two stately sentinels and so near the great granite shoulder of the one that the lady in front of me gasped "Oh! I hope the wing tip won't scratch its side." About this moment our attention was called to the statue of "The Christ of the Andes." We passed right over it. This statue stands on the boundary-line between Chile and Argentina. It is to represent a symbol of peace between the two nations. This is a magnificient idea and ideal. But there also seemed something sad and cold and quiet about this statue standing there in its isolation in the midst of these vast, almost inexcessible mountains. So the question came, in how far might this also symbolize human thinking—that Christ is adorable, Christ's teachings are great and lofty ideals, but relegated to an isolated spot where they cannot mingle with the woof and warf of everyday life.

Our next destination was Buenos Aires, the city of "Good Air". We were met by Rev. Webber of the Old Mennonite Mission. It was the first time a welcome smile met us at an airport. He informed us of the Rev. Isaac's and Miss Schrag's arrival in the city, and took us to the same hotel. It was a most welcome surprise to us to meet these friends here. Together we visited the Webbers in their home where Mrs. Webber had prepared a delicious lunch. Together we also made a trip to Trenque Lauquin where the Old Mennonite Workers Conference met. It was a day of stimulating fellowship. Most of their missionaries and national workers were present. Our stay was all too short. However we were pleased and impressed with the apparent good work this mission has been doing. The cordial relation that seemed to exist between the missionaries and national workers was inspiring. After this brief visit here we expect to go to the Mennonites in Paraguay.

By W. C. Voth

Consider Dependency Problem

A major issue confronting the C.P.S. program is the matter of support for the dependents of C.P.S. men. This problem is accentuated by the large number of fathers that Selective Service has made available for induction at the present time. This problem is being given special consideration with the intention of recommending some plan to the churches to meet the need. Figures as of September 30, 1943, reveal that in C.P.S. camps, 690 men have wives; 198 have children; and 114 have other types of dependents.

—*M.C.C. Release*

Relief Unit for the Middle East

Plans are shaping for the sending of a relief unit to the Middle East. Plans are in terms of a 12-man unit to be complete on the field sometime in July. The unit will include the two workers already in the Middle East, two nurses, a dietitian, a Yugoslav interpreter, several driver-mechanics and First Aid men. Plans are being formulated in terms of administering a camp of Yugoslav refugees someplace in the vicinity of Cairo, Egypt.

—*M.C.C. Release*

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FOREIGN MISSIONS

P. H. RICHERT, Secretary

CHRIST'S CHALLENGE

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Matt. 28:19-20.

From the time of the creation of man God has revealed his plan for humanity directly to man, or indirectly to man through men. He made the greatest revelation to man when he sent Jesus Christ to reveal His plan of love and salvation to a sinful world. When this revelation was finished and Christ was ready to be received into Heaven to be with the Father, He commanded that the work which He had begun, should be continued and His message of salvation be brought to all the people of the world. This call still sounds to all His disciples, at the present time more urgently than ever before. The fields are ripe unto the harvest. The non-Christians, especially in foreign lands, are receptive to the Gospel. Still, in the face of present difficulties, the hate and strife in the world, and the terrible destruction which is going on, there comes the question and the answer:

> "Is this the time, O church of Christ, to sound
> Retreat? . . . Is this the time to halt? . . . No!
> Rather strengthen stakes and lengthen cords,
> Enlarge thy plans and gifts, O thou elect, . . .
> Great things attempt for Him, great things expect,
> Whose love imperial is, whose power sublime."

Shown here are Brother and Sister George B. Neufeld, who are planning on going to the African mission field. They will serve under the Congo Inland Mission Board upon the basis of an agreement made with it by our Foreign Mission Board. The Neufelds are members of the Bethel Mennonite Church, Inman, Kansas. They are now taking some work at Bethel College.

There is another side to this question. When we survey the wonderous Cross on which the Prince of Glory died, our hearts are warmed with gratitude and love towards this prince of Glory who gave His life that we might live. We worship Him. But must not our worship seem empty to Him when we fail to realize our responsibility of bringing the good news to the darkened lands? How often have we been the recipients of some little service or deed of love? When we felt our responsibility and inquired as to charges for these services we received the answer, "Pass it on to others." Christ expects us to "pass on" the Good News. We cannot pay for it in dollars and cents. The only acceptable payment is complete surrender to Him. We ponder,

> "What do I owe? Nay, Lord—what do I not?
> All that I am and all that I have got;
> All that I am and that how small a thing,
> Compared with all Thy goodly fostering.
> What do I owe to Christ, my Lord, my King?
> That all my life be one sweet offering;
> That all my life to noblest heights aspire,
> That all I do be touched with holy fire."

In gratitude we yield ourselves to Him who saved us by His atoning death, to serve Him wherever He calls us.

There is work for the Kingdom of God all over the world. God has called us to serve Him in Dark Africa. This continent, the second largest on the globe, has about 150,000,000 people who have never heard the news of salvation. They are groping in spiritual darkness for the light that only Christ can bring into their hearts. They are living in fear, superstition, and pagan worship. There also, the field is ready for the harvest. They are eager to receive the gospel, but to bring them from their life of superstition to a life of faith is possible only through the grace of God. This responsibility of teaching them the Good News is too great for us to accept, but we trust in Christ for He has promised to be with us, and "With God all things are possible." We are looking forward to the time when travel conditions will make it possible to get out. We trust that God will open the doors at His appointed time. Our work will probably be to bring the gospel through the educational field. We sincerely covet your prayers as God leads us to our field of service.

—*Mr. and Mrs. George B. Neufeld, Inman, Kansas*

IMPRESSIONS

"I am impressed with the church houses across our land as compared with the complete absence of such buildings in a 'heathen' land. But I am impressed also with the shortage of warm friendship and abounding human confidence in our 'civilized' land as contrasted with such warmth and confidence in 'heathen' lands. The church houses must have been unheated, for the heart of the gospel is 'Love God . . . Love your fellow men.' Such gospel is generated through Bible study, prayer, the ordinances, worship, the home."

—Editor, *Gospel Messenger*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

MUTUAL AID

Chinese have an expression—"Gung-ho"—which means "work together." That is the meaning of mutual aid. In order for a thing to be mutual it must work two ways; it must benefit two or more groups engaged in a common enterprise. Working together in a common cause is a desirable method of performing the daily tasks of human society. Mutual aid may be expressed in one of two ways; it may be the result of a spontaneous expression of love and sympathy, or it may be expressed by means of a systematic organization based on a mutual principle.

Spontaneous Mutual Aid

Mutual aid that is spontaneous is characterized in the life of the family, the neighborhood, and the kinship group. Here it is motivated generally by love, sentiment, and custom. Who of us does not remember the day when farmers in rural neighborhoods did not work together much more frequently than they do now in performing the seasonal tasks that need to be done? Threshing, haying, butchering, filling ice house, husking, and road building are all illustrations of spontaneous mutual aid that once were very common in rural communities throughout America. Such practices are today less common among rural people.

Systematic Mutual Aid

With the decline of spontaneous expressions of mutual aid on the one hand, we find the rapid rise of mutual aid on the other. In 1943 there were 35,000 organized cooperatives in the United States with a membership of 16,000,000. Many of these are found in Mennonite communities in the form of oil stations, creameries, grain elevators, stores, and credit associations. Whether mutual aid is spontaneous or systematic is not so important as is the motive behind the expression. Among Christian people the motive ought to be love; love for each other and for all men. Mutual aid should characterize the Christian's method of work, not selfish competitive individualism. Men ought to work together not to exploit a third party but to assist themselves and the other party.

New Testament Basis

The practice of mutual aid characterized the daily life of the early Christians. This is reflected in the life and teachings of every one of the early Christians from Jesus on down to the least of the Apostles. In Acts 1:15 we see how a program was organized to render mutual aid; in Acts 20:35 we are admonished to assist those who are weak; in Rom. 15:1-2 Paul admonishes brothers to assume responsibility for each other; in Phil. 2:4 we are told not to look out merely for our own interests but for the interests of others as well; in II Cor. 8:12-14 we are reminded of our inter-dependence and hence, Christian responsibility to share with one another. The list of Scriptural references to mutual aid could be extended indefinitely. What we need more of today in our community life is a practice of mutual aid as found in the New Testament and less selfish, individualism as found in the secular, profit-seeking banking and business world. Some people have come to think that capitalism is sacred and almost God-given. It is not, but the admonition to practice Christian mutual aid is given to God.

Day of Miracles Not Past

By Theodore Schmidt

"The day of miracles is not past." That is what Mrs. F. J. Isaac says in connection with their going to India. Many might be inclined to say that there is nothing miraculous about it, but that it was the result of Missionary Isaac's "stick-to-it-iveness."

How can we explain a miracle? On January 30 that question very likely cropped out in many Sunday School class discussions. To get an answer, we may approach the question from various angles. Let us consider two ways of finding an explanation which may well run parallel to each other, but often tend to go in opposite directions.

We have the rational approach and the scriptural approach. The first may be contained in the second, but frequently is forced to stand alone.

In Isaiah 1:18, it says, "Come now, and let us reason together, saith the Lord." Here we are bidden to use the rational approach in conjunction with God, not apart from Him. The tendency with man is that if he cannot reason it out he just does not believe it; he puts it in the myth-story class. Take an example. In Joshua 3 and 4 the miracle of how the Israelites passed through the Jordan, with the water standing in a heap to the north of them, is related. It makes sense to us when we see Boulder Dam—made by the hand of man—hold back a wall of water 700 feet high, but it is unbelievable that God should hold back the water of the Jordan River with His invisible hand until the people of Israel had passed through. Is the thing created greater than the Creator?

In Isaiah 55:8, 9 and 11, we find God speaking thus: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This tells me that we must take in faith miracles in the Bible which we cannot explain until we reach that time and place of which Paul speaks when he says, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (I Cor. 13:12). Is the age of miracles past? I would certainly agree with Mrs. Isaac that the age of miracles is not past.

"The violence of the wicked shall sweep them away,
Because they refuse to do justice." Prov. 21:7.

DAILY DEVOTIONAL MESSAGES

Willard W. Wiebe, Aberdeen, Idaho

MARCH 17—*"He that believeth on the Son hath everlasting life. . ."* John 3:36

Salvation for the soul is not rationed. God does not issue a priority on this precious "commodity." Nor will God force the new birth upon us. It is in easy access to all who realize their sin and their need of a Savior. Think on this and thank God that our application for salvation needn't pass a ration ruling for acceptance. However, it is dependent upon our reaching out in faith and believing, as God's Word proclaims, that Christ's sacrifice on the cross is sufficient penalty for our sinful life.

MARCH 18—*"These things have I written unto you that believe on the name of the Son of God, that ye may know that he have eternal life, and that ye may believe on the name of the Son of God."* I John 5:13

Am I in doubt as to my salvation? Assurance of salvation is not rationed. God has not issued a priority on this precious "commodity" either. It is not God's will that Christians should be uncertain in this all important realm. There is nothing in the entire universe that can and should be more certain than our salvation. ". . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Timothy 1:12.

MARCH 19—*"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."* Isaiah 26:3

Certainly in this day of unrest peace is a scarcity. Peace seems almost extinct. Is it rationed? No, a priority is not needed to enjoy the fullness of the peace which only God can give. Scripture is filled with promises to Christians that peace is theirs if they but draw nigh to the Prince of Peace. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:6, 7

MARCH 20—*"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* I John 1:9

No rationing board governs the forgiveness of our sins. We need not wait in uncertainty for our sins to be forgiven. God waits for us. We need not carry the load of guilt any longer. A little boy once incorrectly quoted this verse to me in this manner, "If we confess our sins, God is faithful *enough* to forgive our sins." If we are ready to confess, God is faithful to His promise and will forgive.

MARCH 21—*"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."* II Corinthians 8:12

God has given freely of His gifts. God has not rationed them to us, yet we are prone to ration our gifts to Him. For example, when it comes to our possessions, how much of a priority does God have? We may think that we can not afford to give, but in the light of eternity, can we afford not to? "He which soweth sparingly shall reap also sparingly and he which soweth bountifully shall reap also bountifully." II Corinthians 9:6. Shall we determine our giving in the light of the sowing, or in the light of the reaping?

MARCH 22—*". . . the Father seeketh such to worship him."* John 4:23

Is it an easy thing for the Father to find those that worship Him "in spirit and in truth?" How long must He seek? Statistics tell us that in America about one half the parents do not think it worthwhile to send their children to Sunday School, but these same parents would not stand for it if they could not send their children. Are we more interested in work than in worship? No twist of logic can convince me that we seek first the kingdom of God as we thus ration our worship to Him.

MARCH 23—*"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."* Hebrews 4:16

There is said to be a chapel in St. Peter's at Rome, the door of which is opened only once in twenty-five years. As the time approaches for the doors to open, the pilgrims gather, all of them eager to pray after the long interval in a place considered to be of special sanctity. Let us suppose that our prayer could only be offered, or would only be heard once in a quarter of a century. Thank God that auditions with the King are not rationed!

When Not to Talk

On the cover of our Church Messenger you find these words, "The Church with a friendly welcome," and it is true our church should be, and is, a friendly church. Meeting and greeting one another is an important part of our assembling together. Paul mentioned this in his letter to the Romans, "Salute one another with an holy kiss." (Rom. 16:16)

But the time for friendly greetings and visiting is not during the services, whether it be the Sunday School hour or the worship service. When the pianist begins the prelude—and even before—that should put an end to conversations. "The Lord is in His Holy Temple, let all the earth keep silence before Him."

Let us "worship the Lord in the beauty of his holiness." Silence aids in shutting out the world and in focusing our thoughts on communing with our Lord. This hour is so precious to true worshipers, don't spoil it for someone else by causing a disturbance with unnecessary talking. —*Church Messenger,*

Grace Mennonite Church, Lansdale, Pa.

Sponsored by
the Young People's
Union of the
General Conference

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Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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MEMBER OF C.P.S. UNIT EXPRESSES APPRECIATION

State Hospital
Ypsilanti, Michigan
March 2, 1944

Dear Rev. Weinbrenner,

I wish to express my appreciation for our church papers, especially **The Mennonite.** I've meant to do this for a long time, and after I had read your small article "Youth Uninformed" I thought this was as good a time as any to do it.

It is very true that we young people are very much uninformed as to our conference activities. This has become very evident to me during the time I've spent in C.P.S. camps; furthermore we, and I think some older people also, are too little informed on the history of the Mennonite church, its principles and fundamental beliefs. Since I've been in camp and have come into contact with members of the various other branches of the Mennonite church, I have begun to realize just how little I knew about our own General Conference.

During this time I've had opportunity to study Mennonite history, not only in camp but also in the M.C.C. Relief Workers' Training School at Goshen, Indiana, last summer. Mennonitism has never meant more to me than it does now. It makes me feel happy to be a Mennonite with the background that our forefathers have given us. At the same time it makes me feel very humble to think how little we sometimes appreciate our church and how we forget that our ancestors were martyred for the same beliefs that we now sometimes take so lightly.

Our pastor, Rev. P. H. Richert, for years has been trying to create in us a desire to read our church papers. Time and again, at every opportunity, he urged us, especially the young people, to read them more. Now while in C.P.S. our church papers have begun to mean very much to me; not only does it help me to keep informed on our church activities, but also I appreciate the spiritual thoughts that are expressed in the articles.

May the Lord bless you further in this work.

Sincerely,
Waldo Janzen

CHANGE IN MEDICAL POLICY

The medical statement providing for the health maintenance of C.P.S. men has been broadened to include eye examination and treatment. Eye examinations will be provided where recommended by the camp physician, and M.C.C. will assume one half the cost of glasses or other treatment recommended by a reliable doctor up to a maximum annual M.C.C. liability of ten dollars.

PEACE SECTION NOTES

Farm Deferments on New Basis

Minimum production requirements for deferment of essential agricultural workers have been doubled by Selective Service. Such workers must now produce at least sixteen "war units" a year. The previous minimum was eight units.

Selective Service has also ordered farm deferments to be limited to six months which is the rule for other occupational deferments, and abolished Class 3-C, which is the class for men deferred because of dependency as well as agricultural essentiality.

C.P.S. FACTS AND FIGURES RELEASE

Distribution of Mennonite Men in Camp (As of February 29, 1944)

Brethren in Christ	79
Central Conf. Mennonite	40
Church of God in Christ Mennonite	105
Conservative Amish Mennonite	78
Defenseless Mennonite	14
Evangelical Mennonite Brethren	22
General Conference Mennonite	492
Hutterian Brethren	11
Krimmer Mennonite Brethren	28
Mennonite	1163
Mennonite Brethren	173
Mennonite Brethren in Christ	32
Missionary Church	5
Mennonite Kleine Gemeinde	10
Old Order Amish	277
Old Order Mennonite	40
Reformed Amish Christian	2
Reformed Mennonite	4
United Zion's Children	3
Old Order River Brethren	1
TOTAL	2579

Special Projects

During the past four months, 952 men have transferred to special projects as follows:

Methodists	3
Catholic	8
Brethren	255
Friends	315
Mennonite	371
TOTAL	952

Logic of the War Situation

"The logic of the situation seems to demand that those who refuse to fight when their country is at war should meet the involuntary sacrifice of those who are drafted to kill their enemies, with a voluntary sacrifice fully as heroic for the civilian relief of human suffering."

—John Umble in Goshen College

Needed Supplies Arrive in Paraguay

Dr. G. S. Klassen, dentist to Paraguay, has finally received a valuable shipment containing anesthetic and other dentistry supplies. He writes: "Finally four months after we left home our dental material came. January 14 the wagon drove by the hospital and unloaded all our equipment, also our personal stuff. It arrived in fine shape and we are indeed thankful.... Up till now we have managed to extract 1,000 teeth here in Philadelphia. Also have many mouths ready for dentures. Now with this shipment here we will have plenty of anesthetic and other materials to keep us busy twenty-four hours a day—if only I did not always have to stop and sleep some every day!"

"He that followeth after righteousness and kindness findeth life, righteousness, and honor." Prov. 21:21.

"Drinking does not drown troubles; it irrigates them."

YOUTH JOTTINGS

—**May we introduce you to four efficient workers?** Shown here are four young people who play a very important part in the production of this paper. Three of them set up the type. They work with two big machines. Gliding their nimble fingers over a keyboard that looks somewhat like that of a typewriter, they make letters jump together into words and words into lines. Mistakes can't be erased in this work, for a line is set after the molten metal has cooled. If there is a mistake in the line, the metal bar—or "slug" as it is called—must be discarded and another one set. The three operators shown here make few mistakes. The fourth student—for all four are students working for the Bethel College Press—does the proofreading. It is her work to see that the printed matter is just like the original copy—although very graciously she even corrects errors which may appear in the original copy. She puts in or cuts out periods, commas, and capitals as the book of rules may suggest. All mistakes which the typesetters have made must be caught by her and corrected. People have commented upon the comparative rarity of errors in this paper. The three typesetters are: Dorothy Wedel, a member of the First Church of Christian, Moundridge, Kansas. She is majoring in English. Sophie Schmidt, a member of the Alexanderwohl Mennonite Church, Goessel, Kansas. Sophie is interested in commerce. Ethel Dick, a member of the Hebron Mennonite Church, Buhler, Kansas, is planning to major in music. Ellen Waltner, who reads proof, is a member of the Eden Mennonite Church, Moundridge, Kansas, and she plans to teach English.

Ethel Dick

Dorothy Wedel

Ellen Waltner

Sophie Schmidt

—**Two women candidates for relief work:** "It is reported that two of our members have presented themselves to the Mennonite Central Committee as candidates for foreign relief work, namely, Miss Marie K. Fast, who has been a nurse in Portland, Oregon, and Miss Salome Fast, who is a nurse at Ypsilanti, Michigan. Without doubt the field of foreign relief work is one of the most challenging for Christian people today. Let us pray for these candidates and for others who may also be considering such work. Let us pray that doors of service may open for such who are willing to go." —Bulletin, Bethel Mennonite Church, Mountain Lake, Minnesota.

—**The Intermediate C.E. Society of the First Mennonite Church Beatrice, Nebraska,** recently gave a program including such topics as, "The Non-Swearing of Oaths", and "Secret Societies."

—**Willard Wiebe,** ministerial student at Bethel College, was recently elected President of the Student Volunteers of that school. Willard, who is writing the daily devotional messages for this month, is a graduate of the Los Angeles Bible Institute and a member of the First Mennonite Church, Aberdeen, Idaho. **Arnold Nickel,** ministerial student from Mountain Lake, Minnesota, and a graduate of the Northwestern Bible School in Minneapolis, was elected vice-president. **Bertha Ewort,** a member of the Johannestal Mennonite Church, Hillsboro, Kansas, was elected secretary. **Marguerite Sprunger,** a member of the First Mennonite Church, Berne, Indiana, and mission candidate, was elected program chairman, and **Orlando Schmidt,** ministerial student from the Buhler (Kansas) Mennonite Church, was elected prayer chairman.

—**Louise Duerksen,** a Bethel College senior who completed her work with the winter quarter, has accepted a position on the faculty of the Sylvia, Kansas, high school. In college Louise was president of the Home Economics Club and served as an Assistant in the Home Economics Department. She is a member of the Inman Mennonite Church, Inman, Kansas.

—**Orlando Goering** is chairman of the C.E. society of the Eden Mennonite Church, Moundridge, Kansas. He is also a member of the library committee. Orlando has taken some courses for ministerial training and is much interested in church work although engaging in farming.

—**First Mennonite Church, Reedley, California:** Fourteen girls met in the Church basement last Thursday evening for the organization of a sewing circle. After a brief program consisting of devotionals, a duet, and a reading, and a short business session, the girls prepared and stamped tea towels to be sewed and embroidered by Mrs. Habegger's Indian girls at the Montana mission station.

As one of their activities the girls wish to sponsor the gathering and sending of used clothing for relief purposes through the Mennonite Central Committee.

—**Bethel Mennonite Church, Fortuna, Missouri:** The pastor is conducting a mid-week study class at the parsonage. The class is studying the books on "Mennonite Heritage." Seventeen members were present at the last meeting. The meeting is opened by a short devotional conducted by one of the members; then the roll is called to which each answers with a Bible verse. After an hour's explanation and discussion, the class is dismissed. The boys go to Rev. Raid's Industrial Shop and work on their projects. Many worthwhile and valuable things are being made from the native walnut, cedar, and oak wood. The girls spend the remainder of the evening sewing and embroidering. The Missionary Committee of the C.E. Society is sponsoring an interesting and successful library project. Everyone who put one or more books into the library fund is given permission to check out a book for a two week period. A good sized library has been acquired this way, and each Sunday after church services the library is a busy place as the librarian checks the books in and out. Evidently much reading is being done, and many people are given access to books they would otherwise perhaps not get to read. The committee plans to return the books to the owners at the end of the year, and then a new library wil be started. —Corr.

WHEN TO WORRY

When we see the lilies spinning in distress,
Taking thought to manufacture loveliness,
When we see the birds all building barns for store,
'Twill be time for us to worry—not before!
—**Heart and Life Bulletin**

White Harvest Fields

(Continued from page one)

not allow this small measure of success to blind us to the great areas of the world still lying white and untouched by the reapers. Let us look at the largest of these areas.

South America

In Brazil a vast section of the great Amazon basin, equal to half the area of South America, is practically without gospel witness. It is estimated that there may be eight million people in this area, including many primitive Indian tribes living in the forests and jungles along this great river. In practically every other country of South America areas unoccupied by missionaries are reported.

Africa

The area in the center of Africa between the Sahara Desert and the Congo, densely populated by Negro and Hamitic peoples, is without a Christian missionary. It is fifteen hundred miles from the farthest east mission station in Nigeria to the nearest station on the Nile. Someone has said, "It is as if the United States had one missionary in Maine and one in Texas and not a ray of gospel light between."

Asia

In the "heart of Asia" lies a vast area which is still the stronghold of the powers of darkness. Let us glance at each part of this area.

West of Manchuria and north of China proper is Mongolia. Two-thirds of its area, called Outer Mongolia, is now entirely closed to the gospel. Two or three million people roam its broad plains. They are religious zealots and are hard to win for Christ.

Chinese Turkestan (Sinkiang), in the westernmost part of China to the north of Tibet, is a land of sandy basins and lofty mountains. It is inhabited by about four million people of various races. The few missionaries who were formerly there have been forced by Russian influence to leave that land. However, a recent report seems to indicate that the Chinese are again in full control and the door for mission work may again be open.

South of Chinese Turkestan and north of India is the land of Tibet, sometimes called the "Citadel of Satan." This land is a high plateau of from ten to seventeen thousand feet altitude, surrounded by the loftiest mountains in the world. Its three and a half million people are hostile to foreigners. Lamanism, "a peculiarly satanic form of Buddhism," holds the people firmly in its grasp and burdens them with the support of a vast priesthood. The chief religious rites are the propitiation of evil spirits. A number of missionaries are working along the borders waiting for entrance to this darkened land.

Between Tibet and India on the southern slope of the Himalaya mountains lie two small independent kingdoms, Nepal and Bhutan. Six million cheerful, progressive people of varying races and religions have closed their land to Europeans and the gospel as well.

Beyond Khyber Pass on India's northwest frontier and to the west of Tibet is the mountainous land of Afghanistan. A despotic government rules its ten million fanatic Moslems. It is a land of moral darkness, with a government characterized by corruption, bribery, and cruelty. The death penalty awaits a profession of Christianity. Foreigners are largely excluded. Although no other field has been more tightly closed to mission efforts, there are encouraging signs that it may be opening.

Russian Central Asia (formerly Turkestan, Bokhara or Khiva) is the part of Asiatic Russia extending from the Caspian Sea east to Chinese Turkestan. In this area live fifteen million people of many races and tribes, now under Soviet control. Only a few missionaries have ever braved the difficulties presented by nature and Moslem fanaticism. A group of Mennonites once started work among the Kirghiz tribesmen, but even this is said to have been stopped by the first World War.

As a summary of this great "Heart of Asia", picture a vast sweep of some of the roughest and most inaccessible territory in the world, a territory larger than either the United States or Europe and inhabited by thirty-four million people. In all this area the spiritual night is relieved by only a few tiny lights of gospel witness.

This has been but a glimpse of the larger unoccupied areas of the world. We must also consider that in the so-called "occupied" areas for which missions have accepted responsibility there are often sections entirely without gospel witness. The inadequate staffs of missions only too often are unable to cope with the need. In the non-Christian world as a whole there are on the average only nineteen missionaries for every million people. After nearly two thousand years of effort Jesus could still truly say, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:37, 38).

Can it be that lack of prayer on the part of the church has hindered the evangelization of these unoccupied fields? Have we been so much concerned with our own needs that we have failed to see the waiting harvest field to which Christ directs our attention? Let us give ourselves to earnest and believing prayer that reapers may be sent forth into these great untouched areas of His harvest.

A good deal of the factual material for this article was taken from **The Progress of World Wide Missions** by Robert Hall Glover, New York; Harper and Brothers, 1938.

Too Great a Concession to Militarists

It is with considerable hesitation that one calls attention to a paragraph in the otherwise excellent book, *Must Christians Fight*, in which too great a concession is made to militarists. But since this book is being advertised in our papers and spread in our conference, including the C.P.S. camps, duty demands that something be said about it. Otherwise I recommend this book.

On page 54 and 55 the passage in Genesis 9:6 (to which verse 5 belongs) is dealt with by mentioning two interpretations of it, both of which are presented as "possible" interpretations.

1. The first interpretation finds in this passage the divine authorization for human government, not only to kill murderers (who alone are here included) but also to "wage whatever wars they may deem necessary." This last deduction is impossible. There is nothing in this passage, directly or indirectly, about a license for governments to wage war as they deem necessary. Even the later law of Moses, which includes others besides murderers under capital punishment, gives no such license. Verse 5 reads: "At the hand of every man's brother will I require the life of man ." This "requirement" is strictly limited to murderers and prohibits man to do as he deems necessary. To call this a "possible" interpretation is too great a concession to militarists, who will find much comfort in it, especially since it comes from the peace churches. It weakens our testimony against war, which is regrettable.

2. The second interpretation likens this requirement by God for capital punishment of murderers to the siful "violence" of man before the flood, which caused the flood. When God "requires" capital punishment, it is impossible to liken it to such wicked violence as brought about the greatest judgment of history upon man.

This compels us to leave Genesis 9:6 and its context, verse 5, just as it stands: "At the hand of every man's brother will I require the life of man." The fact that the "brother" was to see to this punishment shows that there was no personal hate behind it, but the same love that was behind the flaming sword of the angel at the gate of Paradise, as Genesis 3:22 clearly shows. *God did not want man to live forever in his fallen state*; He loved man too much for that. This angel was no mere bluff, but represented just what God meant, namely justice and love. For believers in Christ this angel does not stand there anymore. Thank theLord! If God could have saved man without this angel of justice, he would certainly have done so. Those who deny the justice of capital punishment under the law, deny the need of Christ's fulfilling this law by "becoming a curse for us" according to the law. Gal. 3:13.

In love for the truth and the church,
—*P. H. Richert*

Brotherhood of the Eastern District Conference

By Norman K. Berky

(In this and succeeding issues you will have an opportunity to read a very interesting story. It is that of the Brotherhood organizations of the Eastern District Conference. The years covered are those from 1917-1942. As far as the editor knows the complete history of this organization has appeared in no other publication. Read this story that is chuck full of interesting facts. rw.)

It has not been easy to gather this material together. It may not be altogether accurate in some things. Some items of information were not all accomplishments, as they were not all completed; some barely reached beyond the discussion stage; other things that the Brotherhood made possible are not mentioned in the minutes, nor indeed can all be known in the various details of various individual lives. We shall mention only a few of the charter members by name. We hope you will pardon any unintentional errors that may have been made.

This has been a larger job than I counted on when I said "yes" to your president, Brother Ely Fretz. If tires, gas, and increasing confusion in our business lives had not given me a few weeks release from work, I could not have done what I promised you to do.

The plan of approach to the subject is:

1. Introduction and Origin.
2. Accomplishments in Material Support.
3. Accomplishments in Fellowship.
4. Accomplishments in the Deepening of Spiritual Lives.
5. Conclusions.

1.Origin

On September 22, 1917, at the Eastern District Sunday School Convention held at Perkasie, an address was delivered by Maxwell H. Kratz. Acting upon some suggestions which he made, the resolutions committee recommended that a "committee of three devise ways and means of bringing into existence a movement of laymen for service." This committee was to cooperate with three lay members of the Home Mission Board. A committee was appointed and issued a call for the first meeting on July 22, 1918. This call in the form of a letter stated the purpose, namely, "to form an organization of the laymen of our church for the purpose of getting our men better acquainted with each other, keeping them more keenly interested in various phases of the work of our church, fostering among them a keener and stronger loyalty to its principles, and to have them stand more closely together in Christian service." A meeting was held in the Souderton Mennonite Church on Sunday afternoon, August 11, 1918. and organization effected.

2. Material Support

September 1, 1919, the Brotherhood was invited to assume the collection of a fund of $60,000 during the following three years for relief, reconstruction, missions, and education. This was to be an acid test for the young organization; it would mean hard work organizing for the campaign and would open the Brotherhood to criticisms of all kinds. A campaign committee was appointed to visit each church to present the cause. Literature, bulletins, pledge cards, and record cards were prepared and distributed to each church. September 6, one year later, it was reported that $50,000 had been subscribed to the fund which was known as the Thanksgiving Fund.

Cash collected was:

9/6/20	$15,308.31
9/5/21	26,634.04
9/3/22	37,467.24

At the end of three years in September, 1922, the fund was incomplete and was ordered continued another year. September 29, 1923, the total amount of cash collected for the fund was $41,663.99.

To illustrate how some of the money was used for relief; an emergency case arose. An urgent appeal for $1000 came from the Mennonite Church at Crefeld, Germany. Many early Mennonite settlers had come from this church. $1000 was sent by Conference.

While this collecting of the Thanksgiving Fund was going on, a call came for the collection of clothing and supplies for Southern Russia. The Eastern District Conference requested the Brotherhood to take charge of the work. This was done, and the articles gathered were shipped through the Mennonite Central Committee. On September 4, 1922, it was reported that the clothing drive had resulted in twenty-three bales of clothing and $100 cash to purchase additional supplies.

September 29, 1923, we read that Conference ordered that no further efforts be made to complete the Thanksgiving Fund, that various needs of the churches demanded a budget of $10,000, of which 20 per cent was to be for the Eastern District Conference, 30 per cent for our educational institutions, and 50 per cent for the Home for the Aged. This new fund was to be called the Forward Movement Fund, and the Brotherhood was requested to assume the collection of it. However, because of the criticism that the Brotherhood was only a money-raising organization it was decided to ask Conference to raise the money through its own organization with the Brotherhood helping in the detail work under Conference direction.

October 27, 1924, action was taken to raise $500 yearly for three years to pay for books of Mennonite History in the Pennypacker collection in the library at Perkiomen Seminary, and otherwise further the establishing of a nucleus for gathering books of Mennonite History. Afterward, we believe, this became $100 and was paid for several years and later put into the Conference Budget until fully paid.

September 26, 1925, the Brotherhood assisted in the drive for the Eastern District Conference budget of $4,300.00 This assistance was given Conference for several years thereafter. The Brotherhood had a large part in establishing the budget method of financing as at present used by Conference. This method has also been adopted by some of our churches so it stands as a much needed piece of work done. It has lifted church finances to a higher and more equitable plane.

October 1, 1927, we read of the approval of a plan to sell Farm Lien Bonds to finance the settlement of Russian Mennonites in Canada. There seems to be no record of how many were sold. There was an indebtedness of $1,200,000 to the Canadian Pacific Railroad and 10,000 more Mennonites were to be moved into Canada at an additional cost of $1,500,000. Some of these bonds were sold throughout the Conference by various individuals. (This applies only to the Eastern District Conference portion of that support rendered by all Mennonite bodies through the Mennonite Central Committee.)

October 24, 1931, an offering of $86.00 was given. One-half of this was given to the needy in Altoona, the other half sent in the form of food packages to starving Mennonite families in Russia.

October 14, 1933, we assisted the Eastern District Conference again in raising $1,500.00 for Russian refugees in Harbin, China. October 27, 1934, $1321.24 was reported paid.

October 22, 1932, a donation was given to the Germantown Mennonite Church toward expenses in renovating that historic church.

November 7, 1936, we raised $300.00 to assist in establishing publication work among the Mennonites in Western Canada. This was paid in full. More recently Spanish relief was extended through Orie Miller.

One young man back in the early years received some financial assistance in preparing himself to become a medical missionary. In 1925 there was a gift to a missionary of $42.25 and in 1926, a gift to a missionary of $25.00.

October 30, 1937, a resolution was passed to assist a young man in getting his training at Bluffton College. $250.00 yearly was voted for a period of four years until the completion of his education. This was done, however, the amount required yearly was a little less than $250.00.

The Brotherhood through the years has supported our institutions, educational and the Old Folks Home. These two constantly recur almost from its inception, and support was given as new calls came in from year to year as noted in the foregoing remarks. The support for Bluffton and Witmarsum Seminary wa large and varied and for Bluffton over a long perio of time. We assisted in the various drives an opened doors into Conference homes to permit th College to make its own drives at various times. Perhaps a note here would be in order. At all times great care was taken not to conflict with the authority or responsibility of other units of Conference or Conference itself. There has been nothing dominating about the Brotherhood in any of its relationships within Conference. Its attitude has always been cooperative, friendly, and helpful in every way. All this can easily be said and more.

Financial and moral support was given to the Young People's Retreat from its start; $25.00 yearly and for several years part of the deficit of operating the Retreat was made up by the Brotherhood. Recently it has supported the development of Menolan.

Recently it was proposed and favorably acted upon to adopt a plan for a fund to be called the Mennonite Brotherhood Scholarship Plan. The plan is to raise $100.00 annually for the Fund; its purpose to assist young men to receive a Christian education. This plan needs some smoothing down and will probably get it. There is nothing so healthy as group discussion, when the men know what they want and proceed to get it. We do need clarification upon the point of what a Christian education is and in what institutions it may be obtained. Some of us are all too much at sea here and we need to come to some common understanding.

(To be continued)

IN MEMORIAM

OBITUARY OF HENRY T. REIMER

Henry T. Reimer was born February 27, 1881, in Hochfeld, Russia. He came to America with his parents, Abram and Margaret Reimer in 1883 and settled on a farm west of Beatrice.

In the year of 1899 he was baptized upon his confession of faith by Elder Gerhard Penner. He began his education in the parochial school and later attended Bethel College. He then taught school in Kansas one year, after which he was employed by the Elbing Lumber Co., Elbing, Kansas, and later by the John H. von Steen Lumber Co., Beatrice, Nebraska. He then had the opportunity of purchasing his own business in Holmesville, Nebraska, which he conducted until his death.

In October, 1907, he was married to Martha von Steen. After one and one-half years of married life, death separated them. On November 30, 1911, he was united in marriage to Justina Claassen of Whitewater, Kansas. This union was blessed with three sons and one daughter, the daughter passing away in infancy.

In the year 1923 he was elected to serve as minister in his home church, which he faithfully served in this capacity as long as his health permitted. He was deeply concerned about the welfare of the congregation, especially in the salvation of the young people, and many a prayer has gone up to the throne of Grace in their behalf.

In 1936 they were privileged to celebrate their twenty-fifth wedding anniversary.

He became seriously ill in 1937, but through the grace of God he recovered and enjoyed fair health until the fall of 1942, when he again became ill. During this period of illness his earthly body gradually weakened till the morning of February 29, 1944, when the Lord called his servant home. He reached the age of sixty-three years and two days.

He often referred gratefully to the kind attention he received from the sisters and nurses of the Mennonite Hospital.

His passing away is deeply felt by his bereaved wife, three sons, Henry T. Jr., Fort Collins, Colorado; Donald, Columbus; and Edgar, Holmsville, three daughters-in-law, two grandchildren, three brothers, three sisters, relatives and many friends.

> "E'er since, by faith, I saw the stream
> Thy flowing wounds supply,
> Redeeming love has been my theme,
> And shall be till I die:
> When this poor lisping, stamm'ring tongue
> Lies silent in the grave,
> Then in a nobler, sweeter song,
> I'll sing Thy pow'r to save."

ADAM RATZLASF, son of Benj. and Eva Ratzlaff, was born October 10, 1867, in Antonowka, Russian Poland, and died February 4, 1944. In 1880 he came to America with his parents and settled with them on a farm near Durham, Kansas. In 1884 he was baptized by Minister Benj. Schmidt of the "Holdeman" Church. He married Sarah Schroeder of Hillsboro in 1892. Failing to get a free homestead in the run into Oklahoma, he bought a farm near Orienta where he and his family have lived for many years. His first wife died in 1908. About a year later he married Bena Franz of Orienta. In 1905 the family united with the Orienta Mennonite Church. For many years he was president of the board of the Oklahoma Bible Academy. He also made large financial contributions to this school. He is mourned by his wife and seventeen children.

MRS. FRED AESCHLIMAN, nee Rosa Rubin, was born in Canton Bern, Switzerland, August 15, 1861, and died February 21, 1944. She was married to Fred Aeschliman in 1882. They came to America in 1885 and made their home near Pulaski, Iowa, for several years. In 1887 they moved to Whitman County, Washington. In 1893 they became charter members of the First Mennonite Church, near Colfax. She is mourned by her husband and the following children: Lou F., Will, Ed., Sam, Ira, and John, and Mrs. Walter Buri, all of Colfax, and Mrs. Elmer Widmer of Albany, Oregon.

LINDA RUTH STRAUSZ, daughter of Peter J. and Anna B. Flickner Strausz, died February 16, 1944, at the age of seventeen years, five months, and fifteen days. Her mother preceded her in death a little over a year ago.

EDWARD PENNER, son of Heinrich and Marie Penner, nee Penner, was born on February 14, 1873, at Warnau, near Marienburg, West Prussia. He was baptized by his father in 1890 and received into the Mennonite Church. Following the death of his father in 1890 he came to America with the rest of the family and settled near Beatrice, Nebraska. For over forty years he farmed and lived with his brother Andreas and family. He died February 27, 1944.

MRS. JACOB E. BERGER, daughter of Gerhardt and Elizabeth (Krolle) Dahlem, was born on a farm in Mascoutah Township, Illinois, on December 3, 1862. In 1877 she was baptizde by the Rev. Christian Krehbiel and accepted into the membership of the First Mennonite Church, Summerfield, Illinois. Later she joined the Garden Township Mennonite Church, Halstead, Kansas. She married Jacob E. Berger at Halstead, Kansas, in 1886. She died February 26, 1944, her husband having preceded her in death in 1942. Children who mourn her departure are: Andrew H., Erwin E., and Mrs. George Applegate of Wellington; Gustave, Reinhold R., and Mrs. Elmer Altman of Newton; Mrs. Owen Jenkins, Moundridge; and Harold H. of Carmi, Illinois.

MELVIN H. RUTH, son of Gustav W. and Anna (Hirstein) Ruth, was born near Trenton, Clinton County, Illinois, on February 2, 1914. He died as the result of an auto collision on February 25, 1944. He was baptized in 1926 by Rev. A. S. Bechtel and received into the fellowship of the First Mennonite Church of Summerfield, Illinois. He married Katheryn Grolle in 1938. Two years ago the family moved to Redkey, Indiana. He is mourned by his wife and his four children: Betty Lou, James Melvin, Robert William, Phylis Jean; his father and mother; two brothers, Le Roy and Ralph from Summerfield; and one sister, Mrs. Lucille Fiedler of Freeburg, Illinois.

JOHN G. ALTHAUS, eighty-two, died January 18, 1944, on the farm where he was born near Bluffton, Ohio. He was a member of the Grace Mennonite Church. He is survived by three sons, William and Levi of Bluffton and Calvin of Lima. Two sisters who survive him are: Mrs. Johanna Basinger of Columbus Grove and Mrs. Elizabeth Diller of Bluffton.

CORRESPONDENCE

ALBERTA COMMUNITY CHURCH
PORTLAND, OREGON

It is now almost five months since our pastor, Rev. Wiebe, and his good wife came into our midst. The meetings have been well attended, especially the evening services. God has been hearing and answering prayer in behalf of the evening serivces. In general, health has been good. Rev. S. S. Baumgartner has been failing in health and is under the doctor's care. On March 9, the women's missionary society had a potluck dinner. Rev. and Mrs. Meyer Tan-Ditter, who are in charge of the Hebrew Christian Mission here, brought messages in word and song. We have had an unusually mild winter. The beautiful sunshine we have reminds one of God's love to us and how we as his children should send it forth to others who know Him not. Even with war clouds over us we can look up and see God's sunshine of love. We are enjoying some very precious Bible study on our Wednesday evening prayer meetings. Pray that more may come to these services and that we as a church may be faithful in winning souls to Christ in our community. —Corr.

EDEN MENNONITE CHURCH
MOUNDRIDGE, KANSAS

The visitation schedule of Rev. Walter Gering is greatly appreciated by the families of the congregation. Although the visits are short it gives the members of the congregation an opportunity to discuss any pressing problems with our pastor.

We are still continuing our Wednesday evening services this year. The first part of this service is devoted to the children and the last part to older folks. These meetings are of great spiritual value and appreciated by all.

The Committee in charge of our church library is doing a fine job of enlarging our library. Some books are donated, others borrowed, and some purchased for the library. —**R. W. J. Corr.**

ZION MENNONITE CHURCH
DONNELLSON, IOWA

Dr. L. L. Ramseyer, president of Bluffton College was the speaker at our worship service, March 5. He said world conditions are a challenge to youth to prepare for a life of service and for the older ones to help youth in their efforts.

Our pastor, Rev. H. E. Nunemaker is visiting the Middle District churches in the interest of a stronger and more effective Bible teaching program. As he will be absent from his home church March 19, a worship service will be conducted by the laymen of the church.

The adult and young peoples' choirs of the church are planning a musical worship service for Easter Sunday evening.

The members of The Worker's Conference of our Sunday School have taken up the study of the book "The Acts." This will help them in the preparation of next quarter's lessons.

The missionary Society has completed the cut garments which it received from the cutting room at Kalona, Iowa. These are to be packed and sent to the M.C.C. in the near future. It has been decided to send another order for cut garments as the need is very great. **—Corr.**

WADSWORTH MENNONITE CHURCH
WADSWORTH, OHIO

The annual business meeting revealed an interesting report from the Women's Christian Service Organization. This group completed the following projects: 44 dresses; 36 slips; 9 gowns; 16 boys shirts; 6 playsuits; 6 pajamas; 12 bloomers; 1 baby shawl; 7 comforters for relief; quilted two quilts. Sent out 61 lbs. of used clothing to the M.C.C.; canned 416 qts. tomatoes.

Other projects included money advanced for War Prisoner's Aid, a layette for an American-Japanese baby, Mennonite Central Committee and the American Friends Service Committee.

Rev. Smucker, our pastor, continues to present weeky Sunday morning radio broadcasts from station WAKR, kron, Ohio. The response to these Christian messages as been a blessing. The programs are entitled "Chapel f the Air" and are heard at 9:15 A. M.

A Bible Study course has been started for teachers nd others, to be conducted each week. This weekly udy period will also be centered around a service of rayer.

Rev. Smucker completed a ten-day tour of Mennoite C.P.S. camp in the east. This speaking tour was ade at the request of the M.C.C. The purpose of the trip as to preach on Mennonite doctrine and to strengthen he religious convictions of the various persons witnessg in these camps. During the pastor's absence Rev. rthur S. Rosenberger of the Salem church brought the orning message. During this trip the pastor visited he offices of the M.C.C. at Akron, Pa., and also the ational Board for Religious Objectors in Washington, C.

John Morneweck, the new Sunday School superintenent, has provided the teachers with copies of Tarbell's nd Peloubet's teachers guides.

Speakers at Eden Church

Dr. J. Winfield Fretz

Dr. Ed. G. Kaufman

The Eden Mennonite Church, Moundridge, Kansas, began six days of special services on March 12. Dr. Ed. G. Kaufman and Dr. J. Winfield Fretz are the speakers. Dr. Kaufman, a son of the Eden Church, is President of Bethel College. Dr. Fretz, contributor of "Mennonites and Rural Life" in this paper, is at present conducting some investigative studies for the Mennonite Central Committee, relative to rehabilitating our young men as they come back from the service, and other related problems.

Afternoon services begin at 2:30 o'clock, with Dr. Kaufman conducting a Bible study during the first part and Dr. Fretz speaking along the line of rural church work during the second part. The evening service begins at 7:45 with Dr. Kaufman giving evangelistic messages on the disciples during the first part and Dr. Fretz continuing his theme after that.

JOTTINGS

—**First Mennonite Church, Reedley, California:** Plans are under way for the enlargement of the basement and the remodeling of the auditorium as these plans become possible. The changing of the auditorium will give more room for the morning services, but at the same time some Sunday School class rooms will be taken up. Enlarging the basement would create more such rooms. It is reported that $2,200 is already available for the program of expansion.

—**Bethel College:** On Thursday evening, March 2, at the regular dinner hour, over one hundred students and faculty members gathered in the chapel for a meditation hour during which Dr. P. A. Penner spoke on the famine in India. Those present sacrificed their evening meal, and the money that would have gone for the food will be sent by the Business Office to the M.C.C. for India Famine Relief.

—**The Middle District Conference** last August authorized its Education Committee to contact the churches of the district in order to promote a more effective teaching program. Brother H. E. Nunemaker, pastor of the Zion Mennonite Church, Donnellson, Iowa, has been asked to visit the churches. From March 13 to 24 inclusive he is to visit the churches in Illinois, Indiana, and Ohio.

—**Bulletins, Buhler Mennonite Church, Buhler, Kansas:** The "Parsonage-Loyalty" supper netted over $500.00 in cash and bonds. The amount in the parsonage fund is now a little over $1,500.00.

—**Burrton Mennonite Church, Burrton, Kansas:** The Junior C.E. recently featured a special program. Miss Marguerite Sprunger, student at Bethel College and missionary candidate, gave a program of music and a chalk talk.

—**Brother J. B. Epp** writes, "All Mennonites in or near Lincoln, Nebraska, are kindly requested to send their names and address to the undersigned. Readers who have Mennonite relatives, friends, or other acquaintances here, please send me their names and addresses. Thanks. The purpose of this is to get together off and on for fellowship. This is being done in other larger cities, and is enjoyed by all who come. Have you C.O. young brethren stationed here?"

SPIRIT OF BROTHERLINESS SHOWN

A fine spirit of brotherliness was shown on March 8 when fifteen members of the Gnadenberg Mennonite Church, near Newton husked out some corn for a fellow member who was ill. On Tuesday one of the church members called upon a few others and suggested the proposition. It was accepted so enthusiastically that others heard about it. On the afternoon of the next day fifteen men with seven wagons drove into the five acre patch of corn. After two hours of enjoyable work the field was husked, and there were seven full loads of corn for Gerhard Nickel, the member who had been ill for some time.

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** "We commend those families who make it a practice to have their younger children sit with them in church. In our day families are not together as often as they ought to be. For the family to worship together, not only in the same church but in the same pew, has a solidifying and unifying influence. We congratulate and encourage you children who sit with your parents during worship services."

—**E. J. Neuenschwander in the "Church Messenger"** says, "Can we as Christians show love toward and pray for Germans and Japanese, as well as for our own American friends? As followers of Christ we need to be diligent in our prayer life. We dare not become hateful."

—**Members of the Menno Mennonite Church, Lind, Washington,** gave $2,862.75 to Bethel College during its fiscal year of 1942-43. This makes an average of $19.74 per member, the highest of any church in the conference.

—**The constitution (new) of the Zion Mennonite Church, Elbing, Kansas,** under requirements for admittance states: "Anyone may become a member of this church who has been baptized upon the confession of faith in Jesus Christ as the Son of God and as his personal Savior; gives evidence of Christian character; accepts and approves of the Articles of Faith and this constitution; and pledges to support all the principles and provisions thereof." (It would be interesting to know how many of our churches actually get a committment from their candidates for membership in regard to such matters as mentioned in the last two phrases quoted above.)

—**Bluffton, Ohio: The sixth annual Booster Banquet of** Bluffton College will be held in the local high school gymnasium, Friday evening, March 24, at 7 p.m. Speaker for the occasion will be Frazier Reams, who is widely known as a public speaker and has held many positions or responsibility in public life, including that of collector of internal revenue of the Toledo district. Bluffton's Booster Banquest has been steadily gaining favor with friends of the college. Supported only by a few devoted friends of the school in its first year, the banquet has grown in size, until a total of approximately 350 tickets was sold last year. With ticket prices remaining the same—$3.00 for one, and $5.00 for two—prospects for a good attendance are unusually favorable this year, according to the banquet committee and the college administration.

—**The new Mennonite Junior Quarterly** is now used by eighty-nine Sunday Schools. Over 2,250 copies will be used this coming quarter. Rev. J. M. Suderman, Manager of the Mennonite Publication Office, Newton, Kansas, says that he is very well pleased with the response to this quarterly.

—**Rev. H. T. Reimer of Holmsville, Nebraska,** passed to his heavenly home on February 29, after several years of illness. Brother Reimer was one of the two ministers who throughout the years have assisted the regular pastor of the Second Mennonite Church, Beatrice, Nebraska. Rev. Jacob Wiebe is the other minister who has so served and continues to serve. See the obituary of Brother Reimer in this paper. Besides his manifold duties in church and business, Brother Reimer took an active part in the work of the Western District Conference. One of his three sons, Henry T. Reimer, Jr., is Director of the Civilian Public Service Camp, Fort Collins, Colorado.

—**Mrs. J. M. Suderman,** who has been assisting her husband with the large amount of work in the Publication Office, is confined to the Bethel Hospital where she is seeking to recover her strength.

—**The Bethel College Bible Week,** held from March 6 to 10 was very well attended. The Western District Ministers' Conference was held during the same week. Papers were read on important subjects, and we hope to present some of them to the readers of this paper.

—**The Bergtal Church near Corn, Oklahoma,** was the host to the recent Oklahoma Church Leaders' Conference. The women's mission society served the good meals, which included "borscht" and fried chicken. Brother Henry Hege is the school-teacher pastor of this church. With the duty of superintending a school system of 250 pupils, he has his head and heart full.

—The brethren **H. P. Fast,** pastor of the Mennonite Church at Orienta, Oklahoma, and **J. C. Kaufman,** pastor of the Emmaus Mennonite Church, Whitewater, Kansas, recently conducted a series of meetings for the Oklahoma churches. The brethren did this in behalf of the Oklahoma Bible Academy, which rendered this service to the churches in appreciation of the loyalty shown in the past.

—**Correction:** The per member average of the Bethel Mennonite Church, Inman, Kansas, for 1943 was $13.13 and not $3.13 as erroneously stated in the last financial supplement of this paper.

ORDER BLANK

After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS $1.25** for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Before You Marry, Ponder Well These Questions:

Your Religion

Are you a Christian? Do you know what it means be "born again"? If you are in doubt, see a liable minister or Christian friend about this.

If you are both Christians, have you talked to- ther about your Christian experience, your ideas God, and your fellowship with Him?

Do you find reality in prayer? Have you prayed one and together about the marriage you are plan- ng?

Have you talked about setting aside a certain ne each day for Bible reading and prayer together?

Are you members of the same church?

If not, have you counted the cost of a divided yalty and intelligently faced it? Have you seriously udied each other's denomination to find out if you ight unite with the same church and enjoy worship d Holy Communion together?

Will you pray that God will help you, through e remainder of your engagement and honeymoon ys as well as through your entire life, to be true each other as long as you both shall live?

Your Person

Have you discussed together your ideals, goals, and e work? Are you united here sufficiently to live rmoniously together?

Have you secured all the information you feel you ould about the various aspects of marriage? Do u understand each other's views about parenthood? o you entertain any fears about yourself, or about ch other, or about any of the physical aspects of arriage? If so, have you frankly talked this over gether?

Do you have any disease, or likelihood of disease, hich may affect your future? Have you seen a liable doctor about this?

Do you know each other's educational attainments, sposition, temper, and mental level?

Are you subject to loneliness and homesickness hich would frequently take you to your parents' me? If so, does the other realize this?

Your Parents

If conditions should arise which would demand that latives live with you or you with them, do both you understand this?

Is there any difficulty between you and your rents or in-laws that could and should be cleared by a friendly, frank talk before you are married?

Do either of you feel restraint by the other one carrying out your lawful and Christian obligation to your own family? If so, have you talked this over together?

Your Interests

Have you considered how you can develop your common interests?

Have you considered how you can develop your individual hobbies and recreational interests so they will not consume too much of the time and money you might otherwise spend together and use to the development of your home?

Have you discussed together your ideals of a happy home and your ultimate aim for marriage?

Your Finances

Do you understand each other's occupational history?

Do you know what your combined income will be? Do you expect it to continue as it is or to increase or diminish?

Do both of you understand how much money is at your disposal with which to start your home?

Have you organized your income so you will know how much you can spend for food, rent, clothing, doctors, church, recreation, and the like?

Have you planned any savings for future needs, such as children, education, sickness?

Do you know how much training the other one has received for a trade or profession?

Are both of you willing to work, sacrifice, and save to make your home an economic success? Do you understand each other on this matter?

Your Wedding

Have you read the wedding service, so that you know what you are to promise?

Have you planned your wedding as you yourself wish it, so that it will always be a pleasant memory to you?

—C. Warren Long

(From a tract published by the Herald Press, Scottdale, Pa.)

About C.P.S. Boys on Dairy Farms

"I want to give you some concrete examples from among the boys now doing dairy farming in Wisconsin. These boys are scattered in five counties, twenty in each county. It is the writer's privilege and responsibility to keep in touch with these boys, to contact the homes and adjust matters if any occasion arises to make adjustments necessary and to contact us.

farmers. I appreciate the testimony I receive from the farmers. I want you to remember that the boys are in Catholic homes, and in homes representing other denominations; some are in non-Christian homes. I am giving you some of the testimonies of the farmers, hoping that these testimonies will continue.

"We have never had a man like this before. You can depend on him; he does just as good when I am not with him as when I am with him." A farmer who was taken to the hospital said, "I never worried at all. I knew everything would be taken care of at home." "The boys don't drink." There is a tavern to nearly every square mile. It is an unusual thing to the farmers to have a young man who refuses to take a drink. "The boy does not smoke." That is strange to these people to see a young man refuse a cigarette. "You don't hear him use profanity." May God bless our boys to continue to live the Gospel. One farmer told me, "I have a son, just a little younger than the boy I have; and I appreciate having such a clean boy for mine to associate with." "It will mean something to our community to have these boys with us," was another statement. Sister Short and myself were in a restaurant eating when a lady came in. We invited her to sit at our table. During our conversation she inquired what our work is. When we explained, she said, "I've heard quite a lot about these boys. We have a boy in our church who wants to take the same stand that your boys are taking." In talking to different storekeepers, the testimony we have received was that these boys certainly are clean boys. Again, may God bless our boys. May this kind of testimony continue. They are living right among those people and are proving to them that the way of love is the only way. People have made the statement to me, "After all, I believe that that is the way." Men who have made no profession of Christianity have made similar remarks."

—*By Jesse Short in the Gospel Herald*

For Better Stewardship

Sometime ago, our pastor preached on "tithing." During the course of the sermon he pointed out the sizeable amount of money that would become available for the Lord's work if all members tithed. Since most of this money did not reach the offering plates, nor the treasury, where did it go? And for what purposes?

A sadness stole over me as I realized afresh how poor is our stewardship of both *Time* and *Money*. Now if this is true in our congregation, it must be true among our sister churches, too.

Beginning with themselves, Brotherhood members can do a great deal to bring together fellow church members, whose latent talents and contributions are not fully consecrated to God, and introduce them to the program, aim, and true purpose of the Church, where there is such great need in the "fields white already unto harvest."

—From *Brotherhood Briefs* of the Eastern District

tne"Sympathy is two hearts tugging at one load."
a good

YOUTH JOTTINGS

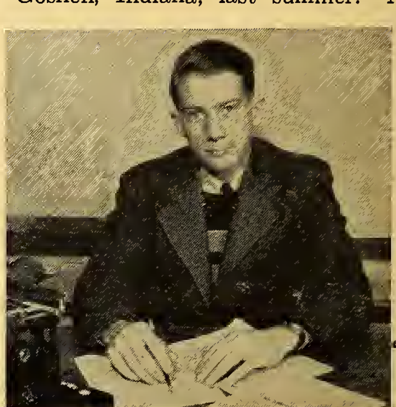
—**Marguerite Sprunger**, who hails from Berne, Indiana is another one of the typesetters about whom we talke last week. However, no cut of her was available now We hope to present a picture of her later. Some newe workers are also busy learning the art.

—**Approximately 100 young people of the Eden Mennonite Church, Moundridge, Kansas**, are now busy i preparing for a rendition of Handel's "The Messiah." The young people of this church now have a page i the monthly paper of this congregation. A note on i says, "Aattendance at C.E. meetings recently has increased.... The worshipful spirit of reverence is gratifying." The C.E. is to give a program for the Garde Township Mennonite Church at Halstead.

—**Fellowship Echoes** is the name of a two-page pape put out by The Fellowship of Beatrice, Nebraska. Thi is a young people's organization of Mennonite, Churc of the Bretheren, and other Christian young peopl The paper is a means of keeping in touch with thos of the group who are gone from home. Anna Margare Reimer, who teaches in the Beatrice school system, i the editor.

—**Randall Penner**, a member of the Brudertal Mennonite Church, Hillsboro, Kansas, and first young ma of that congregation to go into C.P.S., has transferre from a C.P.S. camp in California to the C.P.S. uni at the Patauxie Game Refuge, Bowie, Maryland. Randall is an artist. He uses water colors, oil paints, an does pencil and pen and ink sketching. He has already completed approximately twenty-eight pictures i camp. Other General Conference men that he wi meet at Bowie are: Elton Krehbiel, Ernest Ediger, an Henry Guhr. The last-named is educational directo there.

—**Paul Albrecht**, son of Rev. Abraham Albrecht, Newton Kansas, and brother to Mrs. Marvin Dirks in th Philippines and to Mrs. Herbert Miller, Deer Creek Oklahoma, went from college to the Relief Trainin School in Goshen, Indiana, last summer. Now he i doing work of national importance by serving in a mental hospital at Howard, Rhode, Island. While in college Paul worked with the school annual, and the picture shows him at such work.



—**The Salem-Zion C.E. of Marion, South Dakota**, eithe presents a program over the air or it renders a progra at the State Penitentiary at Sioux Falls once a month

—**Willard Unruh**, a member of the Mennonite Churc at Bloomfield, Montana, is the assistant director of th Belton, Montana, C.P.S. camp. He also serves as educational director. His wife is the former Selma Dick o Mountain Lake, Minnesota.

—**Richard Weaver** has gone to the C.P.S. unit in Puert Rico to serve there. He will be laboratory technicia Al Bohrer plans to go there in the beginning of May.

—**Eleanor Betty Thiessen**, daughter of Rev. and Mrs Thiessen, graduated from Woodstock School in th Himalaya Mountains last November. She hopes to b able to proceed to the United States during 1944.

INTERMEDIATE DEPARTMENT

TOPIC: SOME THINGS JESUS DID NOT FORBID

ripture: The Book of Mark

te: It is not the purpose of this topic to say that any- ing Jesus did not forbid is all right for us to do. iere are many things Jesus says nothing about at all, ch as movies, dancing, and smoking. But this topic to try to help us to see some of the ways Jesus dif- ed from the Scribes and Pharisees and even His own sciples on some questions. Let the program consist of Bible study of the Book of Mark, with ten members the C.E. each taking one of these subtopics and ref- ences and stating in a few sentences before the group e two sides of the question.

1. **Mark 2:15-17, Eating with sinners.** The Scribes re shocked to see Jesus and His disciples associating th sinners. Jesus said these were the very ones who eded Him most. Question for discussion: Would the ribes have been right in objecting if Jesus had been mbling with the sinners instead of eating a meal?

2. **Mark 2:18-22, Fasting.** John's disciples and the iarisees were fasting, and Jesus were not; so they jected. But Jesus said in effect: My disciples have und their Messiah and yours are still looking for m. Question for discussion: Is there no place for sting?

3. **Mark 2:23-27, Sabbath Observance.** The Pharisees id it is not lawful for you to pluck grain on the Sab- th. Jesus said it was the spirit of the law and not the ter which was important. Question: What is the dif- ence between plucking a few ears in passing, to sat- y hunger, and harvesting a field of grain?

4. **Mark 3:1-6, Healing on the Sabbath.** The Pharisees jected to Jesus performing cures on the Sabbath. Je- s was both angry and grieved at this foolish attitude. healed the man with the withered hand and said was lawful to do good on the Sabbath. Question: iould doctors work on Sunday?

5. **Mark 8:1-10, Free Food for the Crowds.** The disci- es seemed to consider the crowds a nuisance and their inger was their own business to look out for. Jesus said had compassion on them. Question: Would Jesus ap- ove of a relief program of free food for **all** kinds of ople? Difference between lazy people and war-suffer- s.

6. **Mark 7:1-23, Eating without Washing Hands.** Jews bid people to eat without washing "up to the elbow" "with the fist." This was more a ceremony than a cessity, and Jesus did not forbid his disciples to eat ith unwashen hands." Question: Does it say, "The ws saw what dirty hands the disciples had?" Why not? hat is the difference?

7. **Mark 9:38-40, Following Jesus but Not with His Dis- les.** The disciples forbade a man to cast out devils Jesus' name because he did not belong to their group. sus said, "Forbid him not," because he was not against irist but for Him. Question: How do we feel about ople who have a different way of following Christ m our own? Are all Christians in our own group?

8. **Mark 10:13-16, Children Coming to Christ.** The dis- les tried to push aside the little ones who would me to Jesus. But He said "Forbid them not." Ques- n: How young can we come to Christ for salvation?

9. **Mark 14:3-9, Costly Ointment for Jesus.** These that w the woman annoint Jesus' head with the ointment nsidered it a terrible extravagance, but Jesus saw her e and sacrifice and said, "Let her alone; why trouble her? She hath done a good work." Question: What ace have flowers and music and other unnecessary but autiful things in comparison with food or medicine?

10. **Mark 14:43-50, Jesus Taken by Force.** Judas and e soldiers led Jesus away to His death by force, but did not forbid them. He did not even let any one fend Him. Question: Why did He not call for a legion angels to kill all His enemies?

—**Mrs. Erland Waltner**

JUNIOR DEPARTMENT

JUNIOR DEPARTMENT
THE CROSS—A PLUS SIGN

Suggested worship center: A cross on a table. Put a candle on either side. An appropriate picture in the background above.

Hymns: Mennonite Hymnary, No. 106 "When I Survey the Wondrous Cross;" No. 112, "Beneath the Cross of Jesus."

Chorus: "All the Way to Calvary" No. 3 **Bible Choruses and Songs** by the Evangel Press, Miami, Florida

Bible verses to be read by Juniors: John 12:24, 25; Hebrews 13:12; Philippians 3:10; Romans 6:5; and Hebrews 12:2.

Talk to be given or read by a Junior: Upon seeing a cross on an altar for the first time a little girl asked, "What's that plus sign doing on that table?" A plus sign . . . it is that! Jesus left His home in heaven to live among men. Not only that; He did more. He showed greater love. He gave His life for those who killed Him. While suffering He said, "Father, forgive them for they know not what they do."

For the Leader: Draw a cross on the board at the meet- beforehand.

When Christ permitted His enemies to crucify Him he won four victories:

1. Victory over self. (Find four Vs in cross. Erase one V.)
2. Victory over the Law. (Erase another V.)
3. Victory over sin. (Erase third V.)
4. Victory over death. (Erase last V.)

Although His enemies seemed to have won, to have destroyed Jesus, we find that He lives again. Although His disciples and followers were persecuted the Christian religion was not stamped out. Love was stronger than hate, life than death!

What has become of the Cross? So, too, the victories erased the Cross. **Story to be told or read by a Junior:** "There is a beautiful story told that during the first World War a man and his son were walking down the street when the little fellow noticed that in many homes there were flags with gold stars on them, sometimes one or two or three signifying the number of those who had been killed overseas. The boy was much interested and then looking up into the sky he saw a star shining brightly there. 'Look!' he shouted to his father, 'There's a star in God's window. Has he had a son killed?' 'Yes,' the father answered, 'God's only Son was killed for us.' "

Poem to be read by a Junior as a prayer:

"Dear God, who shared the pain of death
With Him on Calvary
Whose Spirit made his dying breath
A word of prayer to thee,

I pray that thou wouldst fill my soul
With love, my life with grace,
My heart renew, my mind make whole,
And mold His kindness in my face."

—**Helen A. Penner**

C. P. S. CAMP NEWS

Dependency Problem

On March 17-18 a General Meeting of the Mennonite Central Committee will be held in Chicago, at which time one of the major problems for consideration will be action on a more adequate plan to help meet the dependency situation that confronts drafted Mennonite men at the present time.

Smoke Jumper Unit

Plans are being carried out to increase the camp strength of the Smoke Jumper Unit at Missoula, Montana, from 70 to 120. A total of 104 of these men will be jumpers and the remainder cooks and kitchen helpers.

IN THE MAIL

Rev. R. Weinbrenner
North Newton, Kansas

I'm enclosing two clippings which I feel bear out thoughts which not only the Catholics find applicable, but I believe can be applied to ourselves as Mennonites. The future of the Christian Church, I feel, is today in the balance and though other churches are apparently doing work in its behalf the Mennonite Church has the responsibility of showing a reeling world how to live by the commandment of "Love thy neighbor as thyself." My question is, unless we teach our future (Mennonite) generations through parochial training the precepts and values of this commandment and the heritage we connect with it, will we not go the way of our European brethren and drop the peace cudgels. Today we face the issue as our forefathers faced it. Some adhered to the belief and fled the issue by removing themselves from the scene of battle, the rest were overcome and dropped the peace standard for the sake of national conformity in their country. Are we now going to do one or the other? I'm hoping and praying that we will all decide to be true Christians and attempt to not only face the issue but attempt to do something to rectify the situation. Let us dare to do what other generations of Mennonites could or would not do. Let us train ourselves and our children in the true Christian way of living. If we do that and as the Catholic says "put our salvation in first place," then we will automatically radiate the peace spirit of Christ. That flame fed by expression in public and the printed page cannot help but spread to a war weary world, and cause it to look first to its salvation. Once that realization comes we must go on, however, to further help and train peoples to get along with one another.

Enough for now. These clippings do have some sound truths in them and perhaps you will agree. I feel we can never over-stress the value of the peace principle. Nor can we train our youth, too much.

In Christian Fellowship,
G. C. Esau
700 W. 33rd St.
Wichita, Kansas

SUNDAY SCHOOL QUARTERLY LATE

The press on which the **Mennonite Junior Quarterly** is printed has broken down, and copies of the quarterly will be mailed before the first Sunday of the new quarter. However, they may not reach all Sunday Schools for distribution on March 26. So if the quarterlies are not there by March 26, you may know that they are on the way. We are very sorry that this has happened.

—Mennonite Publication Office, Newton Kansas

(Here is one of the statements referred to by Brother Easu. It is released by the Catholic Information Bureau, Sodality, Sacred Heart Junior College, Wichita 12, Kansas. We present it here because of its suggestiveness in regard to parochial education by Mennonites. Try subsituting the word "Mennonite" for "Catholic" while reading the statement.)

WHY CATHOLICS HAVE THEIR OWN SCHOOLS

"It's beyond me," pettishly observed non-Catholic Mrs. Smith to her non-Catholic neighbor, "why those Murphys insist on sending their children so far to the Catholic school, with the public school right in the next block. The best I can say is it's odd."

Yes, it must seen odd to many non-Catholics, but it is very reasonable, once you see the Catholic point of view.

For the Catholic, his religion is the most important thing in life. His eternal salvation depends on his preserving it and living up to its essential precepts. He can't risk losing it.

However, he feels that his children undergo such a risk if they attend the public school. He does not say that the public school is atheistic. He does not say that it is anti-Christian or immoral. But he knows that every public has a "No Religion Wanted" sign over its entrance. If he sends his children there, they will spend a great part of every day forgetful of God. Their faith may grow cold. It's too great a risk.

No mother lets her baby play with knives or climb stepladders. It might cut itself or suffer severe injury to the body. For a Catholic child to spend its school days in a Godless atmosphere might easily result in a bloody cut to its Catholic faith.

Catholics do not belittle the subjects taught in public schools. Their own schools honor the same subjects. Nor do Catholics under value the administrative and teaching ability of those engaged in operating the public schools. It is on a par with their own. But they can never admit that religion may be ignored in the formative years of a child.

Catholics support both the public schools and their own. It makes a hole in the pocketbook to maintain their own schools. But it's worth it! Eternity is worth more than time.

IN MEMORIAM

MARIAN TOEVS, daughter of John E. and Nelle Lichtenheld Toevs, was born at Aberdeen, Idaho, on May 13, 1917. In 1931 she was baptized and received into the First Mennonite Church of Aberdeen. In 1943 she was accepted into the Woman's Army Air Force Service. While on a routine flight on February 18 her plane crashed and she was killed.

CORRECTION

On page 7 of the March issue of the "Western District Tidings" there appeared an information blank which Western District CE's were asked to complete and mail to Helen Hiebert Mueller, North Newton, Kansas, by March 15, 1944. The date on this has been extended to April 10, 1944. Furthermore, one of the projects listed on the blank read: "Western District C.E. Work, 50c per member." This is an error. It should be 50c per society. We hope that all societies in the district will help us by sending in their blanks before April 10.

Brotherhood of the Eastern District Conference 1917-'42

By Norman K. Berky

(Continued from previous issue)

Thinking back over the years, it was interesting to ar the brethren early years carefully weigh each her's counsel in a friendly manned until the best of ch ones thoughts was put together into action. Per- nally, I deplore this carrying of every detail over to a committee room. There is great value in open or discussions. It is the simple Mennonite way of ing things.

The Committee on Church Promotion and Miss- nary work did a great deal of exploring and plan- ng for a Minister's Pension Fund. What led up to e Pension Fund was action taken at the 1921 meet- g requesting the Committee on Church Promotion d Missionary Work to make a survey of minister's laries with a view of their receiving better and more iform salaries and to provide for the care of aged eachers.

In 1922 the following recommendations were made the Committee:

To provide a suitable dwelling for the pastor. Unmarried ministers should receive a minimum salary of $1,200.00 annum; a married minister a minimum salary of $1,500.00 per year with $100.00 additional for each child.

That Conference should contribute a pension of $500.00 per year to single ministers and $700.00 per annum to married ministers. Three hundred dollars annually to single ministers and $500.00 to married ministers who may have a home.

To carry out these recommendations there was to be a Pastor's Aid Band with $1.00 to $0.50 yearly as first and second class contributions respectively.

For ten years this pension plan was discussed, and great deal of work done by the Committee investi- ing insurance, building and loan, and setting up own fund on the insurance principle. Conference ally adopted a pension plan submitted as proposed the Brotherhood in 1932. Later minutes seem to ly that it was dropped as too big a job for our Con- ence alone, although Conference has a small Pension nd now.

eptember 6, 1920, a rather interesting resolution passed to invite essays on the subject of non- istance and offer three prizes: first prize $75.00, ond prize $50.00, and third prize $25.00. Later it was decided to drop the idea.

Accomplishments in Fellowship.

he Brotherhood has indeed furnished opportunities men to become better acquainted with each other to become more keenly interested in church act- ies.

hree men stand out to whom the Brotherhood owes e than to any others since its inception, the breth- , Max Kratz, F. K. Moyer, and S. M. Rosenberger, well balanced and prospered in their separate vo- ons. Their like is hard to duplicate in many years; have had no such combination like it since and not have for a long time to come. They were *true friends* to one another, they loved the church and its doctrines; each was a worthy, successful individual in his chosen field of occupation. They loved the brethren and sacrificed much for the Brotherhood in time, expense, constructive planning, and prayer.

Mr. Moyer died in office. Upon him rested most of the detail work, and he was probably the most valuable one of the three to the Brotherhood. He was the best secretary we ever had. Experienced as an accountant, his minutes are precise, the data is all there, neatly, exactly recorded. One has no trouble finding the true status of things in his records.

The Brotherhood is the length of the shadow of these three. The rest of us who came on were simply smaller of stature and the Brotherhood suffered accordingly. Then too, let us not underrate the value of friendship. These three were close friends. When we are real brethren to one another, loving the brethren, we shall grow much faster as the organization.

Who can estimate the value of the Brotherhood meetings through all these years—twenty-four of them? The inspiration of them, the building up of the Faith, the arousing of desire to serve our church, one another, and above all our Lord and Saviour more faithfully, who can estimate the value of all these opportunities experienced through the Brotherhood?

Yes, these three formed a well nigh perfect team, pulling together as one. They are an illustration of what the Brotherhood can do for us all in the home churches and in the Conference, of the necessity of unselfish devotion to duty, love for one another, and a sympathetic regard for the other fellow's joys and sorrows.

Because of these Brotherhood drives many of us have learned to *give*. I can still see Brother Max Kratz, so deeply moved, the tears rolling down his cheeks, yes, the advocate, pleading with us for real sacrificial giving. Think of it, a Conference without even having a budget, and no real emphasis on giving heretofore, raised almost $42,000. Our people know the value of a dollar and know how to hang on to it. Today, some of us as individuals and as a Conference have learned to give in a measure as we had not in the past because of the work done by the Brotherhood under the leadership of Max Kratz. We have learned that giving is worship in its highest and purest form. Things we possess are not our own; we are but stewards and God requires of us that which He has given us. We smile scornfully at Jacob's bargain with the Lord, but even so, Jacob has been worthier than many of us have been. In these things Max Kratz led us with his ability to stir up enthusiasm for a project and to set us on fire for a cause.

Many pleasant memories rise up before me of these three men—S. M. Rosenberger, the experienced teacher. In the minutes, I am reminded again of his ability to state concisely, constructively, and with a vision, the purpose of the Brotherhood. See the minutes of September 29, 1923, and September 26, 1925. There is a standard for all Brotherhood presidents to follow. Let me quote the statement of the Brotherhood purpose of 1923 for your edification.

1. To aid your home church projects.
2. To assist in the promotion of higher morality and good citizenship.
3. To help further missionary activities.
4. To foster Christian education.
5. To seek a deepening of the Christian life and experience, especially a deepening of prayer life, and a more faithful study of God's Word.
6. To endeavor to increase church attendance.
7. To work and pray for the unity of believers, especially to seek to bring about a closer denominational fellowship.

I have mentioned Brother F. K. Moyer's ability to record transactions precisely and with an orderly mind. He was gifted to analyze and weigh all facts carefully and keep them in their proper relationship, due to his experience as an accountant. The Brotherhood owes a very, very large debt of gratitude to these three brethren, M. H. Kratz, F. K. Moyer, and S. M. Rosenberger.

Let me note also that in the minutes of the annual meeting of 1925 you will find the best analysis of the address of the leading speaker of that meeting. You read it and have the gist of the whole address. I remembered the occasion well as I read it. It is a gem and the best resume in twenty-four years. Brother Erwin Weiss must have been inspired when he recorded that portion of the minutes of the meeting.

There have been problems and one problem recurring all through the years has been that of membership—it is too small. A lot of energy was expended to improve the situation but it proved ineffective. About 1923 the mechanics of organizatio and membership drives took up too much time for th results obtained. Some of these drives for member were necessary and bore some fruit. I believ w still have this problem with us today. There i hardly a meeting through the years that it has no cropped up. Why is there so much fruitlessness o effort along this line, not only in the Brotherhood bu in our churches, Sunday Schools, and C. E. Societie as well?

This is S. M. Rosenberger. Unfortunately cuts of the other men were not available.

4. Accomplishments in the deepening of Spiritua Lives.

Here are samples of topics discussed at variou meetings: Peace and Church History by A. J. Neuenschwander, Silas Grubb, and others; Economic History of our people—How God prospers His people Relief—addresses by those who were engaged in relief work or who knew conditions—Rev. Krehbie Rev. Janz, Rev. David Toews, Orie Miller, and others Tithing—as a solution for our financial problems Church problems were always at the forefront of discussion with an eye to help in their solution; Witnessing for Christ and personal soul winning—Christian testimony by life as well as by speech; Temperance—enforcement of the eighteenth Amendment, note of warning in the resolutions against gambling ar all forms of vice, Sunday desecration, and the increase in power of the forces of evil in more recen meetings.

October 22, 1932, marks the origin of a program f monthly local chapter meetings. The need of he to local chapters in planning programs similar to C. Societies and Sunday School lessons for the stuc of God's Word led to this development. It has bee worked on ever since and is today if I am not mi taken. It is a mighty fine piece of work and if us by local chapters will certainly do them a great de of good. I tried to find some of these lessons, I u ually save everything along this line, but I have copies on hand. The minutes do not give much info mation as to the content of the lessons. A month bulletin was issued containing helps on such topics the Home, Family Worship, Missions, and Conferen activities.

Recently a committee was appointed to work o ways and means of keeping in touch with the bo in the service and in the Civilian Public Servi Camps.

5. Conclusions.

A resolution adopted at the October 24, 1931, me ing is of great importance. It is—"Resolved that t success of this organization depends primarily up the fostering of the spiritual life through private a family devotions, supporting the church in all of h regular and special services, and as the practical pression of our faith, to perform whatever servi we may be called upon to render."

Here is where our weakness has been in the pa individually, as a Brotherhood and in the lo churches. Our strength lies not in this physical ganization of a Brotherhood, but in the deeper f that we are brethren in Christ Jesus, our Lord a Saviour. This organization is but an outward expr n of what is already true of us as Christians, born ain ones. If this is the true condition in each life re today, we are kin. We love the same things, things of God; we abhor the same things, the ngs of the world; we have the same mind on things ndamental. We are in unity and here lies true urch union, the unity of the Spirit, not merely iting church organizations. Thus we have the same e, the same Book, the same Lord and Saviour, the ne God. When these things are so, men's hearts ave to each other; they lose themselves and their fishness in love for the Lord and the brethren. Build these things and your membership will grow apace; ur local chapters will increase, you will have life, d life begets life.

In view of these things, some of our needs are:

To unite for Christian service in our Brotherhood d in our churches.

For a stronger, purer, holier Christian walk and timony.

For a new sense of the awfulness of sin in God's ht, man's need of salvation, and the awful state of om without it.

For a finer discernment of and dependance upon d's Word and its application to today's needs.

News from Three Missionaries on Way to India

A few months ago Brother and Sister F. J. Isaac and ter Schrag succeeded by hairs breadth to go by air Buenos Aires. Then the revolution there stopped all os for the East. Things looked dark.

A letter from there by Mrs. Isaac to her brother in . Lake was dated February 23, and said carefully ded this much:

The clouds are lifting suddenly. We are very nkful. We know you are praying for us. Will not e time to write P. A.'s and the others; so you may them. That is as much as I can say to you. We l hoped to be at the wedding of Vernon Schmidt, is expecting his bride this week from the U. S. this may not be possible with present developits.

am afraid I am too excited to write. Shall be very y tomorrow. We commit you all and our dear son our heavenly Father's keeping. You may have r news from us before this reaches you."

hen last week the following cable arrived:

"Am well."

The Isaacs

e interpret this, that all three have safely crossed ocean, and are now in Africa. How they got there, do not know, but thank the Lord that they are . Let us keep on praying for the last stretch which have to make from Africa to India.

P. H. Richert, Sec.

ASHAMED OF JESUS

(Continued from page 7)

that believeth;" There is a curse for being med and there is a blessing for not being ashamed. ssed is he, whosoever shall not be offended in ' Matthew 11:6.

CORRESPONDENCE

FIRST MENNONITE CHURCH
Paso Robles, California

We seem to take it for granted that nothing happens in our little church, but a great deal has occurred since you last heard from us in **The Mennonite**.

Rev. C. Hege Resigns Pastorate

As some of you may already know through our Y.P. news **Your Home Church**, Rev. C. Hege some months ago closed the morning servies by reading his letter of resignation effective April, 1944. He has served this congregation for nearly twenty-five years, for which we are thankful. At our annual business meeting the problem of replacing our pastor was fully discussed, and we hope and pray that someone may soon be found to fill this vacancy.

During the past nine months the Lord has seen fit to call four of our members out of our midst. We miss them all, especially in church as they had been active members either in Sunday School or church or both. We know they have fought the good fight and it is for us the living to carry it on. With Camp Roberts about twelve miles from here one meets Mennonites occasionally, recently from Upland, California, South Dakota and Minnesota. It is hard to contact them, unless they make themselves known, especially in such a large camp as this one. —Corr.

IMMANUEL MENNONITE CHURCH
Los Angeles, California

Our pastor, Rev. W. A. Regier, is leaving Saturday, March 18 for Paso Robles, California, where he is to conduct special meetings at the Second Mennonite Church for one week. Dr. John Hubbard from the Bible Institute of Los Angeles will be taking his place on Sunday morning. In the evening we are to have a noted missionary from Africa, Rev. Tom Titcomb, as our guest speaker.

It is the joy of this church to have one young lady and two young men preparing for full time service for the Lord. Miss Dorothy Schroeder, our church worker, at present has been accepted to go as missionary to Africa. Mr. Leonard Hanes is preparing for service in South America and hopes to go this fall. Mr. Homer Sperling, our Sunday School superintendent, is preparing for full time service and is waiting upon the Lord as to what His will is. It is the Lord's will for a church to be mission-minded. and so if every member does his or her part the Lord has a special blessing in store.

Today, the funeral of Mrs. Katherine Paulus Ortman took place at the Wee Kirk O' the Heather at Forrest Lawn Memorial Park, in Glendale, California.

The Ladies of the church gather once a month at the church to sew and patch for relief work. Also some quilting is done. This last time, after quilting all day, one of the ladies discovered a small pair of scissors hidden in between the quilt. What was to be done? Well, they had to open the nice stitches and work their way to the obstacle. Fortunately it was not far in. May this teach us a lesson in our life. The outside may be bright and shiny, but are there chances that some sin may be hidden in our heart. Sometimes the Lord speaks to us in just such cases.

The church choir is busily preparing for an Easter cantata, "Darkness and Dawn," composed by Fred W. Peace, the choir director being Mr E. E. Yoder. Many of our young people have joined the choir now, making it quite a sizeable group.

—Mrs. Elizabeth Rempel, Corr.

"If you wish to reform others conquer yourself first and say but little. Example is the better influence."

This is a picture of the meetinghouse of the Bethel Mennonite Church, Winton, California, and of some of the members who attend there. This congregation joined the Pacific District Conference in 1941. It now has a total of forty-nine members. Rev. J. P. Glanzer is the pastor. There are three other Mennonite churches in Winton. The community is a good fruit country.

JOTTINGS

—The constitution of the **Zion Mennonite Church, Elbing, Kansas**, states, "It is expected that every member of the congregation shall participate in a family worship and offer prayer at meals.... All parents should make the Christian training of their children their serious and sincere business, and it is required of them, that at the proper age they send their children to the catechetical instruction. . . . Each member is duty bound to keep the Sunday holy and attend all religious meetings on Sunday and holidays as often and regularly as possible."

—Notes from the annual meeting of the **Hebron Mennonite Church, Buhler, Kansas**: "The Relief Committee reports the sending of eight boxes of clothing to the relief depot at Akron. They also sent one box of soap, a box of rags for rugs and fifteen other pieces for the C.P.S. camps. New clothing was made and used clothes were gathered and mended; in all about 200 articles and twenty-two childrens' comforts or blankets.

"Mrs. D. H. Dick reported that 337 quarts of canned food were brought and sent to the C.P.S. camps. Fifty-nine quarts of food, one gallon of peaches and ten bushels of potatoes were brought and delivered to Bethel College."

—**The Meadow Lake Bible Institute** has been started at Meadow Lake, Saskatchewan. Different Mennonite groups are participating in it.

—**Rev. A. S. Bechtel,** pastor of the Einsiedel Mennonite Church, Hanston, Kansas, wrote on March 14, "Today we have been having a rainy day out here during much of the day. The ground is well-soaked with the moisture, and makes it promising for good spring crops here."

—**The Fourth Quarterly Conference of the Eastern District** is to convene at Perkasie on March 27. Rev. Walter J. Dick is to conduct a Bible study on the "First Epistle of Peter" and Dr. J. E. Hartzler is to bring a message on "Preaching in a World of War."

—**First Mennonite Church, Geary, Oklahoma**: On March 13, at 8 p.m. fifteen men of the church met in the service room for a supper served them by the Ladies' Aid. Brother Rufus Meshberger, Calument, a son of the late Jacob Meshberger, missionary farmer in Darlington, gave a very much appreciated talk on the subject, "What Can the Layman Do to Make the Church More Spiritual?" The men of the church discussed the possibility of organizing a brotherhood in the church. Harvey Base was elected president.

Interned Relief Workers Returning

It now seems certain that Henry Buller and wife and Lois Gunden, are included among the repatriate returning from Europe on the **Gripsholm.** No doubt by the time this notice is read they will be in this country The exchange liner is scheduled to dock at Jersey City sometime between March 10 and 15.

—**Springfield (Pa.) Mennonite Church**: We expect to have Rev. Henry Heydt, President of the Lancaste School of the Bible, with us on March 23, 24, 25. On Saturday night he will give a demonstration of the Jewish Passover meal. He will have a table set with the variou foods and dishes and will explain each.—Mrs. LeRo Meyers, Corr.

—**From our mission field in India**: "For some month past, potatoes were selling for around $10.00 to $12.00 pe bushel. We rejoice that they now **cost only $7.50 per bushel.** Rice has been selling for about three times th rate two years ago. Since rice is the stable article of die for people of our area, it means that if rice takes u half the total income, that now for rice alone the famil needs one and one half times the former income, to sa nothing about addition needs for fuel, scant clothing protein foods, salt, etc."

—**Dr. D. V. Wiebe,** who went to China to do relief wor with the Friends Ambulance Unit, has been release from that unit in order that he might serve in a mission hospital near Changsha. By serving in this he releases the head of it for other important relief worl Brother Sam Goering did not get to visit Dr. Wieb in China, but he learned about Dr. Wiebe's work.

—**Brother J. E. Hartzler** writes that he plans to giv the following lectures soon in several C.P.S. camps an hospital units: "Meeting the Crisis," "Transcending Ou Limitation," "Life's Remainders," "Spiritual Preparedness," "The Challenge of the Christian Ministry." Camp and units to be visited are those at Hagerstown, Mar land, and the following in Virginia, Luray, Grottoe and Staunton.

—**Bethesda Mennonite Church, Henderson, Nebraska** The young women's mission society is collecting qui patches for Arizona and Montana stations. They pla to ship clothing for relief in the near future. This churc gave $453.70 for C.P.S. during February.

—**The Japanese Government** has refused to agree to t exchange of any more American and Allied internes the Far East before conditions in the internment and r location camps for Japanese and Japanese-America in this country have been investigated. **Gospel Messeng**

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After January 1, 1944 the following prices w be in effect on **The Mennonite: NEW SUBSCRI TIONS** $1.25 for the first year, **RENEWALS $1.** per year. This advance in the price is made ne essary by the greatly increased cost of produci the paper under present conditions.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, MARCH 28, 1944 NUMBER 13

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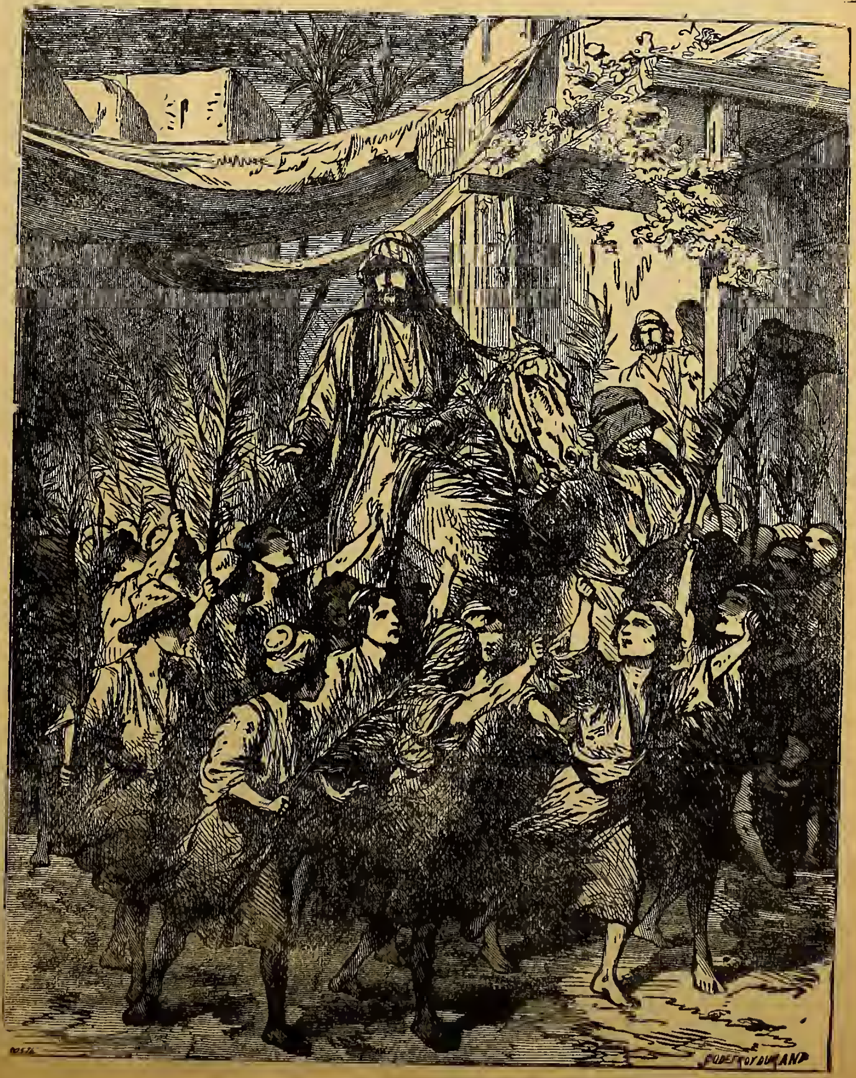
A Tragic Entry

Yes, the multitudes wanted to *make* Jesus King, but they were unwilling to *let* Him be their king. They wanted Him to fit into their expectations, and He wanted them to fit into God's will and love for them. They wanted Him to inaugurate a reign that promised a full dinner bucket, but He wanted to be the food by which they should live. They wanted Him to re-establish the Davidic kingdom as a political fact in this world, but He wanted to establish the Kingdom of God in their hearts and lives. Once they wanted to make Him their king by force, but He wanted to become King of them by their self-surrender. They wanted Him to free them from the despotism of Rome, but He wanted to free them from the far more cruel despotism of sin and self.

Yes, the multitudes wanted to make Him king on their own terms, but Jesus refused these terms. The acceptance of them would have robbed Him of His real kingship. Furthermore, He was their King. If only they would have accepted Him for what He was. But they refused. In their enthusiasm for Him, they wanted to make Him something that He could not be. They insisted "Our will be done" when they should have cried, "Thy will be done on earth as it is in heaven." They refused to surrender their hearts fully to Jesus. That was tragic.

Jesus wept over Jerusalem. It was not surrendering to Him and the peace that He could bring. That was tragic. After the unsuccessful attempt to make Him king by force," . . . many of his disciples went back, and walked no more with him." That was ragic.

Any refusal to surrender one's whole heart to Jesus is tragic. Multitudes cry "Hosanna" to Jesus today. They want Him to be king—but they want to determine the kind of King he is to be. Some primarily want Him to be a deliverer from trouble. Some want Him to bless the destruction of their human enemies, while they largely ignore the enemy of sin. Some enjoy doing good in His name and crying Lord, Lord; yet in it all they are doing their own will and not the will of Christ. Some want to be respectable Christians in the sight of men, but for more they little care. Yes, multitudes proclaim him



King today, but how few really permit Him to be the King that he wants to be! That is tragic.

"O Father, we bow before Thee in deep contrition. So often we are tempted to choose our own way and to call it Christlike, while all the while we push aside the real rule of Him whom we proclaim King with our lips. Cleanse us from self and sin and help us to say with Paul, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' "—rw.

What Shall Our Attitude Be?

The question of "What shall our attitude be towards our young men in the armed forces, now and when they return?" is a matter that concerns all of us. Because of the widespread interest in this question, we present the following editorial. It is taken from the *Gospel Herald*, official organ of the Old Mennonites and edited by Paul Erb. Explanation: the beginning of the editorial refers to a previous one on the subject in the same paper. The editorial follows:

"Judging from the response of our readers to a recent editorial on our attitude toward members of the church who accept military service, this question is one of the most important before us just now. There was a general agreement with the position that we ought to labor for and expect the return of these boys to the fold of the church. But there are a few points which were not made sufficiently clear in the earlier editorial (January 20, 1944).

The first is that engaging in war is contrary to the teaching of the Scriptures and not only a violation of a rule of the church. An acceptance of the full-Gospel teaching will not allow the position that one may be an obedient Christian either in or out of the army. It is not ours to say that no one has ever gone to heaven from the battlefield. We only know it is the plain teaching of our Lord and of the apostles that we should resist not evil, that we should love and not hate, that we should forgive and not take vengeance.

Our statement that the membership of Mennonite boys who accept military service "is at least in question" seemed to some to imply that one could possibly be both a Mennonite and a soldier. We fully agree that the plain teachings of the Scriptures and the stated position of the church make it impossible to retain in church fellowship and good standing one who becomes a part of the military machine. We were simply trying to describe the attitude and practice of the church as a whole. Some deal with the question by an immediate expulsion. Others leave the question open until the return of the boys. Whichever method is used, it should be a decided matter in the minds of all that a full standing in the church must depend upon a repudiation of all militaristic sentiment and participation.

There was question also concerning the nature of our prayer for these erring sons of ours. "To pray for God's continual blessing upon them" is not to pray for God's blessing upon their war effort. It should be clear that no Christian can consistently ask God to bless that which He has condemned. It is not even to pray merely that they may be spared and returned to us unharmed. If we pray for this, we should also, as one brother did, pray that no German or Japanese mother may be bereaved through the participation of our boys in the war. But the chief subject of our prayer for these young men should be that God will, as one brother says, "show them the error of their way and lead them to true repentance." The greatest blessing which God could give them would be a renewed conscience against the awful sin of war. And surely we may pray that in whatsoever situation they may come, they may with saving faith lay hold upon Christ as their Saviour.

But these clarifications, which we gladly make, are in no sense a denial of the main point of the earlier editorial, which is that we want to win these boys back to salvation, to fellowship in the church, and to a positive conviction against militarism. The danger is that their having accepted service will create between them and us a sort of strained feeling which will make us cool in our friendship toward them, and which will make them sense that they are unwanted and unwelcome in our churches and in our communities. Let us pray mightily that God will give us a breadth of love which can extend open arms of welcome to the prodigals in uniform, as well as to those who have sinned in other ways.

Who Are the Members?

Speaking of the Placement Committee of our conference, Brother H. A. Fast in his recent article stated that very few churches and pastors know who the members of this committee are. Do you know one, several, or all of the members of this important committee? Try to name them and then check yourself with this list: Chairman, Freeman H. Swartz, Norristown, Pa.; Secretary, Abraham Warkentin, North Newton, Kansas; P. K. Regier, Reedly, California; J. H. Enns, 55 Kate Street, Winnipeg, Manitoba, Canada; N. W. Bahnmann, Vancouver, British Columbia; P. E. Whitmer, Bluffton, Ohio.

Church without pastors can write to this committee for help in securing a pastor. Pastors without a church can also utilize the help of the committee in finding a congregation to serve.

Have you read Brother's Fast's suggestions for improving the effectiveness of the service of this committee, as given on page five of *The Mennonite* of February 15? You may want to read the whole article if you have not done so.—rw.

"The Christian's rule is that distribution is more blessed than acquisition; hence what wealth comes to him that is beyond the requirements of a competency for himself and his dependents, he distributes to other people and to deserving causes."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"IN JOURNEYINGS OFT"

By P. A. Penner

The camp was set up in the village Tumidih, about enty-five miles from Champa, as the crow flies. The dian evangelists were already in camp waiting for rs. Penner and the Bible Women to come. On the pointed day I took Mrs. Penner and two Bible omen to the camp in our small mission car. Because creek had to be crossed if we took a short cut, we cided to take a longer route. About 1:00 p.m. we ived in camp and found tea awaiting us.

Taking a short rest I prepared to return to Champa cause of urgent duties in the Leper Home. I said Mrs. Penner that on the return trip I intended to e the short cut because I thought that I would be e to negotiate the creek. Mrs. Penner said, rather mmandingly, "No, you return the way we came; n you are fairly sure of getting home before dark, ereas if you go the shortcut the creek may cause trouble."

should have obeyed, but I didn't. I tried to allay fears and went the short cut. Everything went ously until I came to the creek. It looked as usual. previous trips I had crossed it without trouble and incidentally saved on gas which at that time cost ut fifty cents a gallon. So I thought that there ld be no difficulty this time. Stepping on the I went into the creek. A group of natives watched I got to the center of the creek and then the er came into the car. What happened every car er knows. Promising the watchers one Rupie they ed the car up the steep sandy bank. I was again y on dry land. Examination showed me that I d have to spend the night on the open prairie. first thought that came to me after my otherwise ful Morris car would not start was Mrs. Penner's l, "No, you return the way we came." How she d, in later days, say, "I told you so!" That is ys a sweet, triumphant comeback.

ough I was fairly sure that I could not get my tarted, I never-the-less worked with it until dark. n my car knowledge was exhausted, which is ous little I must admit, I dispatched a runner to Bauman in Champa, asking him to come with eliable car, the Ford, and pull me in. But at arliest, he could not be here until the morning of ext day.

anwhile a large group of interested Indians red around my disabled Morris car. Finally one em, a perfect stranger, ventured to ask, "Sahib, you anything to eat?" I confessed that I had ng. "Would you like to have some milk?"

o, thank you, I am not particularly fond of milk."

ill you eat curry and rice if I get you some?"

h eagerness, I replied, "Yes, I will be very much d if I can have some."

he went to his village fully a mile distant. I do not know whether his wife had supper ready or whether she cooked especially for me, but at any rate, after a fairly long wait here came my man with a delicious meal of curry, rice, vegetables, and pickled lemon, covered with a cloth that the mistress of the house forgot to put into the last Monday's wash. But I can truthfully say that I thoroughly enjoyed my meal. It was well cooked and tasty. When I offered him a coin, he refused to accept it. Well, he at least got my sincere thanks. Squatting on the ground near me he further asked me where I intended to sleep." "Right here in the car."

"Alone?"

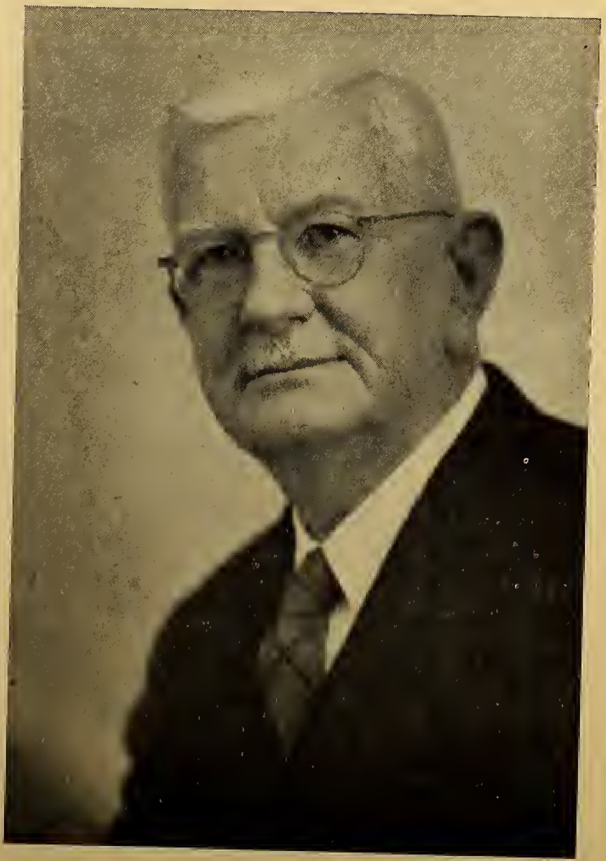
"Yes, all alone."

"Aren't you afraid of bhuts? (Evil spirits.)"

"No, evil spirits won't bother me."

"No," he said emphatically, that I will not allow, I will send you a chaukidar (nightwatchman.)"

Sure enough, about an hour later came my chaukidar with a coarse blanket and some firewood in his arms. The night was clear and cool and the stars shone their brightest. A fire was a real comfort. Squatting on the ground I on one side of the bonfire and he on the other I had a wonderful opportunity to speak of my Saviour to him. We must have talked until near midnight and then he rolled into his blanket and I doubled up in the rear seat of the car. If it is remembered that a Morris car is only slightly roomier than the Austin you will believe me when I say that



Dr. P. A. Penner

I could not stretch out and sleep comfortably. After a long night, broken by waking and dozing, day dawned. Only those who have seen India in the cool season of the year can picture to themselves the entrancing beauty of dawn. Before the sun rises above the horizon the birds praise their maker in beautiful song. The air is pure and cool and it feels as though you can hardly get enough of it.

My nightwatchman had rubbed sleep out of his eyes, kindled a fire, and sat bundled up in his blanket waiting for me to emerge from the car. When I left my uncomfortable bed he greeted me with the usual, "Salaam, Sahib."

I said, "Well, Chaukidar, (I didn't know his name,) this night I didn't sleep, too small quarters." Now, the Indian is courteous; he will never say to a white man that he lies; neither will he enter into a long argument trying to convince you that you are wrong; no, he is too polite to do that. So, this man, also, did not contradict me when I maintained that I hadn't slept. He merely said, "Hohee ho, par tor nak gajab bajaeese" which freely translated means, "It may be true (that you didn't sleep), but you snored terrifically." Then it was my turn not to argue. I must have slept some.

About 9:00 a.m. Dr. Bauman came with his car. Good Mrs. Bauman sent along a fine lunch, enough for two or three persons, for which I was and am grateful even until today.

Before noon we arrived in Champa, and because our roads are all dirt and dust paved, I needed a bath and got it.

This is not the only case where I was the recipient of consideration and kindness on the part of non-Christian Hindoos. I may add that some days after this jungle hospitality I sent to my benefactor's wife a brass drinking vessel.

PRAYER SUGGESTIONS

By Our Missionaries in India

"What wouldst thou that I do unto thee?" Jesus. Mk. 10:51.

"When once I am persuaded that a thing is right, I go on praying for it till the end comes. I never give up!" Geo. Muller.

"Ask, and it shall be given unto you." Jesus. Luke 11:9.

The missionaries in India *know most definitely* that God is answering prayer. They crave fellowship in power working prayer.

Praise God—

1. For the *blessings the Lord showered down* during revival meetings in most of our churches during period immediately after Rainy Season Bible Course.
2. For the wonderful *results in Ingathering* during 1943 which we could review during the last closing sessions of Mission Conference.
3. For signs of *definite advance* in less productive fields, Janjgir and Korba.
4. For the *message on Layman's Sunday* by one of our leading brothers in which he brought forth most powerfully the duties of the laymen in the church.

Pray for—

5. *Evangelistic work* during 1944, especially from January to May 1944, that in the power of His Word and Spirit still greater advance may be made.
6. The *spread of the church* in Janjgir area. He has done something, but we are convinced that He wishes to do very very much more.
7. All *missionaries* who may *travel the high seas* either from India to the U.S.A. or vice versa. There are probabilities that from India Miss M. R. Burkhalter, Miss Eva Pauls, Miss Eleanor Thiessen, anc Miss H. E. Nickel may leave India for U. S. A. durin 1944. We hope that at least four missionaries wil leave U.S.A. for India.
8. The working of the *new Church Constitution*,— the officers, the Governing Body, newly empowere committees, by which an enlarged church organizatio takes over work that thus far has been carried on b the mission. Pray for the seven Indian Elders an for leading laymen who stand as pillars in the churc in India, the bride of Christ.
9. *Our Schools.* Primary, Middle, Normal, Bibl for those in charge,—housefathers, housemothers, managers, principals, pupils and their parents and spiritu guides, that they may turn out young men and wome whose sole concern is to glorify God and serve the fellowmen.
10. For a few couples among *newly organize churches* of Mauhadi that they may be found to ha enough love through Christ to live with each other.
11. For many *young Indian Christians* that in the abnormal days when positions open up so freely take them far and wide, that a deep loyalty to Jes Christ and the church may keep many in less prom nent positions of service where their work and witne are so badly needed.

Why Don't Our Babies Live?

So asked brother Poinka when I visited him in village of Kodopoli, some thirty miles distant from t mission station. When a baby dies, that is pain to parents and friends; no matter whether that is India or in any other country of the world. The erage span of life of India's people is reported to less than thirty years. The reason for this is t so many children die in infancy. And why do they in infancy? The main reason is the lack of proper ca Mothers know next to nothing of the right care babies, so only the very hardiest live. Time and ag one asks a father, "How many children have yo Answer, two, or perhaps three. Then one asks, "H many have been born to you." And the answer co ten or twelve. Among the Christians the death is not nearly as great as among non-Christians, beca Christian mothers begin to listen to advice as to to take care of babies. Yet too many die, and B ther Ponika and others are depressed about it. C care is one of the fruits of the Christian life, and are so glad that our Christians as a whole wan learn to take better care of the little ones who are trusted in their keeping. —*John Thiessen*

How Shall Churches Help Returning Young Men to Make a Living?

By Henry Fransen

At the outset I must admit that I do not propose) answer this question. The problem of providing livelihood for the returning men when peace will ome is a major concern of our overnment. For quite some time has had economic experts workng on this subject. In spite of his, now and then one reads brief rticles in the paper intimating nat the men in Washington are ot too sure that this problem is lready solved. One source estiates that after the war as many s 19,000,000 men will be jobless.

1 1932 at the height of the depression it was 6,000,000. To bring the issue closer home to us, e know that the M.C.C. has and is studying the ossibilities for aiding young men in C.P.S. camps fter the war. But the question for us is *what can ie church do.*

First, are we aware or convinced of the fact that iere will be a problem to solve? Immediately upon eceiving the notice that I was to give a paper on iis subject, I began to question people as to whether iey believed there would be a problem in this respect. 'he general concensus of opinion was that there 'ould not be much of a problem. Some who had een drafted in the last war contended that no diffiulties had been encountered by them upon returning) civilian life. It was admitted that their stay in amp in the last war was a relatively short period of me as compared with this war. Further, from the iformation I could obtain, it appears that the men 1 C.P.S. camps and army service do not seem to be larmed about making a living in the post war era. 'heir chief worry is to come back home. They seem) have enough faith in their own initiative. The men 1 army service may to a certain extent be relying on ie help of the government will give them.

To find out for myself, whether this issue constiutes a problem, I analyzed the situation in our hurch. Twenty-three young men have been drafted 'hich belong to our church; seventeen of these are hurch members. Eight of these twenty-three are 1 C.P.S. camps and fifteen in non-combatant or egular service. If the war ended tomorrow and all ie boys came home, five would quite probably go ack to the farm from which they came. Their place 'ould be open for them. Four out of the twentyiree would probably continue their education in ollege. One would either teach or go to seminary. 'he remaining thirteen would be looking for jobs. s far as I was able to determine, none of these had een guaranteed a position after they came back. One ould have his job back if he returned within the perod of one year. This year has more than elapsed. 'nder present circumstances it would be quite easy) find employment but if times change, as they are ound to do, what will this 57 per cent do? It might be added that all of these thirteen except one, are in some type of army service. They would upon release from the army receive a mustering out pay amounting probably from $300 to $700. Furthermore, as war veterans they would receive priority ratings when looking for work. But the important question is what can the church do? That they already have drifted somewhat from the church is indicated by the fact that they entered military service. Can we win them back?

It is encouraging to note that the majority of men in C.P.S.camps are from farms to which they can go back. There will be discrimination against C.O.'s after the war. Two Oklahoma counties are or were attempting to ban all C.O.'s from having residence in those counties. Another ray of hope comes from the angle that some men in C.P.S. will continue in the detached service in which they are now engaged.

Then there is another matter to take into consideration. Most of the young men when drafted were single and were attached to the parental home. But in the meantime they have married, their wives are probably working in a nearby town. When the war is over, they'll come back, but there will be no place for them. It is here where the great need for rehabilitation comes in. But along this same line we must remember the greatest desire many of the men have is to come back to live in their home community. There is no place like their home town. Will they be willing to pioneer and establish a new colony?

But to come back to the question again as to what the churches can do for these men. The first Mennonite Church of Beatrice, Nebraska, has probably taken the most far-reaching and concrete action. At their last annual meeting the members of this church passed a resolution which provided for the setting up of a reserve fund for C.P.S. men to be given them upon their return at the rate of $25.00 per month spent in such service beginning January 1, 1944, plus $10.00 per month prior to January 1, 1944. This is a step in the right direction, but how many churches can afford to make such provisions? Many churches are struggling to keep up the C.P.S. quotas. In our church we passed a resolution to establish a reserve fund for C.P.S. dependents. Up to date no case has come up for which aid is needed. If at the end of the war there is a surplus in this fund it might be used for aiding returning men. Some of the men in C.P.S. camps have received a call and new zeal to serve Jesus Christ and their fellow men in full-time service. They would like to go to school for training. Would it be possible for the church to establish scholarship funds so that these men could go to college?

Then also the church should give complete moral, financial, and spiritual support to the M.C.C. This organization is much better qualified to deal with the problem than the church. In the past it has proved by its unselfish and efficient manner that it can give valuable aid in the time of crises.

We have thus far been considering how the church can help the men in a physical way to make a living, but Jesus reaffirmed the Mosaic law when He stated "Man shall not live by bread alone." Will the returning men not also long for the need which is greater than bread? After visiting several of the C.P.S. camps, Mrs. Willis Rich writes in an issue of *The Mennonite,* "These boys are not worried about the bareness of their barracks, or about curtains or no curtains; they are concerned about us at home in the churches. They don't want curtains, they want understanding; they want to know that the church at home is wholeheartedly back of them. They feel it and know it if there is lukewarmness or indifference or opposition. And our boys don't want pity. They want to feel a spirit of unity with us." From this article we detect how much value and emphasis the boys in camp are placing on moral and spiritual support. Are we prepared to give this to them both now and when they come home? They will understand why the churches can not aid them in a material way, but they will never understand if the churches will not undergird them in a moral and spiritual sense.

I was told the following incident which occurred shortly after the last war. Three Mennonite men returned to their home church. Shortly thereafter they became connected with a lodge. They were rebuked for this by the ones in authority in the church. Then these returned men testified that they had only joined because the church had failed in supplying the fellowship and sympathetic understanding they had desired. In other words the church had not made them feel at home. A challenge lies in this area!

Then also the question arises, what about those who failed to go to the peace camps. May God grant us much wisdom, understanding, and sympathy to deal with them in a similar spirit He deals with offenders. There was a time when I would have unhesitatingly been in favor of expelling them from church membership for the sake of the church. Might we not, however, by such an action do more harm than good? If the way of love, peace, and goodwill is superior to hate and force it will also operate in this case. Further it might be well to take notice of how Christ dealt with the woman taken in adultery when He said, "Neither do I condemn thee: go, and sin no more." We, however, should not forget the emphasis on "sin no more." Could it be possible that the church shows some responsibility for the fact that all our young men have not gone to C.P.S. camps? On the question about disciplinary action by the church towards those members who have entered the armed forces, one boy in C.P.S. writes "In many cases the Mennonite church is at fault for these men going into the armed services, and rather than disciplining them it would be wiser to teach them more clearly the principle of non-resistance. By consistently supporting and helping to make the present program overwhelmingly successful we can possibly disturb the conscience of these men more than any other disciplinary action ever could take."

We have a very brief and incomplete picture of the problem confronting us. May God help us to solve it!

(Henry Fransen, pastor of the Buhler Mennonite Church, Buhler, Kansas, delivered the above as a paper at the last session of the Western District Ministers' Conference.)

MEDITATION

By Walter A. Gering

"What so ever ye do, do it heartily as to the Lord and not unto men." Col. 3:23

The apostle here strikes the keynote of all Christian living: pleasing God and living for Him. Our Lord manifested that spirit in His own earthly ministry for from His lips come the words: "I do always those things that are pleasing unto Him." "Not my will but Thine be done." As Paul writes in Romans that God is no respecter of persons so also was Christ in His ministry. He had respect unto the Father and only unto Him. In like manner we read concerning Paul that he sought not to please men.

So too he admonishes us to live with our eyes constantly upon the Lord, seeking His divine approval and favour. "Let the world deride or pity—I will glory in Thy name." After all, why should we be concerned about the praises of man. They are but fickle as the crowd itself and quickly pass away. But the favour of God abideth forever and brings eternal grace. Notice how the apostle applies this to all life. Nothing is excluded, all is to be brought under the watchful eye of the Lord, for His divine approval. Blessed is the man who can do all things as unto the Lord and not unto man.

"Lord, we confess that too often we have sought the approval of our fellow man counting it of greater value than thine own. Forgive, we pray, our transgression and give grace that we may seek only thy word of approval."

Amen

Combating Juvenile Delinquency

Juvenile delinquency is a matter which has assumed serious proportions. Numerous commissions are investigating and many remedies are being advanced. After all available evidence is in a surprising number of authorities come to the conclusion voiced by the Catholic Bishop of Rochester, N. Y., who said in his New Year's letter: "We cannot see that the solution of juvenile delinquency lies in the development of extensive recreation plans—away from home. We feel that the recreation of family life and the sanctity of the home constitute our main hope for the development of upright citizens." A similar emphasis was given in a recent radio broadcast by the chief F.B.I. agent at Des Moines, Iowa. Judges on the bench in referring to the problem, frequently refer to "delinquent parents" as at least partially responsible for the situation.

Many of the remedies now being tried have a place

(Continued on bottom of next page)

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE MINISTER'S WIFE

The Roman Catholic Church insists on a celebate clergy. The Eastern Orthodox or Greek Catholic, the Jewish, and all Protestant religious bodies uphold the practice of a married clergy. While it is not required, practically every Protestant Clergyman is married sometime during his life. The ministers as a class are known as professional men and most of them receive some kind of special training for their work.

The Minister's Partner

The minister's wife is not considered in a professional class with her husband, receives no special training, and no separate allowance for her work, but she shares more fully the work of her husband than does the wife of the doctor, the lawyer, the teacher, the engineer or any other professional man. Wives determine the success and failure of more ministers than most people ever know.

Her Work

Of course, the minister's family must be a model in the community; the children dare not do many things other children do because they are the minister's children. The Mrs. Reverend must be a good mother, a good housekeeper, a pleasant and willing hostess, and as active a church worker as any women in the congregation. If she is not all these, and more, she will surely be the constant target for the congregational gossip troops; if she is all of these she may still expect to be the frequent center of conversations in her absence.

A Critic and a Scout

But more important than this, the wife of the minister is his critic, his co-laborer and his scout to discover public sentiment or reaction to the latest sermon or a local controversial issue. Many sermons are toned down and others keyed up on the basis of suggestions by the minister's wife. Many areas of opportunity for the minister are discovered and areas of difficulty avoided as a result of keen observations and casual remarks by the minister's wife.

According to the Scriptures women are not to preach in public meetings and this custom is observed, but ministers wives are nevertheless glorifying God and preaching effective sermons in their own quiet and indirect way by being faithful co-laborers of their husbands.

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n helping to keep young people away from worse laces but are admittedly not a solution to the prob- em. The home must again become "Home" instead of nerely a place to eat and sleep with good times found lsewhere. It must become a center of cooperative ife—of work and play. And parents must again ssume their divinely appointed role of Christian ex- mple and teacher. Christian homes, wisely admin- stered, can be made a most effective factor in the ituation. —*Rev. H. E. Nunemaker*

Oklahoma Church Leaders' Conference a Blessing

By H. N. Harder, Secretary

In regards to attendance this might be said. Since the conference was arranged especially for ministers, their wives, and the Sunday School Superintendents, our registration revealed the following:

1. There were twelve Oklahoma Churches represented and three outside of the state.
2. There were ten ministers present and eight ministers' wives.
3. Ten Sunday School superintendents and two missionaries.

The special feature of this conference was the seminar groups, of which there were three, meeting four times each. Just what they meant for the different people we are not able to bring here, but suffice it to quote a few of them:

"A time of renewed fellowship, in the Lord, with like believers; a giving and receiving of ideas to solve problems. Above all the inspiration to serve the Lord more faithfully—to burn out, not to rust out, for Him. It was, indeed, one of those mountain top experiences. Am looking forward to next year's services already."—*Mrs. L. W. J.*

"The minister's discussion group did a fine thing. It was a happy thought to arrange for it. Among other things, it did these three:

1. We compared our experiences and ideas. That is always helpful and stimulating.
2. We were corrected in some of our views and methods. Mistakes occur in every minister's work, and occasions like these help to point them out to him if he is really willing and eager to learn and do better.
3. We learned. It is surprising how much is and can be done that one has never thought about in his own work." *Rev. R. S.*

"The meeting with the minister's wives was a blessing to me:

1. Because we all had the same interest and could share and discuss with mutual understanding.
2. It helped me to realize to a larger extent the important responsibility we have.
3. I came home with a new determination to be more faithful than ever." *Mrs. J.W.B.*

"The minister's Seminars proved to be very profitable in that papers and discussions were to the point, scriptural, and dealt with present day needs and problems. A spirit of love and fellowship prevailed."
Rev. H. P. F.

LENT

To some people Lent is a meatless season and a time of physical self-denial—a kill-joy sort of thing that must be endured for the sake of ecclesiastical convention. To us it should mean more than an outer demonstration. Lent should affect our inner spirit, our very lives. It is a time when we ought to think

(Continued on bottom of next page)

DAILY DEVOTIONAL MESSAGES

By Rev. Gerhard Friesen, Newton, Kansas

April 1—*"If we live by the Spirit, by the Spirit let us also walk."* Gal. 5:25.

The Galatians claimed to have received Christ. So if the fountain of their life was Christ, their daily life ought to be proof of it. Such was the experience and teaching of Paul. This teaching holds good today. When we as Christians fail to reflect the spirit of Christ in our daily life, we discredit Him and His church before the world. Not only that, but we also hinder the coming of His kingdom, for which He taught us to pray. May I to-day and every day be a willing instrument of His Spirit.

APRIL 2—*"I was glad when they said unto me, Let us go unto the house of the Lord."* Psalm 122:1

For the writer of this Psalm it was a delight to go to the house of God. To be in God's presence was for him a deeply felt need. He was waiting for the opportunity and rejoiced when others encourged him to satisfy this need. Do I realize the need of God's presence in my life as keenly? Do I invite others to go to the house of God, and am I looking forward to the opportunity to worship together with others with such a joy? May I and others with me to-day find joy and blessing in His presence.

APRIL 3—*"Walk before Me and be thou perfect."* Gen.17:1

God has a purpose for every one of His children and He sets a high standard for them. This perfection is according to the measure of our faith, and for this faith He furnishes the light and the strength. Abraham was to walk before Him. That is the key. To walk before God we must know Him and be in spiritual contact with Him. May I this day and throughout this week use His spiritual resources to truly walk before Him in all that I think, say, or do.

APRIL 4—*"For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's shall save it."* Mark 8:35.

Am I trying to save my life, i.e., protect my economic and material advantages and my social standing by compromising my Christian convictions and my loyalty to the Master in these disturbed times? According to Him, who is the Way, the Truth, and the Life, the only way to save what is truly life is to invest all that we have and are in His program—seek ye first His kingdom. May this be my choice today and every day.

APRIL 5—*"In all these things we are more than conquerors through Him that loved us.* Rom. 8:37

Conquerors, victors, victory— quite popular words in the political life of today. But Paul thinks of a different realm. Light and darkness are in a death struggle both in me and in the life about me. But the Christian is in Christ and Christ in him, and therefore he is more than conqueror in all that may beset his life, no not he, but Christ in and through him. Am I such a Christian?

APRIL 6—*For their sake I sanctify myself, that they themselves also may be sanctified in truth.* John 17:19.

Jesus sanctified or consecrated Himself fully for the work of salvation. For others, for you, and for me He did it, that we too might have that life and that devotion. He knew that this was the only way in which he could touch the hearts of those He had come to save, and move them to turn from sin to the forgiving grace, accept Him, and he in turn sanctified, consecrated, to carry this good news to the ends of the earth. Have I accepted this sanctification in truth? Am I transmitting this new life to others?

APRIL 7—*Though He was a Son, yet learned obedience by the things which he suffered.* Heb. 5:8.

Obedience is better than sacrifice. In fact obedience is the true sacrifice. It is the heart and will offered to Him who has a right to command its allegiance. Christ carried out God's plan of redemption by the way of the cross. He was obedient. The Old Testament sacrifice was a shadow of the real offer, Christ Himself. The only sacrifice He asks of me is my complete obedience. Have I brought this sacrifice.

APRIL 8—*And I, if I be lifted up from the earth, will draw all men unto myself.* John 12:32.

What a drawing that is—the love of God nailed to the cross for us, praying for forgiveness for those who put Him there. He could have asked for twelve legions of angels to destroy His enemies, but He rather chose the way of suffering, of lifting, the way of love. Love lifts, enables, brings back to a glow the divine spark that is smothered and destroyed by the way of selfishness and hate. May this lifted love of God draw me evermore into His life-giving radiance and His likeness.

RELIEF NOTES

—M.C.C. Women's Relief Training Unit No.2

Training Unit No. 1 has been in operation in connection with the C.P.S. Relief Training Unit at Ypsilanti, Michigan, State Hospital since September 1, 1943. It is felt that these units should be limited to about fifteen members. Prospects now are that this capacity will soon be reached at Ypsilanti. Others are applying for temporary attachment to these units. It is therefore planned at an early date to set up Unit No. 2 in connection with the C.P.S. Relief Training Group at the State Hospital, Howard, Rhode Island. Prospective workers interested in the advantages of this training and the circumstances connected therewith should register this interest with C. L. Graber, Akron, Pennsylvania. Others who may be interested in a summer's employment with the advantages from relief training courses in mind can also get further information by writing to the attention of Director of Hospital Units, J. N. Byler, Akron, Pennsylvania. —O. O. M.

—Farewell services for **Richard Weaver** and **Orie Gingerich**, most recently appointed C.P.S. men for Puerto Rico, were held at the Akron Office, March 2.

LENT

(Continued from page 7)

deeply on what it cost our Lord to redeem us; a time when we should give sacrificially to the work of our Redeemer; and when we should live hopefully and joyously as we minister to others even as He did unto death. —*From bulletin of Menno Mennonite Church, Lind, Washington*

Sponsored by
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Union of the
neral Conference

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Mennonite Youth

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This Subject Called Time

By Arnold Reimer

ime as a subject is generally given very little ight. We ask "What time is it?" or "It's time to this or that" or something similar, but as a sub- we give very little thought to time.

hat is time? Where does it originate? Where s it go? What shall be done with time?

aking up the first point "what is time" we find ng other things that the dictionary says time is eriod of duration, an age, an era, a season, an ortunity, the present life, etc. We cannot see, , feel, taste or smell time; yet we know it is there use we can see and feel the effects of it. When rson is twenty-five years old he knows that time elapsed, for certain changes have taken place e his infancy. A person who reaches the age of nty-five years finds that more time has elapsed. n life is over and death comes, we know that time passed—the time of life is then gone. Each of the watch means time is passing. Right now rtain amount of time has elapsed since you be- reading this article.

here does time originate? Apparently no one ws. Where does it go? Also, apparently no one ws. Someone has said that time passes into etern- and that is probably as good an answer as can ound. We do know that when time is gone it r returns. The present time—today—is gone for- when tomorrow comes. One of the pacifist lead- made the remark, "We have but one life to live on earth; we are living that life *now*."

time is such a vital subject, what shall we do it? Each person must deal with time. There no exceptions. Time is either well-spent or it ot well-spent. David Livingstone, for instance, t a great part of his life serving God and humanity ringing the gospel of Christ to Africa. His time certainly well-spent. Nero, on the other hand, great persecutor of the early Christians, certainly have lived an exciting and eventful life. We, urse, consider his time of life very poorly spent. are told that Nero sweat drops of blood on his h-bed. If this is true, then he himself must have zed how badly he had dealt with his time of

me of the leading atheists of the last few hundred s spent the greater part of their lives trying to e that there was no God, only to find when their of life was gone that all their arguments had not God out of existence after all, and they admitted heir own death-beds that there was both a God and a hell—but their time of life was over. They had to realize that their time had been ill spent.

How many people postpone accepting Christ—often till the time of life is past—and then it is too late.

To a CO's Mother

Where is the star in your window,
Blue on a field of white?
Where is your son in the service?
Your loved one tonight?

Does he wear a gold bar on his shoulder?
Did he get a new stripe on his sleeve?
Did he tell of a North African battle,
The last time he was home on a leave?

Does he have a uniform of khaki,
Or the blue of a dauntless Marine?
Is he stationed at Camp Barkley, Texas,
Or training near gay New Orleans?

Has he shot down any Jap Zeroes,
A fortress his home in the sky?
Has he waded hip-deep in the swampland,
Daring to do or to die?

The mother stands there in silence
And silently too tries to pray;
She sees a star in the window,
Shining now at the close of the day.

A star in the window—in the sky!
Gleaming in the heaven of blue;
The home of a boy given to service,
And a work he feels he can do.

There are no bars on his shoulder,
No new stripes on his sleeve;
No trim uniform of khaki—
Blue denim for work on your knees.

The battles he fights are for patience,
The fox holes he digs are for trees;
The hammer in his hand is for building;
No bayonets for plain men like these.

A star in the night in the sky
A god in the heaven of blue
Look out, not in through the window;
Be strong, be brave, be true.

—Arlo Sonnenberg

Via C.P.S. Headquarters, Akron, Pa.

How many people spend all their time in getting rich, in seeking fame or power or popularity, or in the mad search for temporary pleasures—later to find that it was all in vain; they had not found what their innermost being desired.

Each one of us must deal with time personally. We may not have a satisfactory explanation of what time is, where it comes from nor where it goes, but we do know that time concerns each one of us. How sh we spend our time? Each one mast find the answ for himself. We have but one life to live on th earth, and that life is being lived *now*. Time is pas ing *now*. May each one of us ask himself, "Wh am I doing with my time?" Let us remember th we shall have to give an account to God for o answer.

Christian Kindness in Civilian Public Service

Eber Dourte, C.P.S. No. 107, Three Rivers. Calif.

The principles of Christian kindness and helpfulness are an integral part of Christianity. The life of Christ is a beautiful example of one who was concerned about the welfare of his fellowmen. His teachings also, reflect ideals of love and consideration. Our duty toward our neighbor is pointedly taught in the story of the Good Samaritan. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me," teaches us that in helping our fellowmen we are serving Christ. Paul also, clearly taught this spirit of Christ, for he wrote to the Galatians, "Bear ye one another's burdens and so fulfill the law of Christ."

The Mennonites and related church groups caught this spirit of concern for their fellowmen in their interpretation of Christian doctrine. Mennonites have been characterized and known for a spirit of brotherliness. Throughout their history outside groups have commented on this distinctive practice which contributes to more wholesome community living.

Opportunities to practice Christian helpfulness are numerous. In Civilian Public Service Camps many campers have realized their obligations as followe of Christ and have helped those who have met wi unfortunate circumstances.

Several incidents have taken place in our can which I would like to relate. The first experience any significance took place when our present can was still situated near Galax, Virginia. Our can was located in a mountainous area in which the nativ were quite isolated and removed from towns a cities. They were also completely ignorant of t purpose and program of C.P.S. After the camp h been located in this community for about fo months, one of our neighbors lost his only cow. I was poor—too poor to buy another cow, yet need one very badly. His problem was brought to t attention of the campers by a friend of the cam Immediately the campers organized a group to ra funds to buy a cow for the unfortunate man. T boys responded and enough money was raised to pr vide the greater part necessary to buy the cow.

This incident created a profound respect for t campers in the community in which they were worki and it also made the boys feel happy to have t privilege of helping a neighbor and to put into pra tice the principles of Christian helpfulness, which so necessary in winning others to Christ.

Mutual aid as a practice also works within t group as well as helping someone outside the grou Shortly after the moving of our camp to Californ we had the privilege of helping one of our fell campers who met with an unfortunate experien One of our group had to undergo an operation appendicitis. Members of the camp had been talki about organizing a benevolent association to aid defraying the expenses of such emergencies but h not when this took place. The organization was c ried out and started to function. Since that time t benevolent fund has been fully organized. Dues paid monthly and members receive funds to pay penses of emergency illnesses. The sick bene amount to three-fourths the total expense up to c hundred dollars.

A modern C.P.S. version of the Good Samarit took place one Saturday night at eleven o'clock. telephone call was received asking for help to resc a vacationer who was hiking in the mountains a had become quite ill. The hiker was with a party young folks who were hiking into the back-mount country to one of the highest peaks in the immedi park region. The young mountain-climber had beco ll as the party got up to the higher elevations. He ad collapsed and had become unconscious. Members f his party kept him warm until the rescue party f four from the camp arrived. Our campers had ade the trip up to the hikers on horseback, having otten the horses from the government corrals in the ark. Fortunately the moon was quite bright which ade traveling on the trail quite a lot easier.

The C.P.S. men were finally able to reach the hiker nd placing him on a stretcher carried him about ve miles on rough mountain trails in one and one-alf hours. The trip had been hard and one of the ampers fell, and in trying to keep the stretcher from lling injured his arm on the rocks and gravel. Here gain, the boys were glad for the opportunity to ren-r a service of helpfulness.

The last incident I wish to relate took place recently when one of the government foremen had his foot crushed by a large rock. One of our campers took him home which was about twenty miles from the place of the accident. Several other boys from camp went to his home and helped him perform some chores and jobs that needed attention. The jobs included hauling hay, milking cows, barn chores, cooking and washing dishes. The government man appreciated the fine spirit of the boys and told them that if they were not careful, and kept on being as kind as they had been, he too might become a C. O.

We have discovered that the practice of Christian helpfulness has helped us to win the respect of the community in which our camp is located, and also helps our camp family to live and work together better.

Via C.P.S. Headquarters, Akron, Pennsylvania

SENIOR DEPARTMENT

YOUTH BUILDING CHRISTIAN HOMES

No. 4 of Series on Youth Problems

See booklet, **Youth Building Christian Homes** by John Mumaw, published by the Herald Press, Scottdale,

The story of Ruth and her loyalty may be told as rt of this program. Also Edgar A. Guest's poem: "It kes a heap o' living to make a house a home" may used.

"Can two walk together, except they be agreed?"

A man is moulded into the likeness of the lives that me nearest him. The nearer people are to each er, and the more they think of each other, th greater ll be their influence over each other. It is often said at the friendship between a young man and a young man is one of the most ennobling influences that ne into the lives of a young person. This friendship, ich often leads to courtship, is one of the treasures life, indeed to be coveted.—Since it is one of the st far-reaching and meaningful of life's relationships, is well worth asking God's leading and His guidance it.

ggested Topics for Short Talks:

Love at first sight. Gen. 14:61-87.
Solomon's wicked relationships. I Kings 11:1-4.
Righteous living, an asset. Psalms 34:11-16.
Love should abound. I Thess. 3:12, 13.
True love is born of God. I John 4:7-10.

Discussion:

Is it important that young people should consider ether they have common interests when they go a- rting?

Is it essential that the other party be a Christian? s that mean church membership?

Is the home which the other comes from to be given consideration?

Is willingness to serve necessary for a happy home ?

Christian home is a haven of rest in a restless ld. Here one finds sweet companionship and under- ding. Here is good-will one for another, the will- ess "to do" for the other. A Christian home is ferent." Good times are shared, burdens are eased, k is made a means of comradeship. The great chap- on Love, I Cor. 13, finds expression in the Christian e.

the Christian home it is well to heed the sugges- s made in the following short article:

"Let Us Take Time"

t us take time for the good-bye kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak kind words to those we love. By and by, when they can no longer hear us, our kindness will seem more valuable than our best wisdom.

Let us take time to read the Bible. Its treasures shall last when we have ceased to care for the war or politics, the rise and fall of stocks or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies, which we often omit because they are small, will some day look larger to us than the wealth which we covet or the fame for which we struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of His hand in the darkness will mean more than all that is written in the day book and ledger or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in the larger sense of a life begun here for eternity? —**Christian Advocate**

JUNIOR DEPARTMENT

THE EMPTY TOMB—A VICTORY SIGN

Suggested worship center: Picture of the women looking into the empty tomb or of Jesus appearing to Mary Magdalene. Bouquet of flowers.

Hymns: MENNONITE HYMNARY No. 452 and read in unison No. 453.

Choruses: no. 71 and 15 in **SONGS AND CHORUSES FOR FISHERS OF MEN** by Mary Clarke.

Bible verses to be read by Juniors: John 11:25; II Corinthians 5:15; I Corinthians 15:4; Romans 14:9.

Poem to be given by Junior who is holding an Easter lily plant which has several blossoms:

"They bring to our hearts a message, these lilies so sweet and fair;
They speak of immortal glory, a glory all may share.
They bring to our hearts a message; O list to the earth's dark mold

They spring into wondrous beauty of petal, and heart of gold.
They bring to our hearts a message; O list to the tender tone—
The love that bestows the lily will never forsake its own.
O beautiful Easter lilies, a type of the pure and blest;
As fair as the souls immortal that enter eternal rest."

Leader: Easter is a beginning; not an end. Easter brings life; Easter brings hope; Easter brings victory; Easter brings rejoicing.

Poem to be given by a Junior or Juniors:

"Sing aloud the glorious tidings—
'Christ is risen today!'
Far and wide the echoes answer,
'Death has lost its sway.'
Sing aloud the Easter message;
Live the message, too!
By His grace let Easter's triumph
Show itself in you.
Let His power and wondrous glory
Fill your heart today;
Live an Easter life at Easter—
Live an Easter life alway."

Talk by a Junior: Easter is a birthday, too; Christ's birth into a spiritual life too wonderful for us to understand completely.

Coming in the spring of the year it seems that nature celebrates with us as she, too, is decked in all her vernal glory.

Leader: Easter is the joy feast of the church. Christ is risen and His resurrection is the pledge of our immortality (Proof that we shall live again). We know that our Redeemer lives and as He lives we shall live also.

Prayer by one of the Juniors:

"I say this happy prayer, dear God,
For joy and Easter-time,
For birds that sing
And earth so fair,
For springtime beauty everywhere!
And I know why—for Jesus lives!
In all this world today
It's waking time'
And glad hearts say,
'We thank Thee, God, for Easter Day!"

Object lesson: (Leader has an egg, a brown seed, a chrysalis or cocoon and a bulb.) Most of us like to hide and hunt Easter eggs. But did we ever stop to think how an egg is in any way connected with the celebration of Easter? When we do, we find that the egg is very appropriate. An egg is a symbol of life. We soon find that out, if a hen sits on the egg for twenty-one days. So the egg is, in a sense, a living thing.

This bulb looks dead, too, but if one plants it in the ground and the rain and the sunshine can get to it it soon shows life.

"In this brown seed, so dry and hard,
I see a flower in my door yard.
You, Chrysalis, in winding sheet
Are butterfly all dainty sweet,
All life is warmed by spring's sweet breath,
And Christ our Lord has conquered death."

Talk by a Junior: The Christian religion is the only religion which has a living Saviour. In most cases the other religions had good leaders but they died as all men do. Truly the empty tomb is a sign of victory!

Prayer to be read in unison from the blackboard:

"O God, you have made so many lovely things,
Violets and daffodils and butterflies' wings;
In this month of April
When all things are new,
Help us to do some lovely thing, too. Amen."

—By Helen A. Penner, Reedley, California

The End of the Age

Today it is August the first, Sunday. Hindu India has had a day about which it can be said, "There has been none like it before." For several years the Hindus have told each other and us this "Kulyug" (black age of intrigue and dishonesty and fraud) would soon come to an end and "Sutyug" (the age of truth and light) would start. Finally, about a year ago, the last of July was fixed as the day o the great occurrence. Now the last few months i was settled that Sunday, the first of August, would be the great day. It would be a day of cataclysm. Terrible events would take place which would kil people. Just yesterday a man told me that by twelve noon today no one would be able to take breath anc people would die in their houses of suffocation Then the best people would be re-incarnated anc enter the new age on August second. In many villages great preparations were made. Large offering were gathered; especially coconuts, which were t be broken and burned at twelve noon; and all peopl should call on "Bhagwan" (a name for "the grea god"), and maybe he would be appeased and no kill all people.

As far as we know, very few Christians have bee perturbed about it all. A few came and wanted t take their children out of school and boarding. Bu when we called their attention to trust and confidenc in Christ, they left their children in school. Th non-Christians took their children home, except on boy who was brave enough to stay. Some non Christians, who are not so easily stampeded, hav suggested that the whole affair has been a ruse c the Brahmins in order to reclaim at least part c their waning authority. I don't know whether thi is true or not. But at any rate a mind with n anchorage in Christ can easily be led into all kinc of extremes. Our text in this morning's sermon wa Hebrews 13:8 and James 1:17.

—John Thiesse

"To do righteousness and justice is more acceptabl to God than sacrifice." Prov. 21:3.

Peace Section

The May Bill

A concern facing peace-loving Christians at the pres ent time is the matter of post-war or peace-time cor scription. Legislation before the U.S. Congress at th present time, known as the May Bill, calls for such program. The May Bill stipulates one year of militai training for all young men between seventeen and twei ty-one years of age. The bill, at the time of this wri ing, contains no provision for conscientious objectors. behooves Christians everywhere to consider this concei prayerfully.

Deferments to be Reviewed

An immediate review of the 5,000,000 occupational d ferments has been ordered by the President. This r view will particularly concern registrants under twent six years of age who have been deferred in agricultu and industry. However, all registrants between the ag of eighteen and thirty-seven, deferred in Classes 2- 2-B, 2-C and 3-C, will be reviewed.
Released March 8, 1944.
Compiled by Irvin B. Horst.

The Mennonites of Germany

By Harold S. Bender

If we include within the borders of Germany he annexed territories conquered by German armed orces during the present war, namely, Alsace Lor-aine, Western Poland, and the free state of Danzig, ll of the German speaking Mennonites of Europe xcept the very small group in Switzerland and the arger group in Russia, are now (for the time being) ncluded under one political sovereignty. Even before he conquest of these new territories a general organi-ation including all the Mennonites of Germany xcept a few congregations in the south, had ben set p in the year 1936 under the name, "Vereinigung der Mennoniten im Deutschen Reich." Before 1935 there ad been a similar organization founded in 1888, which ncluded however only a shall portion of the Menn-nites within German borders.

The total present membership of Mennonite hurches within this enlarged German territory is robably about 15,000, and the total population about 2,000, including unbaptized children and adherents. he distribution of total population by geographical istricts was as follows in 1925:

russia (Including Berlin, Emden, Crefeld etc.)		14,200
avaria (Including the Palatinate)		3,200
lsace Lorraine		2,000
aden		1,300
esse		500
urttemberg		300
amburg		200
iscellaneous		300
		22,000
otal North German		15,000
orthwest German City Congregations	2,000	
.E. German (East Prussian) Cong.	12,200	
attered Congregations in Poland	800	
otal South German		7,000

is evident from this statistical report that there e three distinct geographical blocks of Mennonites Germany. There are also historically three distinct ocks of Mennonite settlement. Let us take a look each of these three groups of Mennonites in Ger-any.

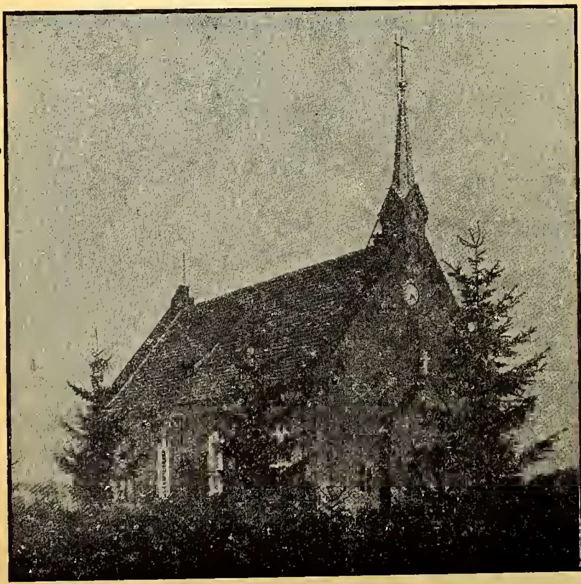
The oldest and largest of these blocks is that lo-ted in Northeastern Germany (Eastern Prussia) the valley of the Vistula River near Danzig. Only e small city church of Emden in Northwest Ger-any, supposedly founded in 1530, is older. The ttlements here which go back to about the year 1545, ere originally built up largely by refugee Mennonites om Holland. Extensive migrations to South Russia the years 1788 to 1830 established large colonies the latter country, from which in turn large num-rs migrated to the western prairie regions of the nited States and Canada in the years 1873 to 1880. st Prussian Mennonitism, as represented today the solid block of over 12,000 souls in the neigh-rhood of Danzig, is the mother therefore of large tlements of Mennonites in other parts of the world. Apart from the city churches of Danzig and Elbing, this group is predominantly rural with a splendid record of agricultural achievement in the economy of this region.

The second oldest block of Mennonites in Germany is composed of the city congregations in northwest Germany. Oldest of these is Emden founded in 1530, with neighboring Leer and Norden, while the city churches of Hamburg and Crefeld were established after the year 1600. Other smaller congregations in this area, some of long standing, died out during the past century. The Berlin church is of recent origin, having been founded in 1886 from members coming largely from the East Prussian congregations. The total population of all these churches is small, amount to only 1,500 souls. This group is exclusively urban in character, and largely upper class. In Crefeld and Hamburg, Emden and Gronau, Mennonites are active as merchants and manufacturers.

The third block of Mennonites in Germany are those of Swiss origin who settled in Alsace, the Palatinate, and Baden in the 17th and 18th centuries, from 1630 to 1750. Small and scattered settlements were established from this larger block in Wurttemberg and Bavaria after 1800. The total membership of these scattered churches is about 5,000 with 7,000 souls. The entire group is almost exclusively rural in character, even though a few of the congregations have meeting houses in cities such as Munich, Regensburg, Heidelberg, and Ludwigshafen. They have maintained for two centuries the reputation of being the best farmers in South Germany.

The three blocks of German Mennonites are distinct in origin, tradition, and spirit. Northwest and Northeast German Mennonite groups both come from original Dutch Mennonite stock have Dutch family names such as Klassen, Friesen, Epp, Penner, etc., and until the middle of the last century used the Dutch language and maintained connections with Dutch Mennonitism. The South German group is exclusively of Swiss origin, has Swiss family names such as Landis, Lehman, Fellman, Krehbiel, Kauffman, etc., and has retained the marks of its Swiss origin. So far as church organization and work is concerned, the South German group has been more active in some ways than the North German. The congregations west of the Rhine in the Palatinate and Hesse have had regular annual conferences since 1824. The congregations in Baden, Wurttenberg, and Bavaria have had a separate organization of their own known as the "Verband" for over a hundred years. The South German Conference, including most of the congregations in both groups, plus some of the churches in Alsace, was organized in 1886. The annexation of Alsace-Lorraine by France in 1918, the churches there maintained a separate conference. North German congregations by contrast had no general church organization or conference until 1929 when the Prussian (East German) Mennonite Conference was organized. The city churches of Northwest Germany never had an organization except insofar as they were a part of the all-Mennonite German organization. Part of the East Prussian churches however had occasional conferences through the eighteenth and nineteenth centuries.

In matters of theology the South and Northeast German groups remained conservative in every respect, whereas the Northwest German city churches, particularly those of Emden and Crefeld came under the influence of Dutch Mennonite liberalism and for several generations have followed the modernistic theological emphasis. The Hamburg and Berlin churches have followed a more conservative course. Northwest German city churches early adopted the policy of trained and salaried pastors. This plan was followed in the churches of the Palatinate in the latter half of the nineteenth century, but is unknown elsewhere in Germany to the present day except for the churches of Danzig and Elbing in East Prussia. In respect to historic Mennonitism, both the South German and Northeast German groups have remained truer to their Mennonite heritage than the churches of Northwest Germany. Even the two groups, however, with all the German Mennonites have in the course of the last two generations surrendered one of the most precious things in their heritage, namely, the faith and practice of non-resistance and peace. The "Vereinigung" in its founding meeting in 1936, officially declared that it was not nonresistant. The last to hold out were the churches of the "Verbaand" where there still is a slight lingering undertone of interest in this ancient principle of the church. They also have retained something of the emphasis upon unworldliness which is as least a remnant of the earlier practice of nonconformity to the world. This group also has had more of a sense of history. From it have gone forth the two great historians of German Mennonitism, namely Christian Neff, and Christian Hege, publishers of the *Mennonite Lexicon,* founders of the *Mennonite Historical Society,* and publishers of much historical material. The South Germans as a whole have resisted the Nazi ideology and influence more staunchly than the North Germans.



Meetinghouse of the Mennonite Church at Montau, Germany

In type of piety the South German Mennonites with their warmer and more pietistic spirit have also been somewhat distinct from the other two groups. German pietism of the 18th century found a welcome among the Mennonites of the Palatinate more than in any other place in Germany. In more recent times, however, even the Mennonites of East Germany have been much influenced by this spirit. The Northwest city churches have gone in the opposite direction, after a temporary turn in the direction of pietism in the earlier days. The missionary interest has been fairly strong both in the region of Danzig and in South Germany. The first Mennonite Missionary Society ever to have been formed was organized in Northeast Germany in the year 1817, even before any Mennonite Mission existed. Generous support has come from this district and also from the South German churches in recent years for the Dutch Mennonite Mission in the Dutch East Indies.

From the South German Mennonites also, particularly from Christian Neff, came the impulse for the convening of the three Mennonite World Conferences, held respectively in Zurich in 1525, in Danzig in 1930, and in Amsterdam in 1936. The outstanding Mennonite leader of Germany in the last generation has been without doubt Dr. Christian Neff, who for over 50 years was pastor of the village congregation at Weierhof in the Palatinate, for many years president of the South German Mennonite Conference, associate editor of the *Mennonitische Blatter*, historian and writer, and finally patriarch and father, widely beloved and a warm supporter of all which is good among all the Mennonites of Germany.

The future of German Mennonitism is, to say the least, uncertain. In the period after the first World War there were stirrings, both among the younger generations and the older ministers, toward a warmer, more aggressive, and more Mennonite church life. There were even signs of a revival of interest in the principle of non-resistance. Unfortunately, some Mennonites, particularly in Northeast Germany, were caught by the propaganda of the Nazis and became active members of the Nazi party, and the new militaristic emphasis overwhelmed the beginning revival. Today, caught in the cross-current of Mennonite and Nazi ideological conflict, partially detached from their historic heritage and background, confused between liberal and conservative theology, and lacking somewhat in leadership, German Mennonitism hesitates. It is difficult to forecast what future developments will be. One encouraging note is the fact that in recent years through occasional visits of American Mennonites to Germany, and cooperation in relief work, a warmer interest and sense of kinship has developed across the sea. Possibly, amid the chaos and uncertainty of the post war Europe, American Mennonites can in various ways lend a brotherly hand to their brethren in Germany and help them strengthen their church life and their ser-in the kingdom of God. Perhaps even in our it may be possible for the German Mennonites ılly recover the faith of their fathers and once ı not only possess but propagate the great heri- that Mennonitism has possessed from the days ıe reformation.

dcation, Publication, Missions and Charities

rangely, the German Mennonites have established ermanent general institutional work of any kind ıghout their history. An attempt was made to lish a Mennonite school and theological seminary e Palatinate in the latter half of the 19th Cen- but it was only partially successful. Occasional charities have been established, and for almost y years a rest home has been conducted at the ıashof near Durlach in Baden. No home or ;n mission work has been operated by the Ger- Mennonites directly although several workers been sent out to the Dutch Mennonite Mission East Indies by the South German Mennonites.

e following periodicals are published by German ıonites: *Mennonitische Blatter*, 1854—; *Gemein-tt der Mennoniten*, 1870—; *Christlicher Gemein-ılendar*, 1892—; *Mennonitische Jugendwarte*, —; *Mennonitische Geschichtsblatter*, 1936—.

ne Mission Work in Northern Saskatchewan

our winter has been a very mild one, the ser- everywhere have been well attended.

work is chiefly in the northern part of this ıce of Saskatchewan. I visit the various groups ıdividual Mennonites.

nty days were spent in and around Meadow ınd Capasin. There are some very needy fields One group has one service a month, and oh ungry they are! The Lord willing I shall see ıgain some time this summer. Then there are out-lying districts where our brother ministers ıly come twice a month or even less.

eptember last I bought a store building (empty years). It is 24 x 28 with three living rooms rear. We are using the front part for our s. There are a goodly number attending in ɔm twenty-five to fifty. I might say that there other Mennonite church here, and so our were only drifting or should I say, "shifting"? ng my absence we try to get some other work- ıke over. However, we are not always fortunate. ıe Sundays the church must be empty too. are praying for more workers for the north, tainly praise God for answered prayers. tings to all with Ephesians 2:8,9.

Yours because of Calvary.

—*Charles B. Dirks*

rn to greet your friends with a smile. They oo many frowns in their own hearts to be d with any of yours."

RELIEF

—Canadian Shipment to England

The following excerpt is taken from a news release made by the Branch Office of the M.C.C. in Canada.

"February 1 was a very busy day at the M.C.C. Clothing Depot at Kitchener. The Nonresistant Relief Organization, using the facilities of the new office for the first time, packed a shipment of relief clothing and supplies. The shipment consisted of eleven bales of comforters and quilts, nine large cases of clothing and 524 pounds of chocolate. The total shipment amounted to 3,303 lbs. and was evaluated at $3,396.85. On February 16 the shipment was sent forward to England."

JOTTINGS

—The Mennonite Fellowship of New York City had its monthly meeting on March 1, 1944. The Rev. A. J. Neuenschwander led in a very inspirational worship service. His topic was "Finding God in Worship" which in a particular way fitted the needs of the group. Seventeen were present. Those present for the first time were Mr. Rudy Wiens, Mrs. Neuenschwander, Miss Kathryn Willems, and Mr. E. H. Sprunger.

—Brudertal Mennonite Church, Hillsboro, Kansas: Cornelia Epp and John R. Nickel were married on January 26. Our pastor and family, Rev. Arnold Funk, were quarantined for a month. During that time we had visiting preachers. Dr. H. A. Fast, from Bethel College, will conduct a week of services for us during Passion Week. Our pastor is leaving today to visit C.P.S. camps and to attend a Home Mission Board meeting in Chicago.

—The Women's Association of Bethel College has undertaken the huge task of serving the people who will attend the General Conference in the Memorial Hall next August, perhaps 1,000 persons each noon and evening for a week. They count on the assistance of neighboring churches. Any meat or processed food rationing stamps you can spare should be sent in so that they can 'bank' them for use in August." —News note in the bulletin of the West Zion Church. (The Association has made arrangements with local ration board for the above plan.)

Ralph Beachy, director of the Terry, Montana, C.P.S. Camp, is the director of the school and Grant Stoltzfus, of Morgantown, Pa., is the camp director. Speakers for the first week of the school were: Phil Frey, of Archbold, Ohio; Dr. O. E. Baker, of Washington, D.C.; and Forrest Musser, of Pandora, Ohio. The school will continue for four months during which time such speakers as Dr. Arthur Morgan, of Antioch College, Yellow Springs, Ohio; Rev. William Stauffer of Sugar Creek, Ohio; and Dr. J. Winfield Fretz, of North Newton, Kansas, are scheduled to speak.

—Rev. Forrest Musser, in the "Vine Press"

—College Credit or C.P.S. Education: The educational division of C.P.S. has approached the presidents of Mennonite colleges with the question of getting college credit for some of the work done in C.P.S. camps. The chief problem in the matter is that of evaluating C.P.S. education in terms of college credits.

—Dr. Harvey Bauman recently presented his message on "Punishment in This Life as a Result of Sin" to the Sunday School Workers Association of the First Mennonite Church, Allentown, Pa.

—The bulletins of the Grace Mennonite Church, Lansdale, Pa., continue to have attractive and unique designs on the front cover. Mrs. Olin Krehbiel, the wife of the pastor, is responsible for these. Rev. Albert Gaeddert of Inman, Kansas, recently brought the morning message to this church.

—Dr. C. H. Suckau of Omaha, Nebraska, is to be the speaker at a prophetic conference that is to be held by the First Mennonite Church, Pretty Prairie, Kansas, April 2-5. This meeting is the annual Bible Conference.

—Bergfelder Mennonite Church, Mountain Lake, Minnesota: Recently our pastor, Rev. August Ewert, has given a series of inspiring messages on "Angels" in the Sunday morning worship services. In Bible Study and Prayer Meeting he has discussed with us the "Life of Christ" as found in the four Gospels. Many church members have favorably responded to the suggestion made by Rev. Ewert in reading through their Bibles in 1944. Rev. Daniel J. Unruh from Ohio will be with us from March 26 through April 2 for special meetings.

—Mrs. Alvin D. Eitzen. Corr.

—The Yearbook of the **First Mennonite Church, Pretty Prairie, Kansas,** reveals that this church gave $2,805.68 for C.P.S. during eleven months of 1943.

—Historical facts taken from the Yearbook of the **First Mennonite Church, Upland, California:**

Date of Organization,	January 4, 1903;
Number of Charter Members,	18;
No. of members January 1, 1944,	343;
Dedication of present Ch. building, Nov. 15,	1925;
General Conference (Diamond Jubilee Session) held here	August 4 to 9, 1935;
Dedication of Pipe Organ, (Contributed by Mr. and Mrs. L. M. Ledig);	December 1, 1935;
Dedication of present parsonage,	June 23, 1940;
Ministers:	
M. M. Horsch,	1903-1915;
A. S. Shelley,	1915-1918;
M. M. Horsch,	1918-1926;
Albert Penner (Supply-Summers),	1926-1927;
Lester Hostetler,	1927-1929;
A. J. Neuenschwander,	1929-1933;
Lester Hostetler,	1933-1941;
Earl Salzman,	1941-

—The First Mennonite Church. Mountain Lake, Minn., at its last annual meeting adopted the following temperance statement: "In view of the fact that the use of alcoholic beverages, including 3.2 beer has become the source of poverty, misfortune, broken homes and crimes, and has become one of the greatest curses and sins in America and a snare to our youth, We, the Church Council of the First Mennonite Church of Mountain Lake, Minnesota, declare the USE and SALE of all alocholic drinks as un-Christian and demoralizing and encourage all church members and Christian people, young and old to obstain from its use and sale.

"That we elect two persons to represent our Congregation and to work in cooperation with representatives of the various neighboring churches in the matter of all beer parlors in the village of Mountain Lake."

—Bulletin, **First Mennonite Church, Shafter, California:** The Ladies' Aid has given a substantial part of the money needed to pay for the Celotex that is to cover the basement ceiling. Now the men are to install the Celotex. So the pastor in his invitation to the men suggests that each bring a hammer, a sense of humor, and a will to work. Shafter has week-day religious education. The enrollment is 327, or 60 per cent of the children. A total of 41 per cent of these had not been reached by any of the local churches. The program is under the direction of Mrs. Chris. Ummel. This church will be host to the California Mennonite Sunday School and Christian Endeavor Convention April 28-30. The main speaker will be Dr. D. D. Eitzen of Los Angeles. Rev. P. K. Regier of Reedley and a new minister in the state, will also speak. Vernon Neufeld is president of the convention.

—Brother W. F. Unruh will hold pre-Easter services April 2-7 for the Burrton Mennonite Church, Burrton, Kansas.

—Brother David Wedel, President of the Western District Conference, recently conducted services for the Bergtal Mennonite Church, Corn, Oklahoma.

—Members of the Bethel Mennonite Church, Perkasie, Pennsylvania, believe in using their own talents and muscles for improvements in their meeting-house. This past year they dug ditches, plastered and painted walls, and did carpenter and cement work. Possibly the interior of the buillding will be re-decorated this year. Herbert Fretz, graduate of Bluffton College and at present attending Westminster Seminary, Philadelphia, brings the morning message every other Sunday. Ward W. Shelly, the pastor, also has charge of the church at Springfiel

—Bulletin, **Springfield (Pa.) Mennonite Church:** In i annual report are listed offerings from "Old" and "New Mennonites. This is an interesting item, and maybe th correspondent will explain it some time. The meeting house at Springfield is used by both groups, and it unique as such in the General Conference.

—The Eden Chronicles, a four-page monthly paper the Eden Mennonite Church, Moundridge, Kansas, really very attractive. It is now printed by the multilit process. This is neater than mimeographing. An item this paper states, "The Ladies Aid and Mission Socie has been at work on a project which most of us sha appreciate increasingly as the summer comes; flowe and shrubbery have been planted around the churc building which should add much to the beauty of t of the church grounds."

—The Evangelism Committee of the General Conferen has made a study of tracts which might be helpful Mennonite circles. For months it has gathered trac and carefully evaluated them. Out of a large number has chosen approximately seventy-five, which it seeking to distribute to pastors in the conference. member of the committee says, "This is the beginning a work which we hope shall grow and become a mea of deepening the spiritual life of our churches. In th collection are writings from various phases of chur work such as evangelism, youth problems, prayer, seco coming of Christ, stewardship, and others."

—Bulletin, Second Mennonite Church, Philadelphia, P The roof of the meetinghouse has been completely repa ed and the brick and stonework has been cleaned a painted. The church plans to raise money to redecora the interior of the church building and paint the e terior woodwork.

ORDER BLANK

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, APRIL 4, 1944 NUMBER 14

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And I, if I be lifted up from the earth, will draw all men unto me. *John 12:32*

“IF I BE LIFTED UP--”

ON A HILL *in far Judea,*
Lifted, stood a cross of pain;
Sin in all its clouded darkness
Wove for it death’s shroud of shame.
But the Dying broke the shadows
With the light of love’s pure ray,
Calling out in deep compassion
“God, forgive! Forgive, I pray.”

LOVE HAD SPOKEN; *Love was drawing*
With its chords unfailing, strong,
To Himself a humble sinner,
Dying now for all his wrong.
“Master!” spoke the trembling victim,
“Hast not Thou a place for me
When Thou comest in Thy Kingdom?—
Pardon is my only plea.”
Tenderly the suffering Saviour
Turned the trembling soul to see.
“E’er this day from earth is faded,
Thou shalt be at Home with Me.”

* * * *

ONCE, BEFORE *my eyes stood lifted*
That same cross upon the hill
And the Crucified, who hung there,
Drew my soul with love until
Tremblingly I sought His pardon.
Tenderly He lifted me
Out of self and sin and shadow
To a life in light set free.

FAR AND NEAR *earth’s clouds are dark’ning—*
Light can come but by the Cross—
In each soul-hill planted deeply—
Counting all things else but loss—
Must arise the holy altar
Lifting high the Crucified,
Where in His divine compassion
God’s own Lamb for sinners died.
Lifted must the Cross of Ages
Stand before the hearts of men
Till, embraced, the drawing Saviour
Shall give Easter dawn again!

Joanna S. Andres

How One Missionary Spent Easter Day

By Mrs. J. R. Duerksen

"Just a little past 3:30 a.m. Time to get up if I am to get to all my villages today," said the missionary Sahib. And the missionary Memsahiba dutifully got up too, for the Sahib must have something to eat before he leaves and a lunch must be packed.

By 4:30, everything was ready and the Sahib set off in the brilliant Easter moonlight. The air was cool and fresh and the jungle strangely beautiful by the white light of the moon. Here and there boughs met and interlaced above the road making a patch of darkness. Suddenly, in one of these dark places there was a crash as of some large animal bounding away. The Sahib let out a yell of alarm, but the animal was evidently as startled as he and did not stop to show himself. It was probably only a monkey.

Ten miles from home he found the first group who gathered together quickly. They were happy to have a special Easter service. The Scriptograph lesson of the women at the tomb helped to hold the interest of all. On Easter day the Christian's greeting is, "The Lord is risen." And the answer comes in jubilant tones, "The Lord is risen indeed."

Service over, the lone cycler started back towards home again intending to stop at several villages on the way. Village number two had only one Christian family, and only the old mother was at home. But non-Christian children and relatives gathered so there was another opportunity to witness of a risen Lord and Saviour.

On again. Now it was noon and time to eat that lunch prepared so early in the morning. Ah! what better escape from the glaring noonday sun than that dense shade, of the wild fig tree! Lunch eaten, what so tempting as to stretch out on that smooth spot for a short nap! So thought, so done.

But one villager must have received quite a start when he came upon a white man stretched out full length in that lonely jungle spot. Several discreet coughs and throat clearings gave him the satisfaction of seeing the Sahib open his eyes. To his anxious inquiry, the Sahib answered that he was only taking a little nap and would be along in the next village before long. Satisfied that all was well he went on his way while the Sahib finished his interrupted nap.

Place number three had only six Christians. But they were happy to gather for a service. In one of the homes there was a new baby boy and nothing would do but that the Sahib should choose a name for him. "Johann" was finally the choice.

Village number four and last in the line had perhaps the best service. Here there were a number of children who had been in the boarding school and the response was quicker because there was a background of Scriptural knowledge. Four times the Scriptograph had given its message of sorrow changed to joy in the presence of a risen Lord.

As the sun sank towards the western horizon the cycler returned home, very weary in body but glad in the consciousness of having been about the Master's business. He had heard no Easter songs sung by carefully trained choirs; had been in no lily decorated church. But after all, Easter is Easter because of Him who was dead and is alive forevermore. And He, according to His promise, is there where two or three are gathered together in His name.

Love - A Mark of Discipleship

By Lubin W. Jantzen

John 13:35: "By this shall all men know that ye are my disciples, if ye have love one to another."

Men are not all alike. They are not alike today; neither were they at the time when our Lord was on the earth. His followers were not all following Him for the same reason and purpose. There were those who were the curious, "see-the-next-miracles" group, to whom our Lord spoke some of His words; there were the critics, who were waiting to catch Him in His words or deeds, for whom He had a ready, unanswerable message; there was also the group who were interested in the wisdom and philosophy of our Lord's teaching for its own sake. There is, however, still another group who perhaps have passed through some or all of the above phases i their motives to follow the Lord, but who are willing to go on into a closer and more intimate walk and fellowship with their Lord, no matter what it might cost. This is the small band of disciples, whom we commonly think of as The Twelve.

Our text is definitely spoken to the latter group, and to them only when they are alone. In study of Scripture it is important to notice to whom the message is given, and at what time, as well as the message itself. Hence, it is of importance to notice that these verses are spoken to a small group. Our Lord, by this time, is all through with the throng, who follow either for miracles, criticism, or teaching. In fact, he sees this mixed multitude of followers again only after his arrest at the garden, and at the trial and crucifixion which follow immediately after. He is speaking not even to the twelve—but just the eleven. They are a small, intimate group, and the message is for them.

In noting the time of these verses, we find that they are spoken in the evening before the feast of the passover (John 13:1), which was a type of the crucified Lamb of God. The events which immediately precede these words, are briefly: the Last Supper, at which time the Lord's Supper was instituted (Matt. 26: 26-29); the washing of the disciples' feet by Christ, which is a perfect display of that which our text speaks of—love to one another; the announcement of Judas Iscariot's coming betrayal, following the events which shocked and puzzled the disciples, beginning with the dismissal of Judas into the night (John 13:30). Thus we notice that when our Lord speaks the words of our text, He has already eaten His *last meal* with His disciples, and is spending His *last evening* together with them, before His death. By the time another twenty-four hours will have passed, He knows that He will already have been killed and become "the Lamb of God, for sinners slain." Thus these words are in reality a "dying request" of our Lord. Little wonder is it that the beloved disciple, John, gives so much attention and space in His Gospel to the words of his Lord, who is about to be crucified, because he devotes some four and one-half chapters to the conversation of the Lord in that evening. (John 13-17).

It is also of great interest to note with what peculiar words our Lord addresses the band of eleven followers. He uses here a term, in verse 33, which is used nowhere else in the gospels. It is a word indicating special or particular endearment, translated, "little children," or, as in the German text, "dear little children." The closeness of the Lord to His disciples is manifested here. It is like the last, exerting hug and kiss and admonition of a dying mother to a dear child. It is an expression in words of all the love that is manifested in the death of Christ—God's supreme expression of His love to sinful men, in giving Christ to die as the substitute for your sin and mine. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. The term "dear little children" indicates more than a friendship. It rather points out a family relationship—that these, by faith in Him, are the children of God. "But as many as received Him, to them gave He the power (or right) to *become* the sons of God, even to them that believe on His name: Which were born, ... of God." John 1:12, 13. This is to them a new, changed relationship. They have not always been sons of God, but are that now. Hence, our Lord can speak to them, and make his request of them. The new birth is the first step in discipleship. We cannot have its genuine mark—the mark of love—unless the relationship is right with God.

The first question, after this relationship with God is settled, is the relationship of one disciple to another. He asks them to love one another—not as formerly —man to man, but according to a new measure: "as I have loved you." (vs. 34). The divine love of Christ to mankind is the example of the kind of love which shall prevail. And it is even more than an example—this is divine love placed into *regenerated* hearts, by the Holy Spirit. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. There may be many human counterfeits of this divinely-given love, but there is only one *genuine*, and that is found in the heart of a regenerated person.

This kind of love is the distinguishing mark of a disciple. The Lord says: "By *this* shall all men know that ye are my disciples, if ye have *love* one to another." We are living in a day when insignia and dress distinctions are plentiful. The distinguishing mark of a disciple is not to be found in his outward appearance, necessarily, but in a deep-rooted, inner, God-given love, displaying itself in the life and practice of one disciple to another.

It is significant to me that the Lord calls the mark of love a mark of *discipleship*—not of a mere follower or believer. This term "disciple" is not an all-inclusive word, but rather is restricted to those believers who meet certain requirements and are ready to make more than usual sacrifices. Notice Matt. 16:24: "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." Again in Luke 14:26, Jesus says: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he *cannot* be *my disciple*." These passages indicate the necessity of a *complete* surrender of all, even kinsfolk and one's own life, and the *absolute* supremacy of Jesus Christ. It is a challenge to us as *believers* in Christ, to become also *Disciples*. If we meet God's requirements, and become disciples, then we are giving the badge, the distinguishing mark given only to *disciples* of Love one to another. Is our love the true, genuine love of a Disciple?

Great Affirmations

Jesus "steadfastly set his face to go to Jerusalem" to suffer there because He knew it was the Father's Will for him.

The great heroes of faith were men and women who like Jesus set their face "like flint" to do God's will as they understood it.

3. The world should not be allowed to map life out for us. Only God may do that. We like Christ should "set our face like flint" to be true to the will of our Redeemer.

A life of love and loyalty to God is never lived in vain. It always influences other people for God, and has the promise of eternal happiness.

"The eyes of the Lord (still) run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." II Chron. 16:9

The way Christ suffered is one of the outstanding evidences that He is divine and of God.

Suffering is always one of the great tests of character. But in suffering we also find a unique opportunity to make the Christian life commendable to the world.

Whenever people suffer as Christ did, innocently and with a forgiving spirit, it rebounds to the glory of God.

Suffering for the sake of Christ has the promise of a great reward. Matt: 5:10-12

—W. F. Unruh in church bulletin

Obituary of Mrs. S. S. Haury, Pioneer Missionary

Susie Lydia Hirschler was born near Trenton, Illinois, on June 16, 1861, one of seven sisters and three brothers—children of Rev. Daniel Hirschler and Maria Schmidt Hirschler who had emigrated to the United States in 1856.

Her father being one of the ministers of the Mennonite church in Summerfield, Illinois, she grew up in the atmosphere of a Christian home. Early in life she affiliated herself with the church of her parents, being baptized by Rev. Christian Krehbiel on May 16, 1875.

The deceased received her early education in Summerfield, one of her teachers being Rev. David Goerz, the founder of Bethel College. At the age of fifteen, her father placed her in the Moravian Girls Academy at Hope, Indiana, where she completed the course at the end of three years.

On November 20, 1879, she was married to Samuel S. Haury—then missionary candidate of the General Conference of Mennonites—in the Summerfield church by the elder, Rev. Christian Krehbiel, during a session of the General Conference, and the couple was ordained as the first missionaries to be sent out by this organization.

The field of labor selected by the mission board after a longer period of search lay among the Arapahoe Indians in the Indian Territory and the young couple took their wedding trip from Halstead, Kansas, to their new field of work in a covered wagon. They arrived at Darlington, Indian Territory on May 18, 1880.

Under great difficulties the first mission building was erected, which was to serve both as a home and a school. for Indian Arapahoe children. By September, 1881, the school was opened with seventeen pupils who were living in the home. But already on February 19, 1882, the building was destroyed by fire, causing the suffocation of Carl, the nine and one-half-month-old son of the Haurys, as well as that of three half-breed children.

A new building was again erected at Darlington, and a second station opened at Cantonment, sixty-five miles away, in an abandoned military outpost which had been turned over to our mission board by the U. S. government. The Haurys took over the new station in February, 1883.

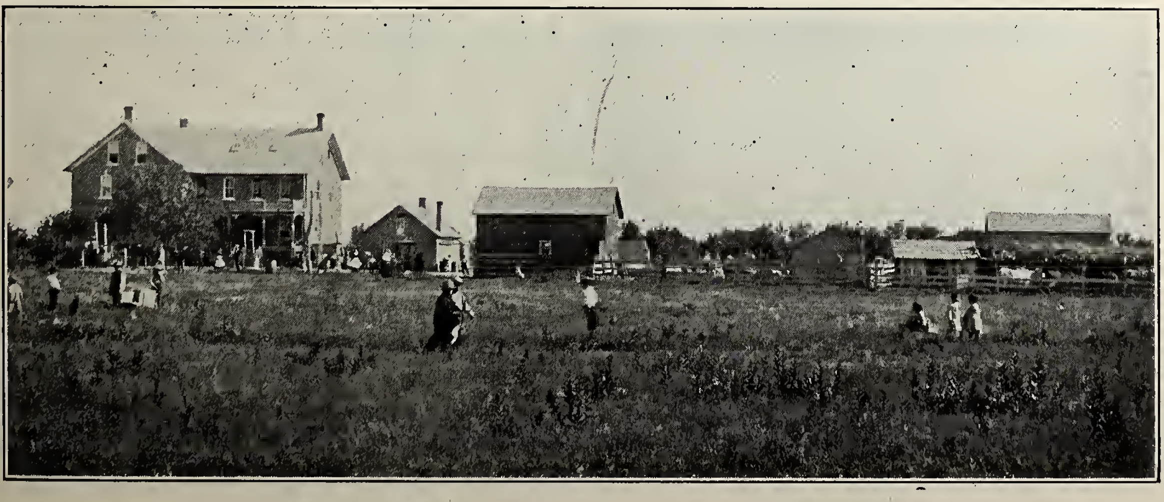
In 1887 Rev. and Mrs. Haury left the mission field and moved to St. Louis, Missouri, where Rev. Haury entered the St. Louis medical school, completing his course in the spring of 1889. In the fall of that year, Dr. Haury with his family located at Moundridge, Kansas, where he practiced medicine until 1893 when he moved to Newton. When Dr. Haury retired from active practice in 1913 the family moved to Upland, California. Here Dr. Haury passed away on May 19, 1929.

During this entire period, both Dr. and Mrs. Haury were active in church work, having affiliated themselves with the West Zion Church in Moundridge, Kansas, and the First Mennonite Church of Newton, Kansas, and that at Upland, California.

In the First Mennonite Church of Newton Mrs. Haury continuously had a Sunday School class of young women and participated in the work of the Christian Endeavor and the Womens Missionary Society. She was instrumental in the organization of the first church choir under Mr. J. E. Ruth and became its director when Mr. Ruth and his family moved to Oklahoma.

Mrs. Haury was especially active in the expansion of the work of the women's missionary societies of the General Conference. It early became the established custom to turn over one evening at each General Conference session to the women's societies. For a period of years she was chairman of their program committee and presided at these evening meetings. When the societies organized at the Reedley conference in 1917, she was elected the first president of the Women's Missionary Association and the chairman of the executive committee. This office she retained until she retired at the

Mrs. S. S. Haury



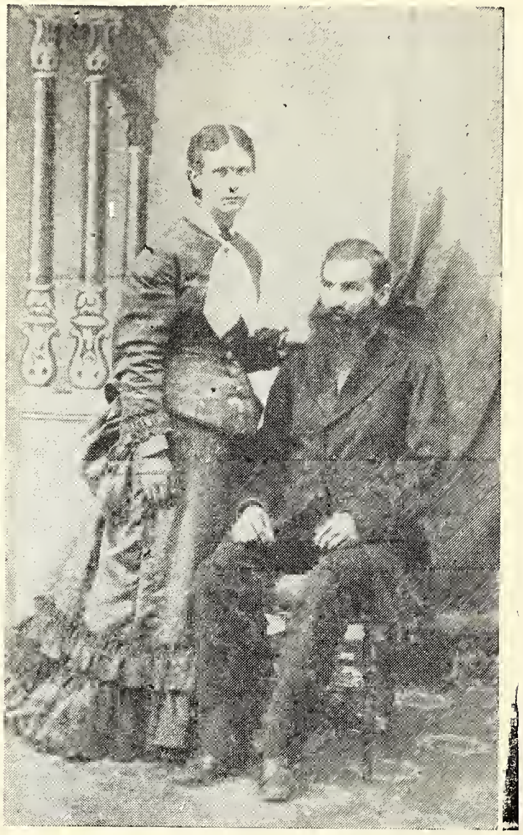
Darlington Mission Station in the Days of Long Ago

General Conference meeting at Bluffton, Ohio, in 1933. She remained its honorary president until her passing.

In August, 1932, Mrs. Haury went to Granville, Ohio where she made her home with her daughter Sue until August 20, 1942, when she entered the Bethel Home for the Aged. After a brief illness she fell asleep on Sunday, March 12, 1944, at 11:17 A. M. and her spirit was released to enter the presence of Him in whom she had believed and to whom she had dedicated her life. She reached the age of eighty-two years, eight months, and twenty-six days.

Of seven children born to Dr. and Mrs. Haury, two sons, Carl and Paul, died as infants on the mission field in Indian Territory. A third son, T. Walter, passed away at Newton, Kansas, December 13, 1903, at the age of almost eighteen and one-half years.

Surviving their mother are four daughters, Dora, Mrs. Jacob H. Quiring of New York City; Elsa of Wichita, Kansas; Sue of Granville, Ohio; and Helen, Mrs. L. C. Boynton of Rochester, New York. Besides these, one son-in-law, five grandchildren, two great-grandchildren, many nieces, nephews, and friends remain to cherish the memory of one who was loved and esteemed while sojourning among them.



The Haurys as Young Missionaries

A life rich in service has come to an end. It can truly be said of her that she did what she could. "Blessed are the dead which die in the Lord. . . yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13)

Relief Workers Married in Argentina

Following her arrival at Buenos Aires on February 24, Sara Histand became Mrs. Vernon Schmidt. The couple will return to the Chaco where Sister Schmidt will assist in the colony hospital and Brother Schmidt will continue with his former responsibilities.

This Business of Going to Church

By Arthur Wenger

When a minister permits his eyes to wander about over the average group of worshippers he sees many interesting things. The faces of some have an exalted expression; it is not difficult to imagine their thoughts. Some appear to be thoroughly bored; it is obvious that for whatever reason they are present, they consider their time spent in church as wasted. Between these two attitudes the remaining worshippers range themselves.

It may be quite safely said that those who receive something helpful from the worship services come *expecting* to receive it. On the other hand, those who find the whole proceeding quite dull very likely left home with a sigh of resignation and in a frame of mind where they *expected* to be bored.

Now, God has never intended church attendance to be a burden to His children. If a worshipper fails to find something in the service which sends him away stronger than when he came, his disappointment is small as compared to the disappointment of God. Something, somewhere, has gone wrong; and, perhaps, we need look no farther than ourselves to find the trouble.

To find something of value in church we must be prepared to bring something. By our presence we have shown our willingness to bring our bodies. But do we sometimes stop there? More important than our presence in body is our presence in mind and spirit. Bring your mind—your thoughts—to church and you will find that you are able to give your attention. The offerings which we bring should be further evidence that we are willing to bring something. Many Christians come to church, it has been said, like an empty pocket—just waiting to be filled. Jesus said, "For with the same measure that ye mete withal it shall be measured to you again." Come, prepared to bring your body, your mind, and your offering in an act of worship.

To find something of value in church we must come physically, mentally, and spiritually prepared. It is hardly fair to God to expect Him to bless us if we have had so little sleep the previous night that we must exert all our energy to remain awake. We are setting the stage for disappointment if we fill our minds with trivial things shortly before we come to church. Even God cannot fill a mind that is already full. A well rested body and a well prepared mind will make an unbelievable difference in what we find in church.

To find something of value in church we must regard all parts of the service as aids God is using to prepare us to receive what He has for us. The musical prelude, the call to worship, the reading of the Scriptures, the singing of hymns, and the prayers are all for the purpose of setting our hearts in readiness for God's message. Light, falling onto a photographic film, will not make a picture unless the surface of the film has been made sensative to light. God cannot impress His truth upon just any heart. It must be a prepared, sensitive heart.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

FARMING IS OUR HERITAGE

There is a close relation between religion and agriculture. Perhaps it is not strange that this should be so among such groups as the Friends, the Church of the Brethren, and the Mennonites because during days of persecution when they were despised sects it was their flight to isolated rural areas that saved them from extinction. During such times the soil was indeed the "good earth" because it provided the sustenance necessary for surivial.

Good Farming No Accident

If it is true that Mennonite farming areas are sometimes referred to as "garden spots," it is also true that such areas were not accidentally found. Such "garden spots" were developed by means of hard struggle and steady effort over many years. In Europe there were many discriminations against them. It was often difficult if not impossible for them to own land. On poor soil it required hard work and great ingenuity to earn a living. Ways had to be devised to improve the fertility of the soil so that maximum productivity could be realized from small acreages. It was undoubtedly under conditions of extreme difficulty that the, now famous, method of crop rotation was developed. Cattle were raised and the manure saved to fertilize the land. The brethren realized that soil, like animals and human beings, had to be fed and nourished if it was to produce. They early recognized that stewardship of God's earth required fulfillment of God's law, namely, that one must give if he is also to get. Man cannot expect to rob the soil indefinitely without impoverishing it and eventually himself.

In addition to developing skills as tillers and builders of the soil, Mennonites also achieved a wide reputation as reclaimers of land by means of draining marshes and building dykes. In the Netherlands they won distinction for their ability to convert swamp lands into fertile farming areas.

Reverence for the Land

When in succeeding centuries Mennonites were no longer persecuted and they were free to buy farms of their own and move freely from place to place, the agricultural practices that had been developed in days of trouble and hardship stood them in good stead. Farming became their chief means of earning a living. To Mennonites farming is not merely an occupation; it is a cherished heritage handed down from generation to generation; it is looked upon as the best opportunity for living a satisfactory Christian life. Farm life encourages family life; it provides the bread of life from both the material and the spiritual point of view; it encourages a reverence for the land and for the rest of God's living creation. Yes, farming is our heritage and we may rejoice with David when he says "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." (Psalm 16:6)

What History Teaches About the C O's

By P. H. Richert

As the war drags on year after year, we all need encouragement, both the churches at home and the draftees away from home, especially the C. O.'s, who sacrifice so much for their country and their faith.

All of us want to keep and preserve the faith of our fathers. We do not want to lose it as our brethern in Europe have lost it. Do we all know how they lost it? For a while they thought that they could keep it by doing noncombatant service, and only a few were C. O.'s. It did not take long before the noncombatants took up arms, and the few C. O.'s practically also gave up their position. The fact that in the last war our churches here had more C. O.'s than our churches in Europe has helped to keep our noncombatants steady. Should the number of our C.O.'s decrease too much, the noncombatants would naturally drop their position and take the gun as their brethern in Europe have done. So without judging the noncombatants, they alone would not preserve the faith of our fathers. If this faith is preserved, it will be through the C.O.'s. This is the lesson of history, and should encourage our brethern very much. We are glad that our noncombatants mostly try to get into hospitals, which comes nearest in the army to C. O. service, and is better than combatant service. But to depend on them on the long run to uphold our position, is against the facts of history.

It is true that our brethern in Europe even after they took up arms claimed in the last war that they still kept the faith of the fathers in principle but not in practice, but since this is not consistent, we can expect that in this war they not even uphold it in principle, at least most of them. And how much vaule has such an inconsistent position? It reminds one of the position of the editor of a certain paper who says, "Of course, war is sin, but we cannot help it, and so must see it through, and depend on Christ to forgive us, because that is what he came for." Thank the Lord that our draftees are more consistent. I have discontinued this paper.

P. H. Richert, pastor of the Tabor Mennonite Church, Newton, Kansas, is also Secretary of our Foreign Mission Board.

M. C. C. Adopts Statement on

Sensing the increased need for support of the dependents of C.P.S. men in Mennonite camps, and feeling the Christian obligation and privilege of bearing one another's burdens, the Mennonite Central Committee in a special session on March 17-18, adopted a *Statement of Policy in Regard to C.P.S. Dependency Needs*. The Statement suggests a plan whereby the entire brotherhood might share in the burden that is resting on a number of brethren in C.P.S.,

(Continued on bottom of next page)

DAILY DEVOTIONAL MESSAGES

By Gerhard Friesen, Newton, Kansas

APRIL 9—*"He is not here; for He is risen."* Matt. 28:6.

What a joyous note! Every believer's heart that has experienced this risen life sings with joy. The earthly-minded whose interest grovels in material things experience heartbreaking disappointments. Not so the followers of the risen Lord; his life is hid with Christ in God and all his hopes and aspirations are therefore centered in God and underwritten by God, the almighty, wise, and loving Father. Easter goes with him through life.

APRIL 10—*"As we have borne the image of the earthly, we shall also bear the image of the heavenly."* I Cor. 15:49.

I know too well that my life has reflected the image of the first Adam. But I am glad that I shall also reflect the image of the second Adam, Christ, and that He has made it possible for me to do so, "according to the riches of His grace," (Eph 1:7). Oh, that I might be willing and found worthy to bear His image today and every day, that others through me may learn to know Him and to love Him.

APRIL 11—*"Present your bodies a living sacrifice, holy, acceptable unto God."*—Rom. 12:1

In the Old Testament a perfect lamb was required for a sacrifice. In the New Testament the real sacrifice takes the place of the symbol. Christ gave Himself for us to redeem us. Now Paul says nothing less is expected of those who follow Him. He wants me to bring an offering, the complete consecration of all I am for a service offering. Have I a right to withhold any part of what I am or have?

APRIL 12—*"Oh come, let us worship and bow down, let us kneel before Jehovah our Maker."* Ps. 95:6.

What a challenge by this Old Testament singer. He knew God Jehovah, and we know God the Father of our Lord and Redeemer Jesus Christ, who gave Himself for us that we could become sons and daughters of God. Have we begun to sense the depths of that Love? Oh, the unspeakable riches of His grace revealed to us. This moves us to approach the house of God in a real spirit of worship—worth-ship. Oh come let us worship and bow down.

APRIL 13—*"Be ye steadfast, unmoveable, always abounding in the work of the Lord."* I Cor. 15:58.

Does Paul mean that I shall be steadfast and immoveable in times like the present when it is not easy or safe to live my faith? He even demands that the work be abounding, overflowing. I believe he is right. In times like these it is especially urgent that the work of the Lord be carried on with ever increasing determination.

We see people so preoccupied with their earthly professions that they have time for nothing else. Has not a Christian much more reason to be so preoccupied with the Lord's work so that no dangers can deter him?

APRIL 14—*"Faith is the substance of things hoped for, the evidence of things not seen."* Heb. 11:1.

Hope is joyful expectation. What do I hope for? I hope that God's kingdom on earth may be realized. It follows that my faith must be the substance of that hope. Do I believe in Jesus' way? Then my daily life should be the evidence of the possibility of such a kingdom. If I cannot produce this evidence have I the right to ask others to do so? God help me to be a ray of light and inspiration to others to pray and labor with me for the coming of the kingdom.

APRIL 15—*"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us ward."* Rom. 8:18.

Paul had experienced a good share of suffering, but to him it seemed a small price to pay for the reward he knew was coming. One soul is worth more than the whole world. Yet how many are willing to sell theirs for worthless trash. Oh, that we could always see the values that abide, values that enrich our life now and rise to uncomprehended glories hereafter. Does it pay to be faithful followers of the Master?

(Continued from previous page)

and urges that the matter be considered a matter of mutual, brotherly burden bearing rather than a matter of charity.

The Statement as adopted recommends a plan whereby support for the dependents of men in Mennonite camps can be systematically, adequately and uniformly provided. The plan will become operative only when and if the several Mennonite constituent groups individually adopt it, or subject it to whatever modification they may think necessary. Meanwhile, the present provision for support of dependents will continue.

The plan as outlined provides for substantial aid to be given in the form of periodical allowances to all dependents who cannot or ought not undertake to support themselves. Those who can work are encouraged to support themselves.

THE CROWD

You knew Him only as the man of loaves and fishes—
The man who did marvelous things.
He who raised Lazarus,
Healed the lame, and made the blind to see,
Fleeing from you, He sought the solace of the garden.

He must have known
That you would cry, "Release unto us Barabbas!"
And fling your cruel words at Him
As He climbed to Golgatha alone.
Perhaps He knew
That some day you would build creeds about Him,
And lose Him in massive structures of stone,
With costly windows, dignified ritual and eloquent preachers;
While outside He waited . . .
Sad . . . and alone.

—Irene McKeighan

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Union of the
General Conference

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Mennonite Youth

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Opportunities for Christian Seavice in Medicine

By Dr. Delbert Preheim

One hesitates to approach a subject such at this because when one is close to a profession one lacks the perspective to view it objectively. If, therefore, the personal appears, it is necessarily so because of the nature of the topic.

Opportunities for Christian service are not peculiar to medicine, to teaching, to the ministry, or to any vocation. They are everywhere. Wherever a need exists, meeting that need constitutes service. *Christian* service means meeting the need in the spirit of Christ—ministering "to the least of these." And we may not that Christ expects *all* of us to be active in His service. He who has five talents is expected to use five; he who has two is expected to use them; and he who has one is expected to use it. Christian service must be done in the spirit of the greatest of all commandments, the spirit of love to God and fellowmen.

The physician has unusual opportunities for service, and his contributions are frequently dramatic. At least, he is inclined to accept the credit for the dramatic effects that occur under his ministry. Any honest physician will concede that it is not he who effects cures, but rather the powerful forces which he has learned to marshall. Whether an agnostic calls these forces nature, or whether a Christian doctor ascribes his beneficent ability to God, they both serve humanity with the same tools. The difference lies in the selfless attitude which characterizes service as Christian rather than non-Christian. Unselfishness has been observed by all of us in our homes and community. It is, indeed, so commonplace that we incline not to recognize it and even take it for granted. The Christian father who devotes his life to his family, the Christian mother who devotedly nurses an invalid child, the Christian teacher who devotes her life to teaching even at a low salary: are these not all of the finest examples of Christian service?

The doctor who engages in Christian service, then, is no different than any of the others of us. Prescribing for patients who come to his office during office hours takes no unselfishness. If his services are free, some unselfishness enters in. If it is "inconvenient" or "after-hours" more unselfishness enters in. If it requires making a call, especially on foot, even more. When he is called upon to go see a hysterical woman late on a Saturday night, has to cross an unbridged river on horseback and then walk three hours worth of mountain trails part of which are muddy, the missionary spirit does wear a bit thin. But such incidents are not common and their net drain on a doctor's resources is not large.

If meeting need constitutes service, the opportunities for service are necessarily greatest where the needs are greatest. According to such a criterion Puerto Rico certainly does offer opportunity for medical service. Out of the approximately five hundred patients I have examined here, there were scarcely a dozen that had healthy teeth. One could do an immense service in the La Plata Valley by just taking out tonsils. Most of the people in our large valley rarely eat anything except rice, beans, a few native fruits, and on Sunday or holidays, codfish. Is there any wonder that mal-nutrition and vitamin deficiencies are common? Teaching these people to raise, use, and especially to enjoy good food constitutes an enormous opportunity for Christian service.

The average house has one or two small rooms and a lean-to kitchen. No dining room is required because the family eats its rice and beans whenever and wherever it wants to. The usual thing is to take one's bowl and sit in the doorway. When through eating another member of the household takes the bowl and eats. Family life as we know it is all but unknown. At night however, the entire family, usually between eight and twelve people all crowd into the two rooms, board up the windows and doors tightly (to keep out the bad night air) to sleep. Is it any wonder that throat and lung diseases, especially tuberculosis levels an enormous toll against these people? Teaching the fundamentals of hygiene offers a big field for Christian service—more than tons of cough medicine or aspirin could possibly do.

Seeds of Christian love can be sown here as elsewhere, and we want our witness here to be fruitful. However, Jesus has said that the wayside, the stony and shallow ground, and the thorns do not yield large returns. Perhaps then, medicine as a Christian service can concern itself with deeper plowing, and the removal of rocks and thornes.

Delmar Preheim. member of the Salem Mennonite Church, Freeman, South Dakota, is one of our medical doctors who went IV-E. He is now with a C.P.S. unit in Puerto Rico.

"A disposition to return good for evil reflects a light from Heaven."

Mauhadih Mission Station No. 3 in India

By P. J. and Agnes Wiens

The church of God has inherited a commitment from Jesus Christ, her Lord and Savior, to go and proclaim the gospel to all the nations and to teach them, and to baptize the believer in the name of the Triune God-Father, Son, and Holy Spirit. Evangelization of the non-Christian peoples is the purpose of all missions. Our own mission is no exception in this.

The first two mission stations, Janjgir and Champa in India, were opened in 1901 with this intent, but a severe famine had been in the Central Provinces, India, two years before, and the result of that famine was still evident by the aimless wanderings of orphans. Some of them came also to the newly opened mission stations, and when we arrived in India during the rainy season of 1906 there was a boys' orphanage at the Janjgir mission station and a girls' orphanage at Champa with the necessary schools for the education of these children at both places. Besides this there was a dispensary for medical help at each station too.

In 1910 when there were in all ten mission workers for these two places the time seemed to be there where another station might be opened, and a piece of land, six acres, was bought twenty-five miles south of Champa for the third mission station. This place you will have found referred to by two names—"Mauhadih" and Birra." Both names refer to the same place, the third mission station in India.

Some spade work had begun before the close of 1910 but the building started with the year 1911, and the dedication of the third station took place on New Year's day of 1912 when all the missionaries from Janjgir and Champa could be present. Hundreds of people from the surrounding villages came to the meetings which took place before the close of the year 1911. We recommend to the interested readers the book *Twenty-Five Years With God In India* for details and annual summaries.

On January 11, 1911, we with our two sons, Ferdinand and Rudolf, moved away from Champa where we had spent our first four and one-half years, and the rest of our service in India was spent at Mauhadih, except for fourteen months of our third term we worked at Basna, according to age the fifth station. The distance from Champa to Mauhadih, twenty-five miles, takes a full day to drive by oxcart.

One must not think of the time spent in building all the houses necessary as a monotonous time, no, just the opposite, often too varied, because you have to produce about all you need for building. One place the bricks are being made and burnt, at another place the logs that were brought out of the forest are being sawed into whatever is needed, at a third place lime is burnt, at a fourth place a distance away stones for the foundations are being quarried, and quite a number of workers are new and have to be watched and shown how to do the work, etc. . . . and many details too numerous to name, but they are there nevertheless.

The purpose of the mission is never forgotten, and while building work is carried on, the gospel is being presented in the morning services with all the workers and the Sunday services and Sunday School. A very large Sunday School flourished at Mauhadih for a number of years till the southern mission field required much time and the lack of workers was mani-

This church building, erected by Brother Wiens at Mauhadih, seats comfortably 200 people.

This bungalow for missionaries at Mauhadih is the oldest of the two there. It was built by Missionary Wiens. Two families have lived in it quite frequently. The veranda is used for sleeping most of the year round.

fested in the decrease of attendance. Till 1921 all the meetings were held in the schoolhouse or in the open under the trees whenever the weather permitted it. During 1920 the building of a large church was started. It was dedicated during 1921 when our mission inspector, Dr. J. W. Kliewer, and also J. P. Habegger, Brother Kliewer's travelling companion, were present.

During the early time of the mission work in India the missionary had to do much medical work, and usually the forenoons, when at the station, were spent in helping as much as we could. People even from beyond the area of our mission field came for medicine. Much help could be given, but now with our mission hospitals and our missionary doctors, many of the "Don't know" cases can be directed to them, if the person can be persuaded to go there. The medical work helped to open many homes to the gospel.

A Brahman friend of ours who frequently came to the dispensary to watch us at work told me once, never to say to a sick man you do not know or cannot help him, because in the first place he does not believe it, and secondly, anything you give him will cheer him, although it may not help him. Christ never refused any help and should we do differently? No, not if we can help.

Now the work that was carried on at Mauhadih till 1937 when we left India was the evangelistic work in the church at the station and at outstations in the district; educational work through primary schools and the Boys Middle School at the station connected with the industrial branches of carpentry, weaving, tailoring, blacksmithing, vegetable and fruit gardens, farming and a small dairy herd; the boys boarding with a few orphans along with the boarding boys from the other mission stations and children from the village Christians. The dispensing of medicine is being kept up and the evangelistic effort goes hand in hand with it through the tracts that are used for writing the registrant's number on it.

Before the close of 1923 the southern field was transferred to Basna and organized as a separate station. A total of 464 church members from the Mauhadih church register were transferred to the Basna church register. This left the Mauhadih church 113 members only. At present there are quite a number of people being added to the church in the Mauhadih area. After the flood in 1937 with the transfer of the Middle School later to Basna, the Thiessens transferred there too, and since then the educational centers of our mission are Basna for the boys and Janjgir for the girls.

The following missionaries have served at Mauhadih for a shorter or longer time: The families P. J. Wiens; E. B. Steiner, S. T. Moyer, John Thiessen, J. R. Doerksen, Miss Martha Burkhalter, Edgar Franks, F. J. Isaac, P. W. Penner.

There are in all twenty-four buildings comprising the station. Three good wells supply water for irrigation and use in the homes. Besides that there are two large rivers adjoining the station, a great blessing and also a hindrance. With all the facilities this station has it has become the place for retreats and the Indian Church conferences. May God richly bless the influences that are radiating from these gatherings.

This is the dispensary at Mauhadih where many outpatients and quite a few inpatients were formerly taken care of by Brother Wiens. The work is now smaller and is taken care of by an Indian helper.

The above buildings are now used for the Primary Day School. Formerly they were used for the Primary and Middle Boys' Boarding School. These and other buildings suffered injury in the great flood of 1937.

Through Life to Death

With the coming of spring Jimmie helped his father plant some seeds in the ground. After a nice soft rain and several warm sunny days, small green shoots pushed their way up out of the earth. As time went on these grew but there were also some weeds that put in their appearance in the garden. So Jimmie and his father had to work hard to keep these out and give the peas a chance. One day while pulling up weeds Jimmie pulled out a pea by mistake. He was surprised to find the shell of the planted pea at the root. His father explained how through the death of the pea that was planted many new pods of peas came to life.

Yes, in many ways nature proclaims the Easter story, that Christ died and rose again and through His death multiplied thousands have been given new life. Jesus said, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." (Luke 9:24) So we must die to self in order to live unto Christ. Paul write, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20) The old wicked life comes to an end and a new life emerges, the Christ-like life. Lust, hate, selfishness, greed, strife, pride, cruelty, bigotry, suspicion and lying are put to death and in their place there is resurrected love, joy, peace, trust, justice, truth and grace.

Have you passed through death to life?

—Olin A. Krehbiel in *C. E. Witness*

BE PREPARED

"Watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning." (Mark 13:35)

Jesus was a very thoughtful person. He knew it would be hard for His disciples (that means us, too, as Christians) to be faithful. He also knew that at times we would fail.

Jesus gave the parable of the watchful servant to His disciples in His last week on earth. There was a certain rich man who had to go into another country. He left his house to his faithful servants. Each servant had a special duty. The porter was to watch the gate. The porter was faithful and watched for his Master's home coming. This refers to us, as we are God's servants. Are we always faithful? We know that Jesus is coming back, but do we always watch?

Jesus doesn't want us to watch idly. He gave each of us talents and He wants us to use them. Let us not wrap our talents in a napkin and bury them, but make the most of what we have. Some of us have many and some of us have few, but let's make the most of what we have till He comes.

—*Caroline Dueck*

Easter Beatitudes

Blessed are they of the Easter faith,
For theirs is the risen Lord;
For them He lives, and to them He gives
The fountain of life restored.

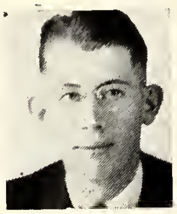
Blessed are they of the Easter cheer,
For theirs is the burning heart;
For them the tomb is bereft of gloom,
They wait with their Lord apart.

Blessed are they of the Easter hope,
For theirs is the open gate;
It swings through the tomb to that other room
Where the Lord and our loved ones wait.

—*Oak Leaves From Home*

YOUTH JOTTINGS

—The **Sunshine Girls** of the **First Mennonite Church, Reedley, California,** collected about 100 geranium slips which they sent to Florence Auernheimer, a member of the Reedley Church who is serving as a government teacher for Japanese interned at Tule Lake Project. The sixty-four first-graders which Miss Auernheimer teaches will plant the slips and take care of them till Mothers' Day. They they will be presented to their mothers. There are no trees and no grass at the internment camp.



—**Carl Stucky,** Junior at Bethel College, placed second in the State Anti-Tobacco Oratorical Contest held March 10. Five Kansas colleges competed in the contest. Carl's oration on the subject "Looking Ahead" won a twenty-five dollar prize offered by Dr. J. W. Fields of McPherson. Carl is a member of the Hoffnungsfeld Mennonite Church, Moundridge.

—**Arnold Nickel,** ministerial student at Bethel College, recently visited the First Mennonite Church, Beatrice, Nebraska, and gave a message at the afternoon meeting that followed the noon fellowship meal. Arnold is at home in Mountain Lake, Minnesota.

—**The Oklahoma Young People's Retreat** is to be held **August 9 to 13.**

—**Robert Kreider,** son of Rev. and Mrs. A. E. Kreider, recently brought a much-appreciated message to the First Mennonite Church, Allentown, Pa. Robert was formerly a member of the ill-fated relief unit which was bound for China, but had to return because of congressional action.

—The young people's C.E. of the **Salem Mennonite Church, Freeman, South Dakota,** recently had a C.E. program in which they heard topics sent in by absent members.

—**The C.E. Union of the Eastern District** had a fellowship meeting at Lansdale on March 18. Dr. J. E. Hartzler was the speaker. There were also musical numbers, a play, games, and refreshments.

—**First Mennonite Church, Reedley, California:** Last Friday evening three socials were held by various groups of the Church. The Young People met in the Grant School Gymnasium for an evening of recreational games, devotions and refreshments. The High School group met in the church library rooms for an evening of games and refreshments. The Sunday School class of Herman Neufeld met in the Church basement and enjoyed an evening of games and other activities.

—On March 12, after the evening service, **the young people of the Alberta Community Church, Portland, Oregon,** gathered at the home of their C.E. president, Burt Russell Jr., who was to leave for service March 22. There were songs, scripture, talk and prayer by the pastor, Rev. Wiebe. Burt was active in church, Sunday School, orchestra, prayer meeting, and C.E. The Dorcas Hi-Girls meet every first and third Thursday at 7:30 P.M. They recently sent a box of first aid supplies to Rev. Habeggers, to be used in their work among the Indians. They also collected clothing for European relief. At present they are making quilt patterns for the Montana Indian field and mounting pictures for the Kindergarten Sunday School room there. They are also making pot holders, aprons, and tea towels for the new missionaries, Rev. and Mrs. Malcolm Wenger. —Church Corr.

—**Bertha Fast,** a member of the Bethel Mennonite Church, Mountain Lake, Minnesota, and a niece of Dr. H. A. Fast, has been accepted as a member of the relief unit that the M.C.C. plans to send to the Near East in the near future.

Dependency Problem

Dearly Beloved:

More than ever I have thought in these last days of Deut. 8:2, "Thou shalt remember all the way which Jehovah thy God hath led thee these forty years." (R. V.)

Forty years ago, in March, 1904, I was elected to the ministry. I think that no one except those who have been elected to the ministry, can imagine how I felt. I felt like Jeremiah, who said, when he was called: "Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." (Jer. 1:6-7) I have tried to obey God as His servant as you all know, but I will say little about my work because our text was spoken by a servant of God to the children of Israel.

I shall try to help you to remember some of the things that happened in these forty years for which we should be grateful to God. Since the organization of the congregation in November of 877, sixty-six years have gone by.

We all admit that God led us out of the old country, where religious freedom was not granted, into a good land where we have enjoyed this religious freedom. He also blessed the labors of our hands so much that we could enjoy home life and were enabled to support church and conference activities. For sixteen years, seven ministers served in our three churches and hospital. But since 1920 one of our ministers after another passed to his heavenly reward, until only Brother Cornelius Penner and I were left to serve the congregation. But for English services, Bible school teachers and visitors were called to serve, until in 1940 when my health failed and Brother Dyck was called o serve as our pastor.

The Lord has led us these forty years through times of prosperity ad through times of crop failures and depression. He never failed to lead us by His Spirit and His servants. The Lord has been just as faithful in leading us as He led the people of Israel with the pillar of cloud by day and the pillar of fire by night. Therefore the words of Moses are meant or us: "Thou shalt remember all the way which Jehovah thy God hath led thee these forty years." The spiritual leadership is so important that we may know that man liveth not by bread only, but by everything that proceedeth out of the mouth of God. We were led by the Word of God as it was preached and taught all these years. But willingness to follow and o do what God teaches us in His Word is just as mportant as proper leadership. God punished disobedience and murmering against Moses and Aaron severely, but forgave them as they repented and turned to God in prayer. We, too, shall remember our failures and sins, because the Lord is trying to humble us as he humbled his people. May we remember Him who forgiveth all our iniquities.

At the end of the forty years the children of Israel were to enter the promised land, the land of Caanan, where they should live and labor as a holy people and worship their God who so graciously led them out of Egypt, through the Red Sea and the wilderness. He also gave them the Ten commandments and made a covenant with them. And all the people answered together and said, "All that Jehovah hath spoken, we will do." Similar to the children of Israel, the greater part of our congregation is doing the same: they live and labor where God wants them to do so. They, too, have said, "All that the Lord Jesus Christ hath spoken we will do." In doing this, we all worship and serve God.

And some of us are like Moses at the end of our life. The Lord showed him the earthly possessions of his people, but he was not permitted to enter. For us:

"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling place there."

Sooner or later everyone of us will come to the end of his journey. May we then all meet in heaven above, and be with the Lord for ever and ever. This is my prayer for everyone in our congregation at the end of these forty years.

With love and greetings to all of you,

Franz Albrecht

Franz Albrecht is Pastor Emeritus of the First Mennonite Church, Beatrice, Nebraska, which is now eing served by Rev. Walter H. Dyck. Brother Alrecht has been ill with heart trouble for several ears. The above message by him was read to the ongregation on March 19.

WANTED IMMEDIATELY

A competent book-keeper-typist-stenographer for the Mennonite General Headquarters, preferably one that is interested in General Conference activities. Please, send application to:

722 Main Street, Newton, Kansas
P. A. Penner

Relief Workers Return on Gripsholm

Among the many repatriates on board the **Gripsholm,** when it docked in Jersey City, on the evening of March 15, were the three Mennonite relief workers, Henry Buller and wife, and Lois Gunden. For over a year they had been interned in Southern Germany. Although they were eager to return to the United States, they were in very good health and had received good accommodation.

Brother Buller and Sister Gunden were sent to France as relief workers in 1941. Their relief activities came to a close after the Americans landed in North Africa in November of 1942. They are in possession of reliable reports that the work which they started is continuing, although on a reduced scale.

Relief to Victims of Argentina Earthquake

According to the announcement made some time ago in these notes, opportunities were being sought to bring relief to the earthquake area at San Juan, Argentina. However, relief efforts for the victims of the San Juan earthquake were completely controlled by the Argentine Army which militarized the earthquake zone. Investigation made by the Mennonite missionaries in Argentina revealed that the catastrophe was as disastrous as first reports indicated. Acting upon this investigation an appropriation of $2,000 from the War Sufferers' Relief fund was sent to the missionaries to be used as they thought wise.

Training School for Side-Camp Leaders

Several of the C.P.S. camps, particularly those in the Rocky Mountain and Pacific Coast areas, have side or branch camps. In these side camps a group of men live and work apart from the base camp for a considerable length of time. Because such groups have unique problems of their own and in many cases lack adequate supervision for religious and educational activities, steps are being taken to provide a period of training for a number of qualified campers to act as leaders of side camps. The school will be set up at Downey, Idaho, Camp and will continue for a period of approximately eighteen days, beginning April 10.

Report on Relief in Bengal

Brother J. D. Graber, who has returned from China and is now assisting in India, reports on the famine-relief project in Bengal:

"I am getting deeply into the work here in Bengal. This is significant work and I am happy to have some part in it. . . . So far our work consists mainly in the distribution of rice to destitute families. We visit villages and investigate poor homes. . . . On Friday, for example, I distributed rice to 207 people, i.e., to 207 families. This is perhaps the lightest day of the three so you see we are at present distributing to at least 650 or more families per week. This meets a genuine need for people who are destitute in this area. Quite a lot of cloth has also been distributed free as well as sold at a cheap, control rate."

Besides the work of food and clothing distribution in the famine area, our workers there have also been given full responsibility for the distribution of quinine in the section in which they are working.

Isaac's Secure Passage

Ferdinand J. Isaac, Relief Director for the Bengal relief project, who was detained for some time in Buenos Aires, was evidently able to secure passage to South Africa sometime toward the end of February. A letter from Buenos Aires, written by Vernon Schmidt, provides the information that Brother Isaac with Sister Isaac and Alida Schrag embarked for Montevideo, Uruguay, for an unnamed port.

Director for Canadian Office Appointed

Cornelius Rempel and wife of Kitchener, Ontario, have been appointed as manager and matron of the M.C.C. Canadian Headquarters located in Kitchener. The Rempel's will assume their new responsibility as soon as Brother Rempel can be released from his present employment.

Camp Shifts Planned

Because a number of camps are under their normal camp strength, as a result of the large number of transfers to special projects during the past fall and winter, a number of shifts will be made during the early spring months. Thrity-nine men will transfer from Sideling Hill, Pa., to Hill City, S. D. A carload will transfer from Grottoes and Luray, Virginia, to Belton, Montana, and twenty will transfer from Denison, Iowa, to Three Rivers, California.

Released March 15, 1944
Compiled by Irvin B. Horst

SAM GOERING ON WAY HOME

According to a telegram received recently by Mrs. Sam Goering, North Newton, Kansas, Brother Sam Goering left Colombo, Ceylon, on March 27. The telegram read, "BOTH WELL STOPPING EIGHT DAYS HOW ARE YOU REPLY AMERICAN CONSULATE COLOMBO." Ceylon is an island just south of India. It is supposed that Brother Goering's next stop on his way home will be Africa.

CORRESPONDENCE

ST. JOHN MENNONITE CHURCH

Pandora, Ohio

Our winter, comparatively mild for the most part, gave us a bit of a "fling" just as it was about time for it to leave. During the past week (written March 23) it has been quite cold and there was much snow and wind. Today the weather is milder, and a gentle rain is washing away the last traces of the heavy snow, and already the green grass appears, showing that spring is really at hand.

Health conditions have been fairly good all winter, except that there was much of mumps, measles, and colds for a while.

Our missionary society has found opportunity to do sewing for European relief and helping with the work in the Cutting Room in Bluffton. Beside the sewing that was done in our homes, a day was spent at the church making quilts, comforts, and sorting and mending quantities of used clothing, to be sent to relief centers. Our monthly program for February was given on a Sunday evening as a C. E. program, at which occasion Dr. Mabel Silver from Africa, of the same mission under which the Walter Schutzes of this community are working. For our April meeting we are to unite with the other Mennonite missionary societies of the community for a joint meeting in the Grace church here in Pandora.

A number of us availed ourselves of the opportunity of attending a school of religion at Ottawa, sponsored by the Putnam County Ministerial Association. A series of five sessions took place on Monday evenings, running from 7:30 to 10:10. The following courses were taught: "Ways of Teaching" by Prof. Strattin of Findlay College; "The Church and World Order," consisting of lectures given by Professors Smith, Bauman, and Pannabecker of Bluffton College; "Prophets and their Messages" and "The Life of Christ" by Rev. A. C. Schultz of the Ebenezer Church and head of the Bible department of Bluffton College. Interest was good and the classes well attended.

We have been blessed and inspired during the past year by having in our midst "off and on" our Sister Irma Schneck. At present she is anticipating returning to her field of labor in Africa. With traveling conditions uncertain she has been holding herself in readiness to leave for some time, passport in hand. Her latest communications request that she be in New York ready to sail by about the middle of April. On the evening of March 22 the Women's Missionary Society sponsored a farewell "pot-luck" supper in her behalf with almost eighty women and girls attending. During the supper there was instrumental music, and in the heart-warming program that followed, there was a short talk by Irma. Gifts that in the course of the evening had been accumulating in a fairly good sized "ship" on an adjoining table were then opened. They consisted largely of tinned groceries and soap goods, things hard to get in Ethiopia where she hopes eventually to labor. There were gifts of money, also. On March 26 Irma is to bring the Sunday morning message. Anyone unacquainted

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ith the heart workings of the Holy Spirit would marvel, o, doubt, at the joy and eagerness with which Irma nticipates her return to Africa. But such are the ways f the Lord. As He calls His own into His service, He pplies the "lubricating oil" of gladness and joy, as ell as strength and wisdom for the labors, so that with ur Lord we can say, "I delight to do thy will, O God."
—**Corr.**

INMAN MENNONITE CHURCH

Inman, Kansas

The Inman Mennonite Church recently had the privi-ge of sharing in the blessings the following visitors rought to us.

On Sunday evening, March 3, the Mennonite Bible cademy gave an inspirational program with Rev. Arnold egier as chairman. Principal Ted Schmidt gave a ort address. Sunday morning messages on March 12 nd 19 were brought by Dr. J. Winifield Fretz of the C.C. Akron office, and Rev. Henry Toews of North ewton, respectively. Dr. Kirby Page, noted author and cturer, conducted a service in our church Tuesday fternoon, March 21, and spoke in the evening to a large dience in the high school. On Sunday evening, March , Rev. H. A. Fast presented informational slide pictures ken on his trip to South America.

Rev. J. E. Kaufman attended the joint meeting of the eneral and Central Conference Unity Committees and special session of the M.C.C. in Chicago March 14 and respectively. On this trip he also visited the C.P.S. nits in mental hospitals at Ypsilanti and Kalamazoo, ichigan. —**Corr.**

EINSIEDEL MENNONITE CHURCH

Hanston, Kansas

Your correspondent will send a few news items from ur somewhat isolated point in Western Kansas. Indeed, e often do feel quite isolated when the itinerary of a issionary or conference worker appears and we of Wes-rn Kansas are not included.

We meet regularly every Sunday morning and also ch Sunday evening, alternating Christian Endeavor eetings with a Bible study course covering the life of rist. As our evening attendance is small, our meetings e held in the homes, where good fellowship follows e study of the evening.

This winter has been one of testing and sorrow for any of our group. Death and serious illness so unex-ctedly entered several of our homes and took away our most faithful and loyal workers.

Just before Christmas we were able to have the in-rior of our church building repainted. The Ladies Aid sented to the church a large picture of Christ praying the garden. This now hangs on the wall behind the lpit. These changes have been refreshing and help to eate a spirit of reverence in our church house.

Our Ladies Aid continues to meet regularly each onth. A part of each meeting is spent in the discussion sets of Bible questions which have been previously stributed among the members, a study which all feel be very helpful. Other activities then include various wing projects, and during the winter they have twice cked and mailed sizeable packages of clothing for re-f purposes to the Mennonite Central Committee at ron.

We are now looking forward to our Easter Sunday orning service which we hope to observe with a special vice of music and Scripture.—**Mabel Bechtel, Corr.**

First Mennonite Church, Aberdeen, Idaho: The Down-Idaho, C.P.S. camp gave us a sacred concert on rch 19. A group of twenty men sang. On March the Executive Committee and the Evangelization ard of the Pacific District met in Portland to decide portant conference issues.

JOTTINGS

—**Rev. Elbert Koontz** of Bonebrake Seminary, Dayton, Ohio, has accepted a call from the Second Mennonite Church, Beatrice, Nebraska. Brother Koontz completed a four-year college course and also graduated from the music department at Bethel College. He will graduate from the Bonebrake Seminary this spring. While a member of the Bethel College Quartet he visited many of our conference churches in the United States and Canada. It is our hope and prayer that God will richly bless Brother Koontz and make him a blessing to many. W.C.A., Corr.

—**Alberta Community Church, Portland, Oregon:** On March 19 Rev. Albert Schultz, field representative of the Grace Bible Institute of Omaha, Nebraska, brought us two very inspiring messages. —Corr. In the bulletin of this church we read, "Do you know that our bulletin is being mailed to families in this neighborhood? If you know of a family that could come here, and you wish for them to have a copy, give the address to Mrs. Benson."

—**St. John Mennonite Church, Pandora, Ohio:** On March 12, Rev. Jacob Haas, a member of this church, and Mrs. Isaiah Welty of the Ebenezer Church, near Bluffton, were united in marriage. Both had previously been widowed, and Mrs. Welty was a sister-in-law to Rev. Haas, she having been a sister to his first wife. Of interest also is the fact that each has a daughter serving as a missionary, both in the same mission in Africa. The daughters are Mary Haas and Viola Welty. —Corr.

—**Members of the First Mennonite Church, Hillsboro, Kansas,** gathered in their church basement on the evening of March 24 and surprised their pastor, Rev. H. T. Unruh. After a short program he was presented with a large birthday cake and other gifts. All enjoyed the refreshments served and the social hour that followed.

—**Members of the Menno Mennonite Church, Lind, Washington,** recently gave **$1,238.00 in one week for C.P.S.** This was the hearty response to an invitation to give for this part of God's work.

—**Rev. John Bartel** is reported to have resigned as pastor of the Immanuel Mennonite Church, Delft, Minnesota.

—**First Mennonite Church, Reedley, California:** Dr. J. H. Langewalter gave a series of sermons on the theme, "The Way," from February 6 to 15. Our pastor, P. K. Regier, spoke to the C.P.S. boys at North Fork on March 19. In his absence John Strain of the local high school brought the message. On February 27 the congregation met and approved the recommendation to proceed with the enlargement of the basement to provide more rooms for Sunday School classes. —Mrs. C. A. Warnock, Corr.

—A recent bulletin of the **Buhler, Kansas, Mennonite Church** carries a reminder by the pastor as to how the church stands in its C.P.S. contributions.

—"Word has been . . . received from **Dr. and Mrs. Richard Jantzen** that they will be returning to this country at the earliest opportunity. Necessary medical treatment for Richard and the health of the two children is the reason." Thus states **Oak Leaves From Home,** a paper of the Second Mennonite Church, Paso Robles of which Rev. F. F. Jantzen is pastor. Richard Jantzen is a son of Rev. Jantzen and is serving as missionary in Africa. (Last minute news: The Richard Jantzens have left Africa on their way home.) **Rev. W. A. Regier** of the Immanuel Mennonite Church, Los Angeles, California, conducted a week of special services before Easter for the Second Church, Paso Robles.

—**Brother W. F. Unruh,** pastor of the West Zion Mennonite Church, Moundridge, Kansas, recently visited a number of the Oklahoma Churches in the interest of the Home Missions Committee.

—**Rev. George Stoneback,** pastor of the Fairfield, Pa., Mennonite Church spoke at the Hagerstown, Maryland, C.P.S. camp on March 27. Previously he had visited other C.P.S. camps and units.

—**Correction:** Jotting number three in the last issue referred to the Women's Association of Bethel College and said in part, "Any meat or processed food rationing stamps you can spare should be sent in so that they can 'bank' them for use in August." Please, disregard the statement just quoted, for this plan had to be changed. However, the Association is still counting on the assistance of neighboring churches and will make clear to them just how they can help.

—**Rev. Herbert Miller,** pastor of the Deer Creek, Oklahoma, Mennonite Church, wrote on March 22, "We had another good 'soaker!' " Referring to a history of the church he says, "Most of the charter members are still living and attending church. Six different groups of the church are to participate in an Easter song service. They are the children's group, intermediate girl's group, young people's choir, ladies' chorus, men's chorus, and mixed chorus. Thirty-eight young and old people sing in the mixed chorus.

—The bulletin of the **Salem Mennonite Church, Freeman, South Dakota,** appears in printed form. Brother Willard Claassen, the pastor, does the printing on a hand press.

—Bulletin, **First Mennonite Church, Geary, Oklahoma:** Lubin W. Jantzen, President of the Oklahoma Bible Academy, was the speaker at a youth conference held on March 31. An item in the bulletin reads **"The Mennonite** is bringing every week splendid articles every member of the church should read. Did you subscribe to the paper when you last made up your mind you were going to do so?" In his Sunday night services Rev. Harder, the pastor, is dealing with various phases of the Mennonite Church and its doctrines. He writes in the bulletin, "We do not appreciate the things we possess as long as we do not know their worth and the circumstances by which they have come to us. Might that be the case with the heritage of our faith?" Furthermore, this pastor uses available space in the bulletin to give information about the conference, this information being gotten from the booklet, **Our Church.**

—**Brother William Stauffer** showed 125 colored slides of life in C.P.S. camps to the First Mennonite Church, Upland, California, on March 19. He also brought the messages of the day.

—**A much appreciated improvement** was made in the Memorial Hall of Bethel College recently when venetian blinds were installed in the windows of the auditorium.

—**The First Mennonite Church, Hutchinson, Kansas,** at its annual business meeting asked Rev. and Mrs. C. H. Dirks to continue their services for another term of three years as provided by the constitution." So reads an item from the annual report of this church.

—**West Zion Mennonite Church, Moundridge, Kansas:** The trustees have installed another cooking range in the kitchen of the meetinghouse. The choir is planning an exchange program with the Alexanderwohl Men's Chorus. Rev. W. F. Unruh recently attended a joint meeting of the church unity committees of the General Conference and the Central Illinois Conference. This church recently received a new grand piano. Anne Krehbiel gave a concert of dedication.

—**Alberta Community Church, Portland, Oregon:** The Sunday evening services are being attended very well. The singspiration with the orchestral accompaniment at the opening of the service has been a real inspiration and contribution to the evening services.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** Dr. H. A. Fast showed pictures of C.P.S. camp life on March 19. This congregation is working steadily to enlarge its church building fund. Members are requested to give at least fifty cents a Sunday for this in addition to other gifts that they make for this purpose. Miss Augusta Schmidt, returned missionary from India, spoke at a recent meeting of the Friendship Circle.

—**Subscribers to "The Mennonite"** constitute about 11 per cent of the membership of our conference. The 100 Per Cent Church Paper Plan has produced a substantial increase in subscribers, but there are still many homes which do not get one of our church papers. The Church of the Brethren, which has used such a 100 per cent plan for its paper for a number of years, has a subscription list that totals about 22 per cent of its conference membership. This indicates the possibilities in the plan.

—The Board of Publication is sending **"The Mennonite"** free of charge to all Mennonite C.P.S. camps and units.

—"There are over **10,000 that are listed in IV-E class;** of these some 7,000 are in C.P.S. camps. There are around 2,400 C.O.'s in prison. Although the figure is not known, it has been estimated that about 75,000 C.O.'s are doing non-combatant work, most of these in the Army Medical Corps." —**Grace Church Messenger**

WOMEN'S ADVISORY BOARD LISTS PROJECTS

The Women's Advisory Board of Bluffton College wishes to make mention of their appreciation for the cooperation of the women's groups of the various churches. Our hope is that we have the interest and support of all the societies in our conferences. As church women we can in this way have the wonderful privilege to further Christian education. Our projects for the coming year are needful and most interesting

Projects:
150 dining room chairs at $5.00 each.
10 tables at $25.00 each.
Dressers $35.00 each.
Washing machine for the dormitories for student use
Sewing machine for Ropp Hall.
Sheets, mattress pads, blankets and pillows.
Fund started for gas stove for kitchen.
Kitchen aprons, large hot pads.
Dried fruits and vegetables.
Canned fruits and vegetables.
Fresh fruits and vegetables.
A college row in the vegetable garden.

Funds may be sent to the Secretary-Treasurer; articles may be sent direct to the college. Information may b had by writing Miss Edna Ramseyer, Bluffton College Bluffton, Ohio.

Women's Advisory Board of Bluffton College, Blufftor
Ohio.
Mrs. Richard Havens, Secretary-Treasurer
1921 13th Ave., Altoona, Pa.

ORDER BLANK

After January 1, 1944 the following prices wi be in effect on **The Mennonite: NEW SUBSCRI TIONS** $1.25 for the first year, **RENEWALS $1.** per year. This advance in the price is made ne essary by the greatly increased cost of producin the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, APRIL 11, 1944 NUMBER 14

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

The 100 Per Cent Church Paper Plan

What Is It?

The 100 Per Cent Church Paper Plan is a means of providing either *The Mennonite* or the *Bundesbote*, or both, for every home on the church-roll. It is a plan by which either or both of these papers can be had at a reduction of 50 cents from the regular renewal price. It is a plan by which the church makes itself responsible for the payment of all subscriptions each year. Thus far it is the best plan that we know of for putting a church paper into every home of a church.

Why Have It?

Let the pastors of three churches which have adopted this plan and a young man in C.P.S. give you the answer:

Pastor No. 1 says:

"I believe the 100 Per Cent Plan has a number of important advantages. For one thing it helps every household of the congregation to feel that it belongs to a larger fellowship than the local church, and it helps to keep before it, all the various interests and undertakings of the conference.

Secondly, it helps to keep the entire church awake to the dangers and problems that confront the Mennonite Church. The editorials often point out problems that face Christendom and especially the Mennonite Church.

Thirdly, *it is a great help in molding Christian sentiments and convictions. When people read of the united stand which large Mennonite groups are taking it comes as an encouragement to each home to stand true.*

Fourthly, when a church paper goes into every home, we have the assurance that every home may be informed on the important conference matters if they will but take the time to read the paper.

Fifthly, our church papers carry many helpful suggestions on improving ourselves in our church work. As people read these they are being prepared for forward steps in the church.

Sixthly, the jottings in the paper keep the church people informed on what other churches are doing and this helps to keep up the bond of interest among the churches.

In the seventh place, there is so much spiritual food that is brought to every home each week through the paper that in case a family cannot attend church services on Sunday for some reason, it still may find spiritual encouragement through reading the paper. It gives the pastor the feeling that some definitely helpful reading material goes to each home every week."

Pastor No. 2 says:

"The thought of introducing the 100 Per Cent Plan at our church began with a survey made of the congregation by the pastor in preparation for his annual report to the business meeting. One of the items in that survey was decidedly enlightening, for it revealed that only a small percentage of the families represented in the congregation were subscribers to one of our church papers. When this matter was called to the attention of the deacons, it was decided that an effort should be made to improve along this line. In fact, a motion was made and carried that the church be urged to adopt the 100 Per Cent Plan.

There were several reasons why such action was taken. In the first place, we felt that we could hardly expect to maintain our Mennonite heritage without *an informed people.* The only means whereby we can keep abreast with our Mennonite work and activities is by reading reports concerning it. Evidently our people were not getting this information, since they did not subscribe to the papers. Then also we have people who feel that other denominations are doing all the great things in carrying on the cause of Christ and that our own Mennonites are doing little. Reading the paper would give them an opportunity to see evidence of real work by our own people. Another reason which might be advanced in support of the 100 Per Cent Plan is that it gives our people a more intelligent basis for constructive, helpful criticism. Knowing what is happening and what is not being done helps in one's judgments. Reading the paper certainly ought to help bind together a congregation, for it should help to mould the thinking of all along the same line and also should give a common basis for discussion of the problems of the conference."

Pastor No. 3 says:

"When Paul admonished Timothy to 'attend to reading,' he had, no doubt, the Scriptures in mind. But next to the Scriptures today should come the church papers, not the newspapers. The daily newspapers have their place, and we need them, but they are not next to the Bible. *The best home mission work that a church can do is to provide each home with one of our church papers and to urge young and old to read it in order that they may get a taste for such solid Christian food.*

Unless we succeed in this, our conference work will suffer, especially, home and foreign missions. We have tried the plan for one year, and we like it. Should our church fail in this for the next year, it would be a great disappointment to me as pastor, because I would have to take much time in my sermons to tell of the conference work, and still the church would not get it all, because many cannot attend church regularly. (This church has not failed; it's continuing the plan.) "As a man thinketh in his heart, so is he.' If the secular dailies absorb too much of our thinking, we become secular in our heart and starve spiritually. Too much secular reading even spoils the taste for Bible reading. Not so church paper reading. It increases the taste for Bible reading, and oh how we need this!"

A Young man in C.P.S. says:

"Our pastor for years has been trying to create in us a desire to read our church papers. Time and again at every opportunity he urged us, especially the young people, to read them more. Now while in C.P.S. our church papers have begun to mean very much to me; not only do they help me to keep informed on our church activities, but I also appreciate the spiritual thoughts that are expressed in the articles."—rw.

"I Had to Become Small"

There was a mixture of earnestness and kindness in his look and tone. His friendliness seemed to be rooted—not in selfish desires—but in genuine love for God and man. He talked simply and he acted simply. There was no attempt at pretension. His eyes sought the center of yours.

Soon our talk was about the things of the spirit; he seemed hungry about them. Thus his invitation to me for a meal and a time of fellowship in his home came quite naturally. Happily I accepted, for I yearned to learn from him.

That evening I came to a small, pretty house. Inside it was neat and clean. No magazines of un-Christian tone struck my eye. The conversation was soon at the things that really matter.

Yes, they had been church members and professing Christians for many years, but about three years ago they had been saved. Pieced together with what he had said in the morning, his story was: He used to go into the beer-joints." His wife and he used to go to the movies. They were too restless to spend the evenings quietly at home. Now they enjoyed being at home in the evenings. They had so much to talk about. He would sit reading the Bible, and then they would talk about it. Now they enjoyed talking about their religious experience. In their approaches to others, they sometimes were rebuffed. But they felt a deep concern for the souls of those that gave no evidence of being saved.

About three years ago the change had come into their lives. At least three times before in his life he had been under deep conviction by the Holy Spirit, but he had not yielded. When he would wake up in the morning and see a minister walk, he would think to himself that he still had time. In those days he and his wife tried to avoid ministers. Special services were held in their church, and he again came under deep conviction. He wrestled within himself for a number of days, and his wife wanted to know what was wrong with him. I saw clearly that "I had to become small," the husband now related.

And "small" he had become. The selflessness of this man now was good evidence of the change that he described. He had become "small" and now one felt the kingdom of heaven in his home. His wife too had become saved after his experience, and their daughter too had yielded herself to Christ. During part of our visit, the daughter, who is in the sixth grade, played hymns on the organ upstairs. As she sang while playing, her voice rang sweet and clear in love to Christ. Happy home where Christ is loved!

If I remember correctly Dwight L. Moody once said that pride keeps more people out of the kingdom of God than any other sin. Jesus said, *"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."* ."I had to become small." what an inspiring testimony!—rw.

REPRESENTATIVES OF CHRIST

The eleven Mennonite Conscientious Objectors at the Lima State Hospital for the Criminally Insane, Lima, Ohio, like those in many similar institutions for the mentally ill all over the United States are endeavoring to show as best they can Christ's attitude toward those whose minds are ruled by unclean spirits.

This hospital is the only one of its kind in the state and to it are sent all of the state's criminals found or believed to be insane and also those deranged persons in ordinary mental hospitals who become too violent to be handled there. Practically all of the crimes a diseased mind is capable of conjuring up have been committed by one or more of the 1100 patients here.

Two of us were assigned to office work and come in contact with the patients only when given special duties but the remainder were given jobs in which they supervise patients at work of some kind, some highly skilled.

We are also grateful for the opportunity to render more service to the church than we could at camp. We have presented programs in a number of churches in the vicinity and taken part in other services, as well as teaching Sunday School classes, and have made friends in this way. Lima is located in a section that has many Mennonite churches and is only twelve miles from Bluffton.

—Norman Benner

(Norman is a member of Zion Mennonite Church, Souderton, and is now in Lima, Ohio.) *It is very nice to know what our boys are doing, let us hear from more of you.*

—From *C. E. Witness*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

CHINESE CHRISTIANS CARRY ON KAICHOW, HOPEI PROVINCE, NORTH CHINA

The following is an extract from Miss Marie J. Regier's letter written to me November 30, 1941, but received about two months later. I had mislaid it and so could not make use of it until now, when I placed it again. I think the following is of interest to us all, since it comes from our own General Conference field and shows how the Lord has prepared for Himself workers in His so needy field. —Aganetha Fast.

High School Prayer Group

Miss Regier writing: "You know I suggested to some of the girls in Hua Mei High School that we have an informal little prayer group in my office, praying especially for Hua Mei. I said I did not want anyone to be urged, merely give the invitation. The first few Sundays there were four or five who came. I said that we wanted to pray for a larger attendance but we wanted only those who really wanted to and believed there was power in prayer. After some of the girls had been baptized, I suggested that these girls be invited again. The next Sunday there were seven or eight, and the following Sunday, when I could not be there, there were eleven. They had their prayer meeting all the same, whether I was there or not. The next Sunday there were fourteen. I was so thrilled and so much impressed with the fact that, after all, I wasn't doing anything. All I did was to give the opportunity for quiet prayer. God's Spirit does the rest."

Chinese Pastor Takes Responsibility

One day I went out with Rev. Li Kuang Ming to San Li Tien, where Mr. Wang Chi An is Evangelist. There were both baptism and communion services. A little bit of a church, but everything was so reverent and the messages and ceremonies so impressive! Rev. Li Kuang Ming usually gives good messages. He preached for the communion service and Mr. Wang Chi An preached for the baptismal services. (Wang Chi An is third year English). While the baptismal candidates were still on their knees we three and a Mr. Li, who is a student of the Bible school, but comes from this place, sang a song. Then just after communion we sang another song, but in parts, base and soprano. The latter was "My Jesus I Love Thee."

Thus far Miss Regier's letter. I think it will give us a glimpse of the capability of our native workers to go on with the work, begun by the missionaries and which they now must carry on alone. We want to continue to remember them in our prayers, for they are our brothers and sisters in Christ and our co-workers in the same work we have been called into.

Sent in by Aganetha Fast, Mountain Lake, Minn.

Miss Marie J. Regier is one of our interned missionaries in China. **Miss Aganetha Fast**, home from the China mission field, is taking care of her aged father in Mountain Lake, Minnesota.

MISSION FIELDS AT HOME

Frazer, Montana

Dear Brethren in the Lord:

Of late I have had a special burden for a particular mission field and I am writing this hoping that some one else might share the burden with me and that the possibilities of the field might be investigated.

So often our thoughts are in the foreign mission field that we forget that the source of missions is at home.

We have in our nation a number of large relocation centers for Japanese. Many of them are still following the pagan customs of their ancesters. What are we doing about bringing them the gospel.

It is a known fact that the native missionary is the most effective and efficient missionary. The majority of the young Japanese are still very able to speak their mother tongue. Would it not be entirely in accordance with God's missionary program if these Japanese were at the present time reached and trained for Christ to go back to the land of their ancestors, after this war is over, and bring them the gospel?

And what about the prisoners of war located in our nation? Would it be possible to do something for them spiritually?

According to my information we have a number of missionary candidates for the foreign field who are waiting for the doors to open. Why not give them some actual training here at home? It seems to me that the Lord has made it exceptionally handy for us by sending the needy ones right into our home territory. If there is somebody who has some definite information concerning these fields would he be so kind as to pass the information along?

Sincerely in Him,
Rev. Elmer J. Dick

Dear Lord, the world has known so many wars,
It bears such bitter, deep and lasting scars,
Reach out Thy hand, O Maker of us all;
Bend down Thy listening ear and hear our call
In this, and every other threatening hour.
Only Thy might, dear Lord, only Thy power
Can change the hearts of men—can bid them cease
Their avarice and greed—and bring us peace.

Lord of the nations, let no nation reign
To crush another. Free us from the stain
Of blood and slaughter—let us not forget
The living, kind example Thou hast set.
God help us live the Golden Rule so high
That its bright words will flame against the sky:
'Do Unto Others As Ye Would That They
Do Unto You,' and then will come the day—
The crushed will rise, the bound will find release,
And we shall know the blessedness of peace.

—Grace Noll Crowell

Post-War Needs And Plans Of C.P.S. Men

J. Winfield Fretz

(Brother Fretz presented some of the facts in the following article at the recent Bethel College Bible Week. Thereupon he was asked whether the same material couldn't be presented in our church papers. Upon the editor's request Brother Fretz writes, "Enclosed is the special article you asked for, dealing with the preliminary survey of the C.P.S. men's post-war needs. This is the first release of the official findings of the survey. The material in the M.C.C. Bulletin several weeks ago was not final. I hope you will find this of interest and likewise I hope that it will be of value to the readers.")

I. Mutual Aid A Scriptural Principle

It is a Scriptural principle that Christian people should bear one another's burdens both spiritually and materially. Galatians 6:2 says, "Bear ye one another's burdens and so fulfill the law of Christ." When certain widows in the early church were in need the Apostle said, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business," Acts 6:3. When the Christians at Jerusalem suffered from a dearth those at Antioch brought them relief, Acts 11:27-29. In I John 3:17 we are told "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" In I Timothy 5:8 we read, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

II. A Traditional Mennonite Principle

From the very beginning of the Mennonite church concern for all members of the brotherhood was characteristic of our church. In early days in case of property loss by fire or other losses, the brotherhood raised the money necessary to help the one who suffered. Likewise, assistance was given in times of sickness and death. Only within the last century has this plan of Christian mutual aid been increasingly more neglected within our church.

III. Survey Results

Since the men in C.P.S. camps receive no pay from the government either for themselves or their dependents, and they will not receive any financial assistance in the form of mustering out pay, bonus, pension or aid toward vocational guidance and future education. Therefore if the C.P.S. men are to be given any assistance, the brotherhood to which they belong must do it. The Mennonite Central Committee through its representatives has been instructed that the Mennonite church throughout the country wishes to assume this plan of mutual aid and Christian responsibility for those of its members who have consistently testified to the faith during this war. A preliminary survey as to the needs and the plans of the men in the C.P.S. units has been completed. Of 2,870 questionnaires sent out 2,191 or 76 per cent have been returned and tabulated to date. The following are the questions and the answers for both the General Conference men and for the total returns of all C.P.S. men in M.C.C. administered camps. There are a total of 496 General Conference men in the CP.S. program as of January 31, 1944, and 394, or 79 per cent, answered the following questions:

Are you planning to continue your education after CPS?

	Gen'l Conf. C.P.S.		Total M.C.C.-C.P.S.	
	No.	**Percent**	**No.**	**Percent**
Yes	103	26%	472	21%
No	234	59%	1327	61%
Uncertain	16	4%	84	4%
No Answer	41	11%	308	14%

Check the one occupational classification which comes closest to the field in which you want to do your life work.

	No.	Percent	No.	Percent
Farming	242	61%	1308	60%
Business	36	9%	194	9%
Teaching	27	7%	123	5%
Religious Work	29	8%	135	6%
Office Work	5	1%	42	2%
Skilled Trade	24	6%	192	9%
Factory Work	5	1%	60	3%
All Others	16	4%	61	3%
No Answer	10	3%	76	3%

As anticipated, the largest number of C.P.S. men prefer to return to farming for their life work. It is worthy to note that the experience in C.P.S. camp away from home and in contact with other influences did not result in turning many from the occupation of their parents and their previous life work. Another factor of significance is the large number interested in religious work. It is evident that C.P.S. experience had a decided influence in leading men to choose this form of service because if these men had had this interest before entering camp it is likely that most of them could have had a 4D classification as ministers or ministerial students. Twenty-nine men, or 22 per cent, of those interested in religious work are General Conference men, distributed by conferences as follows: Western 17; Middle 7; Northern 3; Eastern 1; and Pacific 1. The fact that only 3 per cent of the total want to engage in factory work and 3 per cent in various forms of other work is also significant because it indicates that there has not been a large shift of interest from rural urban areas and occupations.

Do you need financial assistance to get started in the work you want to do?

	Gen'l Conf. C.P.S.		Total M.C.C.-C.P.S.	
	No.	**Percent**	**No.**	**Percent**
Yes	213	54%	938	43%
No	148	37%	973	44%
Uncertain	16	4%	101	5%
No Answer	17	5%	179	8%

Would you welcome financial assistance from your branch of the Church if available on a loan basis, at a low rate of interest and to be repaid over a long period of time?

Yes	246	62%	1107	51%
No	98	25%	614	28%
Uncertain	14	4%	88	4%
No Answer	36	9%	382	17%

The last two questions are related but they are not identical. The first simply asks whether the men need financial assistance. It was asked to reveal the size of the financial problem of C.P.S. men. Many of these men may have sources from which they can secure the assistance needed. The second of these questions was asked to find out how many men would welcome assistance from their church or from any other agency designated by their church, such as the M.C.C. The question does not say that the church will give assistance on the condition stated. It was meant to show the churches both their opportunity and responsibility for rendering assistance to the C.P.S. men. The answers to these two questions will enable churches to develop plans in accordance with the situations that confront them.

If you need financial assistance check for which of the following purposes:

	Gen'l Conf. C.P.S.		Total M.C.C.-C.P.S.	
	No.	Percent	No.	Percent
To further my education	66	17%	253	11%
To buy stock and equip. for farm	131	36%	608	28%
To buy a farm	49	12%	240	11%
To get started in business	29	7%	157	7%
Other purposes	4	1%	28	1%
No Answer	148	37%*	1049	48%*

*The reason the totals are more than 394 or more than 100% is that some gave more than one answer.

The answers to this question simply indicate the areas of greatest need. A large number of men felt that they did not need assistance.

Do you need guidance and information to help you get started in the work you want to do?

	Gen'l Conf. C.P.S.		Total M.C.C.-C.P.S.	
	No.	Percent	No.	Percent
Yes	109	28%	496	23%
No	232	58%	1293	59%
Uncertain	3	1%	33	1%
No Answer	50	13%	369	17%

If you need guidance or information, check for which of the following purposes:

Where to find a job	20	5%	105	5%
Where to find a farm to rent	29	7%	125	6%
Where to find a farm to buy	30	8%	124	5%
Where to find business opportunities	12	3%	79	4%
Where to continue education	25	6%	103	5%
Others	6	2%	25	1%
No Answer	272	69%	1630	74%

The last two questions were asked to discover the number of men needing other than financial assistance. It is significant that a large number of men thought they needed no assistance. Those who did express a need should be given careful consideration, especially in such situations where the investment of funds is required to satisfy the needs. Educational institutions will want to take note that over a hundred men want guidance as to where to continue their education.

After you are released from Selective Service would you prefer to settle in:

	Gen'l Conf. C.P.S.		Total M.C.C.-C.P.S.	
	No.	Percent	No.	Percent
Your home community	268	68%	1566	72%
A non-Mennonite community	5	1%	45	2%
Any Mennonite community were there is opportunity to earn a living	84	21%	337	15%
A newly established community primarily of C.P.S. men	17	5%	67	3%
No Answer	20	5%	176	8%

The answers to this question should be very encouraging to the home churches and communities. It is evident that C.P.S. has deepened the love of the home community. Many of the men expressed a preference for other Mennonite communities only because they might offer a better opportunity for earning a living. The number wanting to settle in a non-Mennonite community was to a large extent determined by non-Mennonite men in M.C.C. camps who filled out the questionnaires. A reflection on the value of the C.P.S. experience in terms of a way of life and the friendships that were developed is indicated in answer to the question regarding the establishment of a new community of C.P.S. men. In addition to those who gave that as their primary preference an equally large number indicated a secondary preference in such a community.

This preliminary survey will be followed by a more intensive study of the particular needs of those who expressed a preference for some form of assistance. The results of this study should impress upon the Mennonite Church the general areas of its young men's needs. Each local congregation would do well to discuss these findings and see how it could best fulfill the Scriptural injunction of bearing its brethren's burdens and so carry out the law of Christ.

THE ORIGIN of the General Conference of the Mennonite Church of North America. On May 28, 1860, the first session of conference was held at West Point, Iowa. Only three churches participated in this first conference. In the course of time other congregations from various States of the Union and Canada joined. From this small beginning has grown the General Conference of the Mennonite Church of North America. By God's grace this body is constantly growing. The statistical report shows that the conference is now made up of 180 congregations with a total membership of 36,032.

The Founders of Our Faith

By J. C. Kaufman

I believe in God the Father Almighty: Maker of heaven and earth: and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Spirit; the holy General Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

If we would go out on the street and would inquire of any amount of people we could meet, do you believe in the Lord Jesus Christ, we would get an affirmative answer. There is a general belief in the person of Jesus Christ. With many it is a mere profession, while with others it is a conviction of the heart; it is a living experience.

The foundation of our faith rests in God the Father Almighty, the creator of heaven and earth. In this foundation we find one word which arrests our attention, it is the word "Father." How did a sinful man come into this relationship with the creator of this universe? Who told us that this holy, righteous eternal God is the Father of a poor lost sinner saved by grace? This relationship has been effected through Jesus Christ our Lord.

Who is this Jesus of Nazareth whom you call Christ your Lord? If some one should say I do not believe in the Bible and I do not believe in Jesus Christ of Nazareth how would we answer and what argument would we use? In such a case I would offer three facts.

First, Jesus Christ is the most conspicuous person in the human race; secondly that there is a mystery involved in his peculiar fame, and thirdly that there is an explanation to the mystery.

I. Jesus Christ is the most conspicuous person in the human race.

Suppose we begin with our investigation of the person of Jesus Christ in the world's greatest historic work, *The Encyclopedia Brittannica,* which we might say is a library of secular wisdom. The greatest historians and literary men have made this work possible. These men do not represent any one religious faith. Do these writers give us a record of Jesus Christ? They certainly do. Such who have investigated this record say that the record of Jesus Christ receives more space in that great work than any record of any other man living at any time in the history of mankind. They tell us that great statesmen, kings, military leaders, artists, and scientists all fade into the background when compared with Jesus Christ.

The periodicals and the papers of our day have often asked outstanding literary leaders for the names of ten or twelve outstanding men of all time, and in most instances the name of Jesus Christ heads the list. Today it is true that we have more literature concerning Jesus Christ than we have of any other person who ever lived on this earth.

The historians are not able to write a history of the human race without giving Him the first place. The artist and the poets find Him the center of their inspiration. If we spend several hours in our own art institute in Chicago we will find that Jesus of Nazareth demands a place in almost every room. This is my personal observation. The same, we are told, holds true of all the art galleries over the world.

In the field of painting Jesus of Nazareth demands the most prominent place; we have pictures covering his entire life:

1. We have a picture of the Angel and Mary. The Annunciation.
2. We have a picture of the stable and the manger. His birth.
3. We have a picture of the shepherds worshipping Him.
4. We have a picture of the wise men doing him homage.
5. We have a picture of Mary and the Child. Madonna.
6. We have a picture of Jesus in the temple, a lad twelve years old.
7. We have a picture of him in the carpenter shop under the shadow of the cross.
8. We have a picture of Christ in Gethsemane.
9. We have pictures of his trial, the crucifixion, the resurrection and the ascension.

I maintain that in the field of painting Jesus Christ occupies more space than any other man in any age of human history.

If we enter the field of music we do not only find that Jesus Christ occupies more space in the songs and hymns than any other man in human history, but think of the revolution he has brought about in music even if he never composed a song. Compare our beautiful hymns adoring Him with the doleful wailing of heathen darkness in the minor key. In history, in literature, in art, in music Jesus Christ stands alone, he has no competitors.

II. There is a mystery involved in His peculiar fame.

Why should Jesus Christ be such a widely known character? What do we know about Him that makes Him so famous? Let me enumerate what we know about Him.

1. He was a Jew, and the Jews in his day were a poor downtrodden and despised people who lived their life mostly in bondage.
2. His parents were just common and poor people.
3. He lived in a little despised town of which it was said: Can anything good come out of Nazareth?
4. He lived among the common people.

(Continued on page 13)

What My Internship Meant to Me

By Jacob T. Friesen

In II Timothy we read the words of a veteran minister of the Gospel directed to Timothy. "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth." These words contain the tender feelings of a fatherly counselor arising out of an intimate fellowship during years of joint ministry. The letters to Timothy suggest to me a typical pastor and interne relationship. During my days of internship I have often placed myself in Timothy's position and I have read with great profit the words of instruction coming from the heart of the early minister of the Gospel.

My brief experience as an interne has been challenging and most enriching. I have had opportunity to do many of the tasks that normally fall to the minister. Teaching daily vacation Bible school and Young People's Sunday School classes has given me an opportunity to work with the children and young people. Conducting the regular Sunday services in the absence of the regular pastor has challenged the best that I in God's strength had to offer. My schedule on these Sundays consisted of teaching the Young People's Sunday School class, conducting the morning worship which included a children's sermon and a regular sermon. The evening service included a regular worship service with special music or a special program. One Sunday I remember in particular it was about 100 degrees F. It seemed unbearable, but that was a part of the menu since we couldn't have good fruit without hot weather. However, the physical discomfort never rivaled the spiritual benefits. God was very real to me in those days and in addition to the practical experience of doing a minister's task my personal Christian life was stimulated and enriched through prayer and meditation.

During the week I did everything from picking peaches to making sick calls. I well remember my first call. It was on an elderly lady who had been bed-ridden for many years. It didn't take long to get acquainted. She soon discovered that I would gladly carry on the visit in the German and when she discovered that I could speak Low-German, she was completely at ease and all barriers were removed. During that brief visit she told me of her brother who was very sick. All I could do was to lend a sympathetic ear. After a short scripture and prayer I left, greatly encouraged by the experience but feeling that I had been able to do little for her. God spoke to me as I made these various calls, and usually I left the bedside of the sick one enriched in my personal Christian experience.

Though I feel keenly my inability to properly evaluate my experience I want to say that work as an Interne has given me an unusual opportunity to experience pastoral work under the direct supervision and constant counseling of an experienced minister. It has shown me the challenge of the ministry and my inability to meet it apart from the power of God that we have in Christ Jesus. Above all it has deepened my conviction that inspite of difficulties and disappointments involved, God has chosen me to be his messenger. With this assurance I trust my future to Him, pledging myself to do His will to the best of my understanding.

It was requested that I devote a large part of my paper to my impressions of serving as an Interne, and to spend some time giving what I think are the advantages and disadvantages involved in this type of training. My general reaction to the idea of Internships has been very favorable. I think every young minister ought to have the opportunity of serving at least in one church as an Interne or assistant before he accepts a regular charge. If you will pardon my boldness, I would like to say that I think the experienced ministers of our conference owe their fellow ministers of tomorrow a period of instruction and personal counsel. The fruits of such an experience will be fully realized only after these young ministers assume their individual charges. It is true that the minister must have the cooperation of his church before he can sponsor such a plan, but the first step in this direction is to speak a word in favor of such arrangements.

Internships do, of course, involve some dangers and difficulties. There is danger that the Interne may assume the role of a handyman giving occasion for other members of the congregation to shirk their responsibilities. There is also danger of developing a sense of competition between pastor and Interne. It does involve some expense which each church must arrange for in some way. It also demands some special effort on the part of the regular minister.

The advantages, however, are much more numerous:

1. It gives an inexperienced minister first-hand experience under supervision.
2. It brings new life and spirit into the church.
3. It challenges the standing minister as well as the Interne for more thorough-going work.
4. It gives the pastor an opportunity to emphasize fields which he was formerly too busy to look after.
5. It relieves the pastor of some of his duties. This might have the same effect as playing the handyman in the church, but it need not.
6. It introduces the young minister to the Mennonite constituency.

(Continued on bottom of next page)

Jacob T. Friesen, a member of the Bethel Mennonite Church, Mountain Lake, Minnesota, participated in his first interneship last summer. Now he is serving in another one sponsored by the First Mennonite Church, Halstead, Kansas. Brother Friesen plans to attend seminary next year.

DAILY DEVOTIONAL MESSAGES

By Rev. Gerhard Friesen, Newton, Kansas

APRIL 16—*"And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness."* Romans 8:10.

Where Christ is in control the body, i.e., the selfish desires, is dead. The spirit, because it is one with Christ, is life. It wills what is right before God. The spirit wills what Christ wills. It is moved by His love, His desire to save, to help, to lift. Is Christ in me? Does my life show that His program is my program? May His grace work in me that all I do is not I, but Christ in me.

APRIL 17—*"This is my Son, my chosen; hear ye Him."* Luke 9:35.

God's command was to listen to Jesus. There are many voices to which we can listen, but the highest authority directs us to the only one that is safe to follow. We either may listen to Jesus, the Christ, have faith in Him and live, or refuse to hear his voice and follow the road to destruction, as the world today demonstrates so gruesomely. Am I willing to hear His voice and let Him enter my life to rule it completely to His glory?

APRIL 18—*"If any man would come after me, let him deny himself, and take up his cross and follow me."* Mark 8:34.

Jesus calls us to follow Him. He had just told His disciples that His was the way of the cross. To this Peter objected. Then Jesus makes the above statement, indicating that following Him means doing just what He did; living the will of God with a passion for souls without regard to the opposition and suffering that inevitably will follow. That is each one's cross. May I be found a willing follower of this way.

APRIL 19—*"What manner of person ought ye to be in all holy living and godliness."* II Peter 3:11.

Peter reminds his readers that it is the grace of God which has delayed the judgment day, but it will come unexpectedly. This grace, therefore, should prompt us to be the kind of persons we would want to be when He appears. Holy living and god-likeness is what Peter recommends for such a person. Is this true of me? May the Christ that leads into all truth remind me continually of the high calling in Christ Jesus and help me be the person I ought to be.

APRIL 20—*"For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."* Romans 8:2

How strikingly Paul has described this experience in one short sentence. Free from the law of sin and death, but not until one has discovered what slavery sin causes and what joyous freedom there is through the Spirit of life in Christ Jesus, who would ever want to go back to that slavery? Life *in* Christ Jesus—would that all men could see it in me, and be drawn to Him, the fountain.

APRIL 21—*"They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof."* Gal. 5:24.

They that are of Christ—am I one of them, or do I only pretend?—they that are of Christ Jesus *have*, not would like to, but *have* crucified, nailed to the cross, outlawed, the lower, the selfish cravings and desires. Does that include the desire to be in good standing with my so-called patriotic neighbors at the cost of being faithful to Christ in times like these? Christ has no hands but mine do his loving deeds. Christ has no lips but mine to tell the world its needs.

APRIL 22—*"For the letter killeth, but the spirit giveth Life."* II COR. 3:6.

How grateful we are that God has spoken to us through His Son. The law spoke only in terms of commands and condemnation and had no power to help us. But in Jesus we experience the inflowing power of the spirit of grace, forgiveness, and love, and the believer become one. That is the power of the spirit of love. With His spirit in us we receive life, a life that finds joy in fruit-bearing. May this union with Him evermore increase in me.

WHAT MY INTERNSHIP MEANT TO ME

7. It gives the church a direct and conscious part in the training of their future ministers to which they point back with a sense of pride, which I think is usually wholesome.

I believe the time has come when the Mennonite church may launch out on a program of giving their young men in training experience in the field. No time seems more appropriate than the present. With many of our ministerial students required to stay in training for the summer months it would be possible to do creditable work during the summer as a part of his ministerial requirements. Why can we not make a one-summer internship a requirement for ordination into the gospel ministry. Our young men need the best training to meet the problems of tomorrow and this experience as an intern is a vital part of that training. There seems to be an unusual opportunity to make organized internships a vital part of our ministerial training.

(The above was given as a paper at the last Western District Ministers' Conference.)

THE MESSAGE FOR THE HEATHEN

First, it must be the gospel. Second, it must be a gospel experienced and witnessed to by those who have experienced it. Third, it must be a gospel declared by men who stake their lives on its truth. Fourth, it must be a gospel declared in language and thought-forms intelligible to the people. Hence, the necessity of a trained, native ministry. Fifth, it must be the gospel declared in the power of the Holy Spirit, who alone can convict the world of sin, of righteousness, and of judgment. Sixth, it must be a gospel supported by believing prayer.—**Selected**

Sponsored by
the Young People's
Union of the
General Conference

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Mennonite Youth

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Christian Ideals of Social Purity

By a Sister

When we think of social purity we usually think it in connection with young people—boys and rls, young men and women.

When God created man He said, "It is not good hat the man should be alone; I will make an help meet for him." So man was created a social being. n the normal development of boys and girls, the de- re for companionship of the opposite sex grows with ears. Brother John Mumaw, in his book, *Growing in- Life and Love,* says this, "This craving for compan- nship is nothing unworthy. Love itself is pure and corrupted only by lust. The cultivation of a pure ffection makes a large contribution to the fine art f living. Love enhances the personality. It paves he way for the enjoyment of life and is the source f much happiness."

Christian boys and girls should choose their as- ociates from those of like faith. This Christian ackground should give them much in common. In he Christian home, children receive their first lessons n purity, obedience, and reverence for godly things. odly young people will not enjoy themselves in the ompany of impure or unclean associates. Parents hould set the example for their children in speech nd conduct.

"In the social life, the character of young people s brought out. A good character is, 'a pearl of great rice.' It is not a virtue that can be put on for pecial occasions. It is not simply learning a few ules of etiquette. It is a spiritual development. It riginates in the inner soul of man. It is written on he human countenance. It is the essence of courtesy nd the father of human kindness. Character is uilt by God."

Girls quite often set the standards for boys with whom they associate. Some girls are deceived into hinking that boys admire a lightminded, frivolous ype of girl. But they are usually mistaken. A ight-thinking young man wants only a pure girl for life companion.

Many a young man wants to be pure in mind and action, but he may fail because of the influence girls yield, perhaps ignorantly or unconsciously. I wish all young girls might realize that dress has a great deal to do with the problem of social purity. We often hear it said these days, that young and good- ooking girls are not safe on the streets, especially at night. Yet they tell us that Salvation Army girls are never molested in such places. Can you tell why? One writer says, "Plant roses in your garden of life, girls. Plant them early so that as your memories take you back to the time of your girlhood you need not fear the sting of the thorns." "Young people should never sell their purity for a mess of pottage."

"Strive to keep pure. First because God demands it. Second, you owe it to yourself and to your posterity. Third, your friends will appreciate it. Fourth, that your conscience may be clean before God and your life strong before men."

"Five good rules for Christian young people are these:

Read good literature.
Discipline your thinking.
Guard your conversation.
Be careful what you do.
Keep in vital touch with God.

The last rule is essential for the other four. It will determine your reading, your thinking, your speech, and your behaviour."

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

Youths Christian Companion

Civilian Public Service

IN A MENTAL HOSPITAL

By Glenn Gering

There seem to be a great many people who have erroneous ideas concerning work in state mental institutions. The work, though different from any kind of work most C.P.S. men were doing before they came to places of this kind, is not really unpleasant or revolting. Our days are filled with service to people who are less fortunate than we, and one gets a great deal of satisfaction from doing work of this kind. We can see the results of our efforts almost as soon as any particular job is completed. And the amount or good we can do any day of the week is limited mainly by how hard we try and how much good we actually wish to do.

There is something about helping others, working with people—and doing something for them which they are unable to do themselves—that gives one a certain sense of satisfaction. Maybe it just serves to prove the old idea that to be happy you must make others happy. I think it is this principle that makes our work here so satisfying.

Our days are not easy—We work long hours and we work pretty hard. In normal times this hospital has at least one-third more employees than it has now, and in normal times there were fewer patients here. This means that we have to work just so much harder to get everything done. We report for work at 6:00 a. m., and are on duty until 6:00 p.m., though we actually work only nine hours during that time, discounting time off and time for meals. We work seven days and have the eighth day off—that means we work Sundays too, except for every seventh week, when Sunday happens to be our day off. In the period of a year we have the same number of days off as though we had had every Sunday, because every seventh week we get two days off instead of one.

The state hospital here in Harrisburg has about 2,800 patients on the grounds, and covers approximately 1,000 acres of land. Much of this acreage is farm land which is worked by patients, and which supplies the hospital with most of the garden stuff it needs. There are eleven wards on the male side, and thirteen wards on the female side, including an infirmary and a tubercular ward for each side. The patients are classified and put into the proper ward for treatment, where there usually are more patients of a similar type. At present I am working in the violent ward and find it highly interesting. Most of the time the patients are very quiet, and seldom do they seem to deserve the classification of "violent." It is gratifying to see the patients treated so well here. They are dealt with kind understanding and with infinite patience.

Several of the fellows here have told me that they would like to make this kind of work their vocation. Though I don't feel that way myself, I can say this is a wonderful experience, and that I am glad for the opportunity to spend this little while working in a mental institution.

—From news letter of Salem Mennonite Church, Freeman, South Dakota

THE CHURCH AND SOCIAL LIFE

"There is not a man in this world but what he needs social contacts in order to be a well-balanced personality. When we think of social life, we think of a friendly, companionable life. For the Christian, in other words, it would mean fellowship. 1 John 1:7

Taking the word 'fellowship' in this light then how can there be such in a church? Who is responsible for it? Is the church supposed to put up all sorts of parties or form clubs so that friendly conversations may take place? Are the young people of the church supposed to put on plays and pageants so that they may learn to know each other better and thus be more sociable? Or are programs going to supply the needs for young people's social life in church?

All these are valuable if carried on in the right spirit. However, there is no better way of having social contacts than by working together with young people. Just as any leader of any organization usually has more work than he can do; so the pastor, the superintendent of the S. S., the choir director, and other leaders in the church surely will have many, many tasks which could be carried on by those who are willing to help. If such tasks, even though small and insignificant at times, wer carried on by the young people of the church, thei interest in church matters would grow because o mutual understandings and church would becom to them a living thing rather than just another social form. Phil. 1:3-5; 2 Cor. 8:1-5."

—Elisabeth Baerg, Lustre, Montan

THESE THINGS ARE OURS

There are some experiences and opportunities Civilian Public Service gives us which can't be taken away Truly God opens doors.

1. To know and to appreciate other denominations
2. To more conscientiously practice returning good for evil.
3. To live with others of our own age group.
4. To learn other men's ways of doing things.
5. To learn how others solve some of the same problems we have.
6. To learn the reactions of a group, to study human nature.
7. To learn to lead and to learn to follow.
8. To learn to accept group standards.
9. To be where one must solve many problems because one cannot evade them without going to prison as a deserter.
10. To build lasting friendships.
11. To worship with others.
12. To study varying levels of mental, physical and spiritual development.
13. To learn to be patient and understanding.
14. To learn to make the best of a situation.
15. To have the benefit of teachers and books.
16. To hear and meet leaders in many walks o life.
17. To learn to be tolerant.
18. To learn to do things—driving a tractor, double-clutching a truck, to do simple surveying, to properl plant a tree, to make a form, to pour good concrete to work safely, to care for the sick, to type, to run a lathe, to build a septic tank, to iron a dress shirt, to bake a cherry pie, to care for a lawn, to build a good fence, to check erosion, to keep irrigation ditches from cutting, to use an axe, to teach a class, to develop a film, even to darn socks and patch trousers
19. To learn to serve others.
20. To learn to be a better Christian.

Pike View Peace News
Via C.P.S. Headquarters, Akron, Pa

HELLO BOYS

I can imagine by now some of you boys are saying "Reverend, those are nice ideals you preach but war is hell. You don't know anything about the bloody mess." Well you are right. I don't know anything about it first hand and can only imagine what it is like from those who have been in it. However I do know that the devil is the originator of war and that it is my task to fight against the devilish business, using the weapons of truth, love and justice that God has given me in His Word. I also know that what we need is an army of Christians who will go and spread the gospel of Christ. If one-tenth of the time, money, energy, manpower and goods that we are now using for destruction would have been spent in Christian work for the glory of Christ during the past ten years, I am convinced that we would not have this war. So far people have not been willing to pay the price for peace.

In fairness to you fellows who are compelled to go through these trials, I will in the days ahead put forth my energy to impress people with the need of greater sacrifices for the cause of Christ as the greatest insurance against war.

—Olin A. Krehbil in The Grace Mennonite Church Messenger.

YOUTH JOTTINGS

—The forty-ninth annual young people's convention of the Eastern District will be held May 30, 1944. The East Swamp Church will be the host.

—The **young people of the Eastern District** set as the goal for their mission project the total of **$450.00 by May 15. A total of $169.26 is still needed.** Erwin Miller Jr., Coopersburg, is the treasurer. The Intermediates of this district have as their project, **$25.00 for the work of the Peace Committee** of the Eastern District and **$25.00** for **medical work in India.** Contributions should be sent to Marjorie Smith, Noble Street, Souderton, Pa.

—The Intermediate C. E. society of Allentown (Pa.) gave the play "A Twig Is Bent" this winter. The plot is about Timothy being called by Paul to accompany him in his journey and the difficulty Timothy had in telling his family of his decision to go with Paul." (Where can this play be gotten? —rw.)

—West Swamp, (Pa.): One program featured a colored quartet who sang and testified.

—Deep Run, (Pa.): The group has again adopted a War Relief Project after having been very successful with such a project last year. (Will this society send in a report of its project sometime. —rw.)

—Ted Moyer is President of the Eastern District Y.P. Union.

—Richfield, (Pa.): Seven of the young people are taking a teacher training course. A report from the young people's C.E. of this church states: "The Y.P.C.E. has taken up the suggestion of our conference of starting a special fund for the assistance of the families of those married men who may be called to our C.P.S. Camps. One regular offering every month is set aside for this fund. We would heartily recommend this C.P.S. assistance fund to any church which has not yet started one. Once started it grows beyond our highest hopes. God says, ' Try Me.' "

—Lansdale, (Pa.): John E. Fretz gave an inspiring talk at one of our meetings on "I See by the Papers." The topic concerned news articles about Christian activities. (Other C.E. societies might find it very profitable to base some topics or sets of questions on **The Mennonite.**) —rw.

Denison Selected for Relief-Training Unit

C.P.S. Camp number 18, Denison, Iowa, has been chosen as a relief-training unit for C.P.S. men. Plans are being made to assemble at Denison fifty to seventy-five men from the base camps who have expressed a primary interest in relief service abroad. Denison is the first base camp selected for such a training center. Similar units have been set up on special projects at Ypsilanti, Michigan, Howard, Rhode Island, Beltsville, Maryland, Durham, North Carolina, and Chicago, Illinois.

On Entering Camp

"The following is the testimony of one who knew nothing of C.O.'s, historic peace churches, or C.P.S. when he filled out his questionnaire. He met his first fellow C.O. when he arrived at the camp to which he was assigned.

"This morning I am looking back. Two years ago at this time I was bounding along eighty miles an hour in the City of Denver. It was a cool morning, that June 23, that I boarded the train at Sterling. When the train started to move, I felt my eyes become moist. I looked straight ahead and clutched the papers from the local board sort of like an invoice attached to a shipment.

"I couldn't think because there was nothing to think about. I seemed in mid air. The past was a dream and the future seemed so empty that it almost echoed. Besides, I had been thinking day after day as I stood high on the ladder at home, painting. And I was sure! A few weeks before I had filled out my questionnaire. I can still see the printed words at the bottom of a left-hand page: "ARE YOU CONSCIENTIOUSLY OPPOSED TO WAR?" It was the first time I had ever thought of the issue. If I had ever heard about conscientious objectors in the last war, they meant nothing to me. Civilian Public Service was as foreign as the "Zwiebach' rolls I was to eat and learn to like in camp.

"Are you conscientiously opposed to war? It was a simple question and I answered it. There has never been any doubt in my mind about whether I answered it the way I should have.

"On the train I knew only that someone would be waiting for me in Colorado Springs or I was to call the Civilian Public Service Camp. A certain Albert Gaeddert was to be in charge of us. In my suitcase were packed new work clothes. I figured I'd have plenty of opportunity to use them.

"Wide-eyed I stepped from the train at Colorado Springs. I called information and stammered the name which I had difficulty in remembering. I checked for sure on the Bulletin Selective Service had put out about what to bring along and so forth. Someone from THE CAMP answered. That voice seemed almost like an electric current. I had no idea how far away the camp might be, but I would soon be a part of that camp.

"In fifteen minutes a young fellow, a hand, and a voice came forward with "I'm Roland Bartel." He mentioned something about the camp so I knew who he was. I think he preceded the word, camp, with the letters "C.O.," but that didn't mean anything to me. He said there were thirty-five more men coming that day which made me feel better. We picked up Ezra Shenk and the three of us talked like everything. I wondered about Goshen and Hesston and Bethel. I had never heard of them before.

"We arrived in camp with greetings, bed making, clothes marking, sending of cards home, and then soon heard the supper bell. The process of bells was duly explained. I was still lonely. That evening, though, we gathered together outside and from the

(Continued on bottom of next page)

Problems of the Sunday School

By Ernest Voth

I shall treat some of the present-day problems of the Sunday School as they affect its purpose and effective execution.

Since time immemorial the home, the school, and the church have contributed their part to the religious instruction of the child. This child becomes in a short time the man and woman and it is only as their instruction is sufficient that they can properly take their places in our churches and communities. Among the Jews we find that father and mother and Sabbath teacher reinforced one another in instruction.

We observe, however, today first the passing of the teaching pastor. The rabbis were not preachers but teachers. The greatest teacher of all times was Christ. He was addressed "teacher" oftener than with other names. In "the Great Commission," His last charge, our Lord twice commanded to teach. The Apostle Paul stipulates that he (the pastor) should be "apt to teach." (I Tim. 3:2). Luther went so far as to say that a clergyman was not fit to be a preacher unless he had first been a teacher. The manifold duties of the present day pastor, coupled with few opportunities because no parochial school is associated with the church, have contributed to the passing of the teaching pastor.

The second problem is that of the passing of the teaching parent. We do not want to underrate the home as a field of Christian education. The home is the world's greatest university, and the most important study in its curriculum is the Bible, but the tragedy in America is the passing of the home.

Our American home was once an industrial center. Today much of this work is done in factories. Thus, the family must seek occupation elsewhere, generally the city, and for that reason the home has lost a great deal of interest. The home often becomes a place to bathe, eat, sleep, and read the newspaper. Amusement places all bid for their share of participation and an evening spent at home becomes a rarity.

But the greatest loss the home has yet sustained, due largely to irregular hours, is the passing of the family altar. A serious failure of parents to provide the all important elementary instruction in the Bible, and direct their family to Christ, is one of the weaknesses of the modern home. Once the home inspired by the church was the center of the spiritual and religious life of the family. This greatest and most sacred of privileges has been delegated to others, one agency being the Sunday School.

Some people, however, who would hold the home responsible for the alarming child delinquency of today—and the home certainly is responsible—must remember that the parents of today were the children of a former generation. Therefore, in thinking of the problems confronting our Sunday School, we must realize that it is much easier to shape the destiny of a child than to change the nature of a parent.

We observe in the third place that one of the problems of the Sunday School is the passing of the Bible from the public school. There was a time when the school teacher was a religious instructor. It is almost unbelievable that our public school system owes its origin to the religious Puritans of colonial days. They came not only for religious freedom; they had that in Holland. They came to America for political reasons such as would enable them to establish their own schools, not only where religion would be taught, but where the end of all secular instruction would be religious growth. The first textbook was the Bible, and large portions were considered "profitable for instruction."

Since those days, however, there has been a quiet influence at work, passive if not active, against the Bible in public schools. Even though constitutional action permitted the reading of the Bible, but, the effort to compromise with the various sects represented, practically nullified its teaching values. Bible stories have left the school readers; Bible memory gems, religious hymns, and daily prayer have gone with the Bible. We find our schools are practically secularized, and anything of a religious nature is rarely found in its curriculum.

The blame for the public school's lack of Christian education must be borne by us who have built them, furnished them, planned the curriculum, appointed the teachers, and instructed them in the things which they were to teach. We have permitted the Bible, the most important subject of all, to slip out of our public schools. The very success of our own educational system is in danger of becoming a menace, for it is a dangerous thing to train a generation mentally and neglect its moral and spiritual culture.

Thus, it is the Sunday School that will give our youth their Christian education and because many a person will have no more than offered here, we must put special emphasis as to what our purpose of maintaining a Sunday School must be.

(An article on the purpose of the Sunday School is to follow.)

Ernest Voth is Sunday School Superintendent of the **Mennonite Church** at **Orienta, Oklahoma.**

(Continued from page 11)

cool mountain air came the blended voices of Hobe, Stump, Ike, and Les. Only it was J. Hobard and Isaac and I didn't remember the rest. As they sang I forgot everything and was conscious only of the tingle down my back.

"I cherish those two years!"

—*Pike View Peace News*
Via C.P.S. Headquarters Akron, Pa.

"If you despise it in others, why should you tolerate it in yourself?"

"Difficulties strengthen the mind as labor does the body."

MENNONITES and RURAL LIFE

By J. Winfield Fretz

PLAIN PEOPLE

Originally the Society of Friends, the Church of the Brethren, the Schwenkfelders, and the Mennonites of Eastern Pennsylvania were the people known as the "plain people." Their origins all root back to Europe. They were all small evangelical Christian persecuted bodies who came to Pennsylvania in colonial days in search of economic opportunity and religious freedom, the latter being the most cherished treasure for which they lived.

What They Stood For

They came to be known as "plain people" because of their quiet, industrious, neat, peaceful and simple ways of conducting their affairs. Their primary concern was to do the will of God in every walk of life. The search for the holy life was a daily pursuit and their hunger and thirst after righteousness seemed never to have been satisfied. The fruit of their religion was a way of life characterized by high thoughts and plain living. There was sin and strife, change and confusion, wars and panics in their day, as in ours, but their lives were simple because their philosophy of life was simple. It consisted merely of being obedient to the will of God. Plain living, plain eating, plain clothes were the inevitable result of plain thinking. What the world thought of them, said to them, and did to them by way of ridicule, disdain and scorn mattered little because they were not looking to the world for approval and applause; for approval they looked only to the Almighty. Fashions and fads have no fascination for men in search of holy life, and holy living is what the "plain people" sought after.

Are They Still Plain?

In external matters the Friends have almost completely surrendered their plainness, I know of no Quaker community where distinctive garb is still worn although most of their meeting houses are still plain. Most of the Brethren Churches have conformed to conventional customs except in some cases the head coverings are still worn in worship services by the women. Schwenkfelders have completely surrendered all ear marks of plainness including the principle of non-resistance. Mennonites and Amish are still more plain in externals than any other American religious body but large sections of this body have lost this distinctiveness and the process is still continuing. It is not the loss of plain dress that is so serious as is the loss of that for which the plain dress originally stood. It is the loss of the high thinking and plain living that is serious; it is the desire for conventional fashions and fads and shallow theological ideas rather than the simple practice of holy living that should gravely concern us. The Christian Church was for centuries made up mostly of plain people with a plain theology and a plain way of living. When it gave up those viritues began planting the seeds of the Reformation.

The Foundation of Our Faith

(Continued from page 6)

5. He worked at the carpenter's bench or trade.

6. He was uneducated because he was not trained in the schools of his day.

7. The last three years of his life were spent going about ministering to these common people in company with twelve common fishermen as his followers.

8. He never did anything the world calls great.

9. He wrote no books.

10. He composed no songs.

11. He painted no pictures.

12. He fought no battles.

13. He never organized any reform societies for the uplift or salvation of society.

14. At the early age of thirty-three his earthly life was ended by those of his own nation who insisted that He should be crucified.

15. Even more than that: In His crucifixion he was classified with criminals.

If the human story of Jesus of Nazareth is the only story of his life as even some so-called Christians believe then men certainly must have been misled. Our historians, our artists, our literary men, our musicians are grossly deceived. If I look at his human history of thirty-three years and the prominent place he holds in the history of the human race I am mystified. I fail to be able to reconcile it, and I would indeed like to understand this mystery.

III. There is an explanation to this mystery.

Let us consider first of all some of the explanations men have given before we give the true explanation which alone can stand.

(a) *The legendary theory.* This theory teaches that after Jesus was crucified and buried, the disciples realizing that their reputation was at stake, discussed ways by which they could redeem themselves. They had left their homes and all and had become his disciples because it was their belief that Jesus was the Messiah. They expected he would establish his kingdom and rule on earth and they would share his glory, and now he was dead and all their hopes were shattered. What could they do to justify their faith in him before men? So they concluded to write a story of the life of Jesus setting him forth as a supernatural character. They would say that he came into this world by the way of the virgin birth, and they would claim that he arose from the dead and ascended into heaven. If they could convince the people they would retain their self-respect. Does a theory of this kind satisfy? How long must a man be dead before you can start a legend about him among the people? Can you do it during the life time of his contemporaries? When John Mark wrote his gospel many of his contemporaries were still living. Is it possible that men would make up a legendary story like this and then go forth and die in defense of it?

(b) *The second man-made theory is the mystical theory.*

We are told by some that Jesus of Nazareth never existed in reality. There was a young Jew by the name of John Mark who went by the name of Mark, who had a great literary ability and he took it upon himself to write a short story or novel and the hero of that story was to be one by the name of Jesus Christ. They say that Mark's story was so realistic that after a few years people actually began to believe that Jesus lived and thus this fictitious character became such a famous character.

Since in those days stories were, most likely, not copyrighted and since others saw how well this story was taking they copied most of Mark's story with a few alterations and additions such as his conception and his birth. The author of this meditation wonders if this is the reason why those who do not believe in the miraculous conception and the virgin birth always ask the question when cornered: Why did Mark not mention the virgin birth?

If Christ was only a fictitious character as some educators claim, then I would ask how about the other characters such as Pontius Pilate, Herod, the Jewish Sanhedrin and others mentioned in Mark's story? Is it not a fact that history records the work of Pilate and others?

(c) *Now for the last, the best and the only explanation of this mystery.*

The disciples were convinced that Jesus Christ was the Son of God, He had given them ample proof, by His power over disease, nature, the devil, and death. They had seen Him die as no man ever died; they had seen and touched his resurrection body. One day they saw him taken up into heaven, and one day they experienced the marvelous fulfillment of his promise, the coming of the Holy Spirit. And so they lived and served and suffered and died in the blessed faith in the Christ of the Scriptures. Let us not question the Christ of the Scripture, for only from this viewpoint can we understand why He became the outstanding character in history, literature, art, and music. In all His work, past, present, and future He demands the attention of the world.

If we follow up the Apostles Creed concerning our Lord and Saviour Jesus Christ we read: Who was conceived by the Holy Ghost, born of the Virgin Mary.

One of the basic truths in the foundation of the Christian religion is the virgin birth of Jesus Christ; therefore, Christianity is based upon the supernatural. The prophets received supernatural visions and foretold supernatural manifestations of God, and as a fulfillment of their supernatural prophecies Christ came by a supernatural birth.

We are living in an era of scientific rationalism. Men are trying to explain away the supernatural element in the Scriptures. If we study the history of the Christian church we find that in every age there were those who rejected the Bible because of its supernatural claims. But never before were these rejections as bold as in our day. We find this rejection coming from the pulpit as well as the pen.

Bob Ingersol and Thomas Paine would have a theology sound enough for many congregations. In their day they were considered infidels. Christian ministers are called to preach the supernatural message that all men everywhere should believe in the Saviour who was wonderously born.

In our meditation thus far we have recognized Jesus as the outstanding character of all time in history, literature, art, music etc. whose right to this important position is based on the fact that He is God's only begotten Son. But someone will ask, is He God's Son in a more special sense than we? If so, how can this be?

With this question before us let us consider the statement: "Who was conceived by the Holy Ghost, born of the Virgin Mary." We are always interested in sources, if a man strives for a high and responsible position we ask, who is he?, where does he come from? What is his ancestry and his background?

Questions of this nature in regard to Jesus Christ lead us to the study of the Incarnation. The time when the Word became flesh and dwelt among us. The question before us is: How did the eternal word become flesh? We turn to the Word of God for the answer and there we read how he was conceived by the Holy Ghost and born of the Virgin Mary.

The earthly life of our Lord Jesus Christ is a divine chain in which no link is to be left out. This divine chain of His human life begins with His miraculous conception; leaving this link out makes this divine chain incomplete. If we begin the life of Christ with his virgin birth we stand before unsolvable questions. How could this be? If He was very God from the beginning how could He be born of a virgin and finding no answer some of us may say: "All we know about Him is that Joseph is his father."

The mother of our Lord was standing before this very same question as you and I, and she asked of the heavenly announcer: "How shall this be seeing I know not a man?" Upon this question the angel bridged the gulf between God and man and said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

What answer would we give to an honest seeker for truth, based upon our doctrinal statement as to how it came about that Jesus, very God was born of a woman! It is a sad fact that there are an alarmingly large number who call themselves by the name of Christ and admit freely that Mary was the mother of our Lord, but what about His father? There is a current belief that the Holy Spirit is only an influence and that this influence was only connected with the birth of our Lord in so far as *it* influenced Joseph to become His father.

I. *Let us consider then the meaning of the doctrine the Virgin birth.*

When God created the human race He created :m male and female and in the process of procrean there must be a union of the two. When Jesus ne into this world this law was set aside; the gelic message is very clear on this, He was conved without a human father; He was supernaturally nceived by the power of the Holy Spirit. This was course a miracle but what of that? If we believe a God omnipotent the creator and sustainer of this at universe then we should have no trouble to beve in the miraculous conception of our Lord.

It is needless to state that the virgin birth is posiely stated in the gospels of Matthew and Luke and you read both of these accounts meditatively you l notice how carefully they have chosen the words d how they change their phraseology to avoid sunderstanding.

II. *The reason why we believe in the virgin birth.*

I am glad to give you the reason for my own belief this supernatural event. It is the common reason all the Christians of all times. It satisfied their arts; it satisfies mine and I hope yours also, my dear der. We believe because the Scriptures say so.

We said that the only reason we can give why a spised Jew, of low birth and very common surroundis should come to be the most prominent person history, literature, art, and music is because the iptures point him out to be the Son of God. Theree the only reason I can give for my belief in the gin birth is because the Scriptures tell me so. One ument is as good as the other for we have many erences in both the Old Testament as well as the w Testament.

There are some who say that since only two evanists tell us about the virgin birth and the others silent about it, therefore we cannot accept the ord as sufficient proof. To this we must answer it where all is inspired it is not necessary that God uld speak many times. It can easily be explained y Mark and John do not speak of the virgin birth, we want to apply this term to both.

Mark begins his record with the baptism of Jesus. presents Jesus to us as the suffering servant of hovah, and who cares about the birth or genealogy a servant. And as to John, he wrote his gospel eral years after the synoptics were written; he ew what they had written and if they, Matthew and ke, were wrong in what they said about the virgin th, it would surely have been up to him to correct m. But he does nothing of this kind; he gives us ecord which is in perfect harmony with what the ers had written. Furthermore John, upon the reest of Jesus, had taken to his home the mother of Saviour, and without question he had heard from own lips the record of this marvelous conception. may be safely assumed that John with Mary, the ther of Jesus had closely examined the records of tthew and Luke and thus he could write these prond words: "And the Word became flesh and dwelt ong us."

Again some tell us that Paul was silent on this subject and therefore rejected the virgin birth.

Did you ever notice that there is a remarkable silence in the teachings of Paul concerning the parables that Jesus spoke, the miracles he performed, the sermons he preached, and Christ's conversation in general.

Paul, in all his writings is interested mainly in three great facts regarding Christ, his death, his resurrection, and his return. But if we study Paul's writings we cannot conclude otherwise but that he firmly believed in the virgin birth. Read carefully Gal. 4:4 and you will find that only a woman is involved there. And to Timothy he speaks of the mystery of Godliness: "He who was manifested in the flesh, justified in the Spirit, etc. Surely, Paul teaches the virgin birth.

We begin our existence by the way of birth; we do not understand that mystery. Yet it is before our eyes daily, beautiful life at first given to us by the father; then we see that same life later but all marred by sin. Why? Because all that are born by natural generation have inherited from the father a sinful nature, a fact that cannot be denied. In the process of procreation it is proven scientifically that life always comes from the father and the body from the mother. Now if Jesus would have received his life from a human father he would also at the same time have inherited his father's sinful nature. But having been born of the virgin without the intervention of a human father He had no sinful nature. Thus He came into the world not as the son of Joseph, but according to His mother the Son of Man and according to His father the Son of God. For the body comes from the mother but the life from the father.

If we study the Apostles' Creed which is the basis of this article, we find that this creed takes us from His birth directly to His death and here again we find our Lord as an outstanding character different from all others who walked on his earth.

IN MEMORIAM

EDWARD E. MILLER, son of Samuel and Fanny (Luginbill) Miller, was born near Columbus Grove, Ohio, on July 28, 1885, and died January 19, 1944. He was a farmer and sorghum mill operator near Pandora. He was baptized in 1909 and accepted into the St John Mennonite Church. In 1925 he married Mary Wenger, who with the two children, Selma and Paul, now survives him. Living brothers and sisters are: Mrs. David Niswander of Pandora; Mrs. Robert Hartley of Flint, Mich.; Mrs. V. A. Robertson of Rochester, Mich.; Wilbur Miller, of Van Wert; Cyrus of Piper City, Ill.; Samuel and Albert both of Ft. Wayne, Ind.; Charles of Flint, Mich. and Dennis of Detroit.

JOHN J. GRABER, son of Jacob and Marie Graber, was born November 14, 1860 at Kotosuwka, Russia, and died March 12, 1944. With his parents he migrated to America in 1883 and settled with them in the Freeman, South Dakota community. He was baptized in Russia. Upon his arrival here he joined the Salem-Zion Mennonite Church. He married Anna Schrag in 1884. He leaves to mourn his departure his wife, four sons, Jacob of Draper, S. Dak., Joe and Carl of Marion, S. Dak.; Jonathan of Salem, Oregon; three daughters: Marie

(Mrs. Isaac Tieszen), Mary (Mrs. Isaac Berg), and Clara (Mrs. Elmer Graber) all of Marion, S. Dak.

EDWIN LEISY, son of Abraham Leisy, was born February 25, 1870, at Dover, Iowa, and died February 11, 1944, at Paso Robles, California. In 1882 he was baptized by Rev. Christian Showalter. In 1895 he was married to Lena Hege at Wisner, Nebraska. The following year he moved to a farm near Paso Robles. He was active in the First Mennonite Church there and served it as trustee for a number of years.

HENRY H. FUNK, son of Rev. Jacob and Maria Heinrichs Funk, was born on March 8, 1867, in Konteniusfeld, South Russia. In 1875 he migrated to America with his parents and with them settled in the Brudertal community, near Hillsboro, Kansas. In 1885 he was baptized by the Elder Wm. Ewert, Sr., and received into the Brudertal Mennonite Church. He served the church on various occasions as Sunday School teacher and as superintendent, as trustee and as song leader. He served in the latter capacity to the time of his death or nearly fifty years. In 1893 he married Anna Kasper. She now survives him with the following children: Paul, Albert, Jacob, and Frank, Mrs. C. R. Deurksen, Mrs. H. D. Duerksen, and Mrs. Herman Reimer.

JOTTINGS

—**First Mennonite Church, Mountain Lake, Minnesota,** has the largest catechism class in twenty-four years. So states Rev. I. J. Dick, who has been Elder of this church since 1920. There are nineteen in the class. This is encouraging for some churches feel a dearth of young people. Twenty-five to thirty young people also take part in the choir. The church has a pipe organ, loudspeaking system and a full basement. In the basement there is a kitchen with modern sinks and also the necessary "Meergrubbe" (The spelling may be off on that word.) I. J. Dick, the pastor, graduated in 1913 with the second graduating class of Bethel College. His classmates were P. J. Boehr and J. John Friesen. Upon graduation he returned to his home community and served in his home church as one of four ministers. In 1920 he was elected Elder. Since then he has served the church while also engaging in other occupations. Now the Dicks have rented out their land but they still live on their farm. Brother Dick rejoices in the extra time that he can put into his ministerial work. In 1940 the congregation gave him a Plymouth car as an expression of appreciation. Brother Dick also serves on the examining committee of the Northern District. Mrs. Dick is a sister to the late Rev. P. R. Schroeder who was widely known throughout our conference. The Dicks have two sons-in-law. One teaches and the other one is the assistant and educational director of the C.P.S. camp at Belton, Montana. Their youngest daughter attends Bethel. The editor recently had the privilege of visiting in this home while serving the First Church with messages.

—**Brother and Sister P. A. Penner** spoke to the Mennonite group at Burns, Kansas, on the evening of March 19. They told about the mission work in India. The group at Burns has evening services every third Sunday. Henry Goossen serves them as pastor. He is a ministerial student at Bethel College.

—**Rev. Erland Waltner** was the speaker on Palm Sunday at the Hill City C.P.S. camp. He spent several days visiting the camp and bringing messages.

—**Rev. D. J. Unruh** began pre-Easter services for the Bergfelder Mennonite Church, Mountain Lake, Minnesota, on March 26. Brother August Ewert is the pastor there.

—**The First Mennonite Church, north of Butterfield, Minnesota,** began its pre-Easter services on March 26 with Arthur F. Ortmann of Warroad, Minnesota, as the speaker. Brother Victor Sawatzky, the pastor of the church mentioned, also teaches in the Bibl School in Mountain Lake.

—**Dr. Ralph W. Sockman** will speak in Memorial Hal North Newton, Kansas, on April 12.

GENERAL CONFERENCE

At the session of the General Conference at Souder ton, Pa., in August 1941 a resolution was adopted, whic instructed the Conference Executive Committee to ap point a committee of six to act as a "Ministers' Ai Committee."

The following have been asked and have consented t serve:

Rev. Homer Leisy
Herbert Goering
Rev. H. Albert Claassen
Robert S. Stauffer
Mrs. John E. Entz
Miss Mary Bargen

Another resolution concerning this matter requeste each conference church to contribute 10c per membe per annum for this fund, and encouraged persona contributions and bequests for this purpose. The Com mittee is to formulate required rules.

All contributions for this purpose should please b so designated, and sent to "Mennonite General Con ference Headquarters, 722 Main Street, Newton, Kansas

Let us not look upon this as pay or as alms, but a a Christian love-offering to those ministers and the families who freely and faithfully gave us the best c their lives and talents, and who still are loyal and tru to our church and Christ its Head.

C. E. Krehbiel, Chairman
Executive Committee

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The Foundation of Our Faith

By J. C. Kaufman

(Continued from last issue)

If we examine the gospel record we find that out f eighty-nine chapters making up the four gospels, wenty-six are occupied with the last week in the life f Christ or His suffering and death. This is a strange way to write a biography. The method man usually mploys is to make as much as possible of the *life* of man, write a book about the life and close with one hapter at the most, if not with only a few sentences bout his death. It was Christ's death rather than his life that concerned the writers of the gospels. Why his difference?

Let me state it in a few words: Because Jesus was born to die; that was the main and only object of his ife. You and I are born to live. Man is created and procreated to live. God's plan was not that man hould die. That's why we write lengthy biographies of the life of men but not of their death. In this regard he was different from all others, for we work o live. He worked to die. Why did He work to die? Because this was the only way He could save man from sin. He planned this with the Father before he came to earth. He talked about this with Moses and Elijah on the mount when he spoke with them about the decease which was to be accomplished at Jerusalem. For our sins he was to be punished, and because He loved us he took the punishment.

Secular history tells us that He died; sacred history tells us that He died for our sins. And this is the real meaning of His death. His death like the death of other great men in history would long have been forgotten had it not been for the fact that He died for our sins. The prophets speak much about his suffering. He was the man of sorrow and acquainted with grief.

We could dwell for some time on His suffering, suffering as we do and yet quite different from our suffering. We suffer in our bodies because of sin, but the sufferings of Christ were in a sinless body. He could not suffer in his body the ravages of the suffering caused by sin. Yet His suffering was not less severe. Just one example. There was the anticipation of his suffering. We often hear the comment: "God in His kindness has hidden the future from us." It was not so with Christ. To him were not graciously hidden the trials and the tragedies of His life as they are hidden to us by the gracious act of God in drawing a curtain over the future. He knew beforehand all the woes, the heartaches, the trials, and the tragedies of His life. He saw them drawing nearer and nearer as His life was drawing to its close. We gather out of His own words that from His early youth He knew all that was to come. He said to His mother when she found Him in the temple among the doctors: "Wist ye not that I must be about my Father's business?" He knew what the Father's business included—that it meant suffering and death.

When He read in the Old Testament about the Lamb slain He knew whom the Lamb signified. He knew that He was to be the answer to the question of the saints all through the Old Testament which was voiced in the words of Isaac when on the way to Mt. Moriah with his father: "Behold the fire and the wood but where is the lamb for a burnt offering." Throughout the Old Testament this question: "Where is the Lamb?" occupied the hearts and minds of the saints until John the Baptist answered the question while standing on the brink of the river Jordan: "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. "In other words, pointing to Christ he said, the Lamb is here, behold him, who is to carry *away* the sin of the world for which the blood of the sacrifice only served as a covering. Christ knew that through his suffering he was to be the central figure of human history.

He knew that He was not only the answer to the question of the Old Testament "Where is the Lamb?" He also knew that the proclamation of the Gospels: The Lamb is here, meant suffering and death in the immediate future, and beyond this He saw what the book of Acts and the Epistles would proclaim, namely: "The Lamb is coming again." The sufferings to Christ were as real to Him in their anticipation as they were in their experience. How deep the sufferings of Christ were, no human soul will ever be able to understand, but the Church fathers tell us in the Apostles Creed that "He descended into hell."

When we think of the death of our Lord we associate it with His resurrection. It seems just natural for the believer to immediately look beyond the grave to that glorious resurrection but when we turn to the Word of God as the Church fathers did in the Apostle's Creed we find that there was an interval

(Continued on page 4)

A Matter of Prayer

The publication work of our conference ought to be a matter of prayer in the hearts and minds of the Christians in our churches. The importance and the need of this work has perhaps not been made as clear as it should have been. Inasmuch as this has been true, the Holy Spirit has been blocked. Naturally, as a result there have not risen for this work as many and as fervent prayers as God desired. Considered as a side issue this part of our conference work has undoubtedly failed in many instances where God expected much greater fruitfulness. Therefore, we appeal to you, dear Christian, to make this work a matter of prayer.

This work ought to be an expression of the Great Commission (Matt. 28:19, 20) in a very definite way. (For the sake of illustration let us think of the *Bundesbote* and *The Mennonite* in this article.) Today the gospel is being brought to millions over the radio. The radio is a means of putting into effect the Great Commission. Our conference papers are also such a means. By means of them thousands and thousands of people can easily be reached. Although primarily intended for readers who are saved, our papers can and ought to carry that which will lead the unsaved to Christ. Our greatest responsibility in our papers, as I now see it, is to put into effect Christ's command of "Teaching them to observe all things whatsoever I have commanded you." Paul writes, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Rom. 14:19) "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." (Rom. 15:14) Our church papers enable Christians from the various churches of our conference to teach, edify, and admonish one another.

All of us need this Christian nurture, for no Christian knows the full depth of all of Christ's teachings. Paul says, "For we know in part, and we prophesy in part." One Christian or one church has a very strong light on one of Christ's teachings and another Christian or another church on some other of His teachings. These need to share and thus benefit from the strength of each. This is one of the glorious privileges and purposes of the Church. Our papers make such a sharing possible among the churches of our conference.

Christians are to divide the word of truth rightly, but it isn't always divided in that way. The whole truth is in the Bible, but we fallible human beings do not receive it perfectly. Hence, the Christian Church continually faces the danger that some will take the attitude of knowing the whole truth and having little or nothing to learn from other Christians. Christian nurture is a matter of give and take and not a matter of giving only. It is wrong for a Christian to possess one-half of a truth and claim it to be the whole. What he needs to do is to confess that he does not know the whole of God's revelation and to be open to that other part of God's revelation that he needs. The more we come to such a sharing and presentation of the whole of Christ's teachings, the more God will bless our church papers.

Love must undergird all Bible teaching. (I Cor 13:2) Where there is a lack of this love, there is ofte fear. (I John 4:18) Where there is fear there is ofte a choking or mutilation of the doctrine that ought t be presented. May a lack of that love partly accoun for an inadequate presentation of doctrine among us If that is true, then the greater that love is in th hearts of those who write for our papers, and in th hearts of those who read them, the greater will b God's blessing upon what is written.

The teaching, edifying, and admonishing of ou church papers is of great importance every week t perhaps as many as fifteen to twenty thousand readers. The whole Gospel needs to be presented clearl and fearlessly. However, it is very important tha Christ and His Commandments be presented with great love, born from His shed blood and broke body. Prayer is needed for this and other parts o our publication work.

Firstly, prayer is needed for those who contribut regularly. Pray that missionaries, relief and peac workers, correspondents, and others may be led t say exactly that which God would have them say To hold up regularly that which is extremely important is not an easy task. Pray for them.

Secondly, prayer is needed that the right person may be led to contribute articles on the right subject in the right way. Contributions full of grace an salt (Col. 4:6) are needed. Frequently I have talke to individuals who imparted to me a heart-warmin message in conversation, but a request for that message in written form has frequently failed. Undoubtedly, some time could be better utilized by providin in written form food for a multitude of thousands o readers. Pray that the right contributions may b made.

Thirdly, pray that more of our church member may be led to read one of our church papers. Ho can Christians pray definitely and effectively for th work of our conference if they know little or nothin about it? Pray that many may be led to see tha there ought to be a Christian paper in every hom where there is a secular paper and that the Christia paper ought to come first.

Prayer for the publication work of our conferenc is like digging around the roots of a tree in order tha it might bear more fruit. As our papers present th right material, and are read more widely, added blessings can and will come to our conference work as whole.

Dear Christian will you let the Holy Spirit lea you to make our publication work a matter of praye —rw.

—Bulletin, Menno Mennonite Church, Lind, Washington: "Your pastor, (Edmund Miller) is leaving early thi week for Downey, Idaho, where he will be an instructo at the M.C.C. Leaders' Training School. Men from th camps at Three Rivers, California; North Fork, California; Camino, California; Colorado Springs, Colorado Fort Collins, Colorado; Belton, Montana; and Downe Idaho, will be present. He will conduct classes in Bibl study and religious life."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Announcement of the Foreign Mission Board Meeting

The Lord willing, this Board will meet on April 18 in the Memorial Hall at Bethel College, Newton, Kansas. All mission friends are herewith requested to remember the Board and the whole mission work in their prayers.

We have just received the reports of our delegates to South America who looked for a new field there. They have made some recommendations and the Board will have to act on them, for which the Lord's special guidance and wisdom will be needed. We also expect a report from our delegate to China about possibilities for mission work there. Then there is the India field with its problems of relief and labor shortage. We will have four missionaries ready next September to go to India, if passage for them can be secured. Let us pray for this. Then there is the plan for cooperating with the Congo Inland Mission in Africa which has to be completed. May the Lord also continue to lead in this.

In the name of the Board,
P. H. Richert

Part of a Letter from Mrs. Isaac, Capetown, Africa

(Mrs. Isaac's relatives have received a letter from her, part of which will interest all mission friends, and we quote here the following:)

Capetown, South Africa
March 10, 1944

Dear Ones All:

Greetings from Capetown! How wonderful it is to be here. We cannot praise God enough for the way He has guided us thus far.

Accommodations were much better than we had dared to hope. We sailed under the flag that you, P. A., love next best to your own. I was violently ill for two days, but after that I could always be up, though I never feel perfectly well on water. We are hoping to proceed to Durban tonight. We were told that trains are so crowded that you sometimes have to wait for a month before getting reservations. We were told *we* would have to wait eleven days. We had definitely prayed that we might proceed quickly, so I went to the reservations department personally, while Ferd did other business, and succeeded yesterday in getting reservations for the 13th. This morning we took courage to ask whether there might be any cancellations so we could get off today—and were successful. We are so thankful. We also have another lady with us.

On the way over we had very congenial companions, mostly missionaries. This morning we met the Enns', Sprungers, and a Miss Friesen on the street. They are all African missionaries vacationing here. Enns said they had a card from Miss Pauls dated February 13 saying that she and Eleanor Thiessen were waiting for word to leave any time.

This letter is hard to write because I can tell you nothing. Suffice it to say that we are well and happy to have come thus far. The future is unknown to us, but there is a thrill in knowing that God is leading us step by step. The journey thus far has not been a lark for me. I have much headache, etc, but there has always been strength for the next step. We greatly appreciate the prayers of the churches. Please write to Donald as well as Mt. Lake.

Love to all,
Anna and Ferd

Peace Section

Draft Trends

Within the past week, a number of steps have been taken to make additional registrants available for the Armed Forces of the nation. The large number of suggestions from various departments of the government were a bit confusing to the average citizen as to what changes would be made. The following trends are evident:

1. The tightening of the 18-26 age group. With very few exceptions, young men under 26 will be subject for call.
2. The dropping of the unit scale as a basis for farm deferments leaving the decision entirely with the local board.
3. The continued policy of drafting fathers, particularly those in the 18-26 age group and those not in essential work.
4. A suggestion that was received favorably in government circles was the drafting of the nation's 3,500,000 IV-F's for work in essential war work under army direction.

Released April 5, 1944
Compiled by Irvin B. Horst

RELIEF NOTES

Glenn Miller writes from England

Glen Miller, who recently went to England as a relief worker has sent his first report to Akron. Excerpts from his letter follow:

"After a little over two weeks in England, I shall attempt to write a bit of my reactions and activities. In the first place, I had a very pleasant and rather uneventful crossing being particularly fortunate in having excellent cabin mates. They were all English and proceeded to educate me in the ways and language of England.... I arrived in London just in time to experience a series of raids with the heaviest anti-aircraft fire of the war. I will admit that one thin tile roof and a ceiling overhead do not give a very high sense of security....

Relief Clothing

Mrs. Lydia Lehman reports that clothing at the Ephrata Depot is arriving in unusually large amounts for the late winter and early spring months. The workers at the depot are encouraged to note this increased interest and response, and to process the clothing against the day when large amounts will be needed for distribution. At the present time, plans are well under way for a large shipment of relief clothing to the Middle East. During the months of December, 1943, and January and February of 1944, 21,613 pounds arrived at the Clothing Depot.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

WHAT IS RURAL LIFE?

For the past two years I have been raising questions and discussing problems under the general heading of "Mennonites and Rural Life." In the concluding article of this series it may be well to point out again the sense in which this term has been used.

Agriculture and Industry

Rural life does not mean country life in the sense of farming and agriculture alone, it means business and industry too. Rural, in contrast to urban, refers to population centers of less than 2,500, while urban refers to population centers of over 2,500. When the term "rural" is used, therefore, it is in the sense that people may be engaged in any occupational pursuits but they must be settled in small concentrations of population. Of course, the number 2,500 is arbitrarily chosen by the Censor Bureau for the sake of convenience. It might have been 3,500 just as well.

Community Life Possible

The reason we have paid so much attention to this problem is because rural life makes community life possible, and community life is an extension of family life, both of which are essential to Christianity and the Christian Church. Modern cities do not permit the development of wholesome community life and they are destructive to strong family life. Their proper management and control exceed human ability and wisdom. Not all is sweet and pure and sinless in rural areas, but the size and the nature of rural communities lend themselves more to the nurture of Christian ideals than do the size and nature of modern cities.

The Power of the Gospel

The question is raised as to whether the Gospel of Jesus Christ is not powerful enough to save the souls of men under any condition whether urban or rural. The answer is of course, "yes." Jesus Christ can and does save souls everywhere; God is more powerful than the devil and can and does triumph constantly over him. That, however, is no reason why men should sin or permit conditions where sin can flourish so that they can witness the power of Christ to overcome sin. This would be asking for evil that good would have opportunity to overcome it.

Community Life Necessary

Christ can save sinners in the city as well as in the rural areas but human beings, whether Christian or non-Christian, are still subject to temptation and they yield to it in greater numbers in urban than rural areas. Crime, delinquency, divorce, vice, gambling, and many other forms of sin have always and do now, abound to a greater degree in cities. We know that Christ can shine brighter through an individual who is nurtured in a Christian family than in a family that is disorganized by a drunken father, a wayward brother and a divorced mother. By the same token the power of the Gospel can flourish more among men who have a wholesome Christian community life than in a disorganized community where sin abounds and vice flourishes.

Gifts in Kind for Civilian Public Service Camps

The response of the people of our churches last summer to the Canning Program for Civilian Public Service Camps was very generous and gratifying. The Mennonite Central Committee is again trying to sponsor a similar program.

Leaflet folders outlining this year's "Gifts in Kind" program for Civilian Public Service and War Sufferers Relief needs are being sent abroad to our churches. We hope that our people will again respond with the same generosity born of a spirit of Christian concern as they did during the past summer.

This canning and drying program was of great help in supplying vital foods to our men in camp and also in helping to carry the financial load. Furthermore, to our young men in camp it was a genuine token of the abiding interest of the members of our Conference and of our churches in them and in their testimony to a deeply held Christian conviction which they were trying to bring to a world at war. Letters of appreciation came to the Mennonite Central Committee Office in considerable numbers.

Signed,
Henry A. Fast, Representative on M.C.C.

The Foundation of Our Faith

(Continued from page 1)

of three days. What happened during those three days? Jesus own words give us the answer: Rev. 1:18 I am He that liveth, and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hell or hades and death. We say therefore first of all, he descended into hades so as to be victorious over death and hades. As a trophy he has the keys of hades, or the victory.

The battle in hades is graciously veiled before our eyes. When we speak about Hades (Greek) or Sheol (Hebrew) the question comes to us where is this? What is this? In answer we wish to say that according to the Old Testament and also Christ's own words; it is not always the place of torment. In Gen. 37:35 we read that Jacob said while grieving about his son Joseph: For I will go down into Sheol unto my son.

Christ tells us in the incident of the rich man and Lazarus that in Sheol there are two departments and we see Lazarus in one and dives into the other, Lazarus in peace and rest, dives into torment; these two departments were divided by a great gulf.

Having brought to our mind the fact of a place for the departed souls, let us prayerfully proceed. In Leviticus 23:9-11 we read about a remarkable ceremony: "And the Lord spake unto Moses, saying,

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Brother J. C. Kaufman, author of the series, "The Foundation of Our Faith" is Chairman of the Committee on Doctrine and Conduct of our conference. As chairman of the committee he contributed this series of articles. We would especially call your attention to this series. It is the first of its kind to be contributed to **The Mennonite** by this committee since the conference last convened. Might more of our conference boards and committees make greater use of this paper in carrying on the important work that is theirs.

'Speak unto the children of Israel, and say unto them, When ye be come into the Land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord to be accepted for you.' "

This was called the sheaf of firstfruits. The children of Israel had to go through their fields and gather the ripe ears and tie them in a bundle to be presented to the Lord by the priests. All this was typical of the finished work of Christ. Now with this ceremony in mind we turn to I Sam. 25:29. There Abigail, who later became the wife of David, speaks prophetically of her lord David: but the soul of my lord shall be bound in the bundle of life with the Lord thy God. Here we have the bundle of life and the sheaf of the firstfruits. Now let us read Matth. 27:50-53. "Jesus, when he had cried again with a loud voice, yielded up the ghost. . . And the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Here we have the bundle of life as symbolized by the sheaf of the firstfruits. Was it not to this that Abigail referred prophetically, and may we not conclude that David was among this number? Let us turn now to I Cor. 15:22-24: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." (group or company) 1. Christ the firstfruits; 2. afterward they that are Christ's at his coming. 3. Then cometh the end. The resurrection of the dead. Rev. 20:11-15.

The aforesaid leads us to the conclusion that while the body of Jesus rested three days and three nights in Joseph's tomb his soul went for three days and three nights into the heart of the earth. We have Christ's own words for this. When certain of the Scribes and Pharisees demanded a sign from Him, Jesus answered, Matt. 12:39-40, "But he answered and said unto them, 'An evil and adulterous generation seeketh after a sign; and there shall be no sign given unto it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly (not the mouth); so shall the Son of man be three days and three nights in the *heart* of the earth.' " (not the grave).

(To be Continued)

The 100 Per Cent Church Paper Plan

How to Introduce It

In the first place, inform your church board and then your congregation on: What it is, why have it, and who already has it. This prepares the way for an intelligent decision on the plan at a specially called business meeting or the annual meeting. Secondly, send a list of names and addresses representing all the homes in your church to the Mennonite Publication Office. For your information the office will check off on the list every home which gets a church paper and for how long. In connection with this you might request sample copies of our church papers for all those homes which are not getting a paper. Thirdly, with this knowledge in hand you are ready for planning a way to finance the plan. This can be done in a number of ways. Every home represented in the church can be asked to contribute the whole or part of the subscription price. Some can be asked to contribute extra for those who fail to pay the whole price. However, a better way is for the church to pay directly out of the church or Sunday School treasury, just as is done for Sunday School literature, hymn books, janitor services, etc. Fourthly, when the plan is adopted at a business meeting appoint or elect an efficient committee that will be responsible for carrying out the plan.

When Introduce It?

This plan can be put into operation at any time, although it is most convenient if all family names are submitted in November or December and the subscriptions begun with the new year.

Churches Using the Plan

KANSAS

1. Bethel College Mennonite Church, North Newton, Kansas, 2. Bruderthal Mennonite Church, Hillsboro, Kansas, 3. Eden Mennonite Church, Moundridge, Kansas, 4. Emmaus Mennonite Church, Whitewater, Kansas, 5. First Mennonite Church, Hillsboro, Kansas, 6. First Mennonite Church, Newton, Kansas, 7. Garden Township Mennonite Church, Halstead, Kansas, 8. Goessel Mennonite Church Goessel, Kansas, 9. Hebron Mennonite Church, Buhler, Kansas, 10. Inman Mennonite Church, Inman, Kansas. 11. Johannestal Mennonite Church, Hillsboro, Kansas, 12. Lorraine Avenue Mennonite Church, Wichita, Kansas 13. Tabor Mennonite Church, Newton, Kansas, 14. Walton Mennonite Church, Walton, Kansas, 15. West Zion Mennonite Church, Moundridge, Kansas.

NEBRASKA

1. Bethesda Mennonite Church, Henderson, Nebraska, 2. First Mennonite Church, Madrid, Nebraska, 3. First Mennonite Church, Beatrice, Nebraska, 4. Second Mennonite Church, Beatrice, Nebraska. (All families of the Salem Mennonite Church, Wisner, also get one of our church papers.)

OHIO

1. Apostolic Mennonite Church, Trenton, Ohio.

OKLAHOMA

1. Deer Creek Mennonite Church, Deer Creek, Oklahoma, 2. Medford Mennonite Church Medford, Oklahoma.

WASHINGTON

1. Menno Mennonite Church, Lind, Washington. 2. Newport Mennonite Church, Newport, Washington.

CALIFORNIA

1. First Mennonite Church, Shafter, California.

ILLINOIS

1. Mennonite Bible Mission, Chicago, Illinois.

MINNESOTA

1. Woodland Mennonite Church, Warroad, Minnesota.

OREGON

1. Alberta Community Church, Portland, Oregon.

SOUTH DAKOTA

1. Salem Mennonite Church, Freeman, South Dakota.

A total of 29 churches had adopted the plan by April 8, 1944

DAILY DEVOTIONAL MESSAGES

By Gerhard Friesen, Newton, Kansas

APRIL 23—*"Not every one that saith unto me, Lord Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father, who is in heaven."* Matt. 7:21

Jesus expects fruit. Salvation is not just a fire escape. It is not the fire that drives us to accept the Christ, although the burden of sin must be felt. But it is more the Love of Him who died for us that draws us to Him, and where there is response to that love there are deeds, not only words. In fact, it is this love and this devotion to Him and those whom He loves that does not leave us unfruitful.

APRIL 24—*"I desire goodness, and not sacrifice, and the knowledge of God more than burnt offerings."* Hosea 6:6.

The prophet evidently had observed people trying to buy off God by some sacrifice, and then go and enlarge their fields by removing the landmarks (5:10). Such conduct does not fit into God's program. He desires goodness, a goodness growing out of their intimacy with God. Oh, that we might truly know God and live so close to Him that he might work His good deeds through us that men might see them and glorify our Father who is in heaven. "This is life eternal, to know Thee and Jesus Christ whom Thou hast sent."

APRIL 25—*"Know ye not that ye are a temple of God? . . . for the temple of God is holy, and such are ye."* I Cor. 3:16-17.

The temple of God, a place where God dwells and is honored—is that what my body is? To Paul it seemed that the Corinthians had forgotten this. I wonder how many Christians to-day have forgotten this too. Can we smoke and drink and otherwise compromise Christ's teaching and still be His temple? Is not that the way God's kingdom comes, by His being supreme in our lives? What a different world this would be. May I be His temple.

APRIL 26—*"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith working through love."* Gal 5:6.

The Galatians had been told that they had to accept circumcision if they wanted to be right Christians. They had fallen for this false teaching. Paul makes it very clear that such is not the case, but rather faith in Christ, which worketh by love. In Rom. 8:9 he calls it the spirit of Christ. Are we misled to accept any outward form that threatens to displace the faith that works through love? Would to God all Christians were possessed of this faith. Am I?

APRIL 27—*"So then let us follow after things which make for peace, and things whereby we may edify one another."* Rom. 14:19.

Are we not often too prone to seek our own advantages and claim certain rights instead of the things which make for peace and things which edify? The writer of Psalm 85 says that "righteousness and peace have kissed each other." He knew that righteousness is on good terms with peace. It is evident that unrighteousness is a stranger to peace. But the righteousness of the New Testament is still of a higher degree; it is the righteousness of grace; it is the righteousness of love stooping to serve. This edifies, this builds. This we need in our homes, our churches, and everywhere.

APRIL 28—*"Watch ye, stand fast in the faith, quit you like men, be strong."* I Cor. 16:13.

Watch! Stand fast! Be a man! Be strong! What a challenge for a Christian. What is there to watch? The roaring lion type of tempter I can hear from afar. But the angel of light type who whispers in my ear and says; you are wise and tactful; this is not the time to take a stand for Christ; you might hurt your reputation, is more dangerous. Get thee behind me satan! "Watch!" Christianity is not only a Sunday religion. It takes a *man* to live it seven days a week, and strength which comes from on high. Do I have this faith?

APRIL 29—*"He that doth not take his cross and follow after me, is not worthy of me."* Matt. 10:38.

Has it ever occurred to us that Jesus wants us to be worthy of Him? Worthy of Him, so that he need not be ashamed when found in our company. He emphasizes one mask of worthiness here, take up the cross, his cross, my cross, each one his. If we take our stand for Him against the world, especially in times like these, that spells a cross. That means disrepute or even worse. And that goes against the flesh. Oh, how ingenious we often are in avoiding the cross. Are we followers of His? Am I worthy of Him?

APRIL 30—*"Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man."* Matt. 7:24.

Can it be that these are Christians who think that going to church, listening to preaching, and talking piously is all that is necessary to be a Christian? Christ saw this danger and warned against it. Are we ever in danger of parading piety yet fail to live in accord with Christ's teaching? Saying, Lord, Lord will not count with Him. Christ came to change our whole life, to make it new. He speaks much about doing and following. But this we can do only through and in Him, as branches on the Vine. Without Him we are at best sounding brass and clanging cymbals.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

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Certificates for Ministers of the General Conference

The conference session of 1938 at Saskatoon, Sas- atchewan, adopted the following resolution, No. 17: *Resolved, that the General Conference, through its Executive Committee, offer Certificates to the ministers of the Conference.*

In order to carry out these instructions, the officers f the conference, on instructions and approval of e Executive Committee, sent to all of our then nown ministers letters and blanks to fill out and turn within thirty days, in case they desired such rtificates. Thirty days were mentioned so that the umber of certificates to be purchased might be esti- ated more exactly.

To date 255 certificates have been issued, and be- w we are printing the names, but omitting the addresses, as there have been many changes in these.

In the past six years a number of young ministers have been ordained. These likely were not all aware of the fact that certificates are available if asked for. There may be others who failed to respond before, but desire them. Any ministers who are members of any one of our General Conference churches are kindly invited, if they desire certificates, to let the writer know, and he will be glad to send the necessary blanks together with the conference constitution, so that the information required to issue certificates may be at hand.

C. E. Krehbiel, Conference President
Newton, Kansas

List of Ministers Who Have Received Certificates

. Carl H. A. van der Smissen
. Jacob J. Balzer
. Henry Peter Krehbiel †
. Christian E. Krehbiel
. Philip A. Wedel
. Peter Philip Wedel
. John M. Regier
. Edmund G. Kaufman
. Jacob Johann Thiessen
0. Peter H. Richert
1. Alfred P. Waltner
2. John J. Plenert
3. Andrew J. Neuenschwander
4. J. E. Amstutz
5. Lester Hostetler
6. Peter H. Unruh †
7. Abraham Warkentin
8. John E. Entz
9. Paul E. Whitmer
0. Nicolai W. Bahnmann
1. John M. Franz
2. Henry T. Unruh
3. Johannes Regier
4. John E. Kaufman
5. Olin Arthur Krehbiel
6. John Bartel
7. Abraham Albrecht
8. David Abrahams
9. Jacob Baerg
0. Irwin W. Bauman
1. Andrew S. Bechtel
2. Jacob J. H. Berg
3. Abram Joh. Block
4. Peter J. Boehr
5. David Boese
6. Jacob Peter Born
7. Peter J. Born
8. Cornelius C. Boschman
9. Johann Jacob Braun
0. Abram P. Bueckert
1. H. Albert Claassen
42. Willard K. Claassen
43. George G. Dick
44. Isaac J. Dick
45. Marvin J. Dirks
46. Jacob J. Doerksen
47. Heinrich H. Dueck
48. John R. Duerksen
49. Edward Duerksen
50. Heinrich A. Dyck
51. F. W. Dyck
52. Peter P. Dyck
53. Walter H. Dyck
54. David J. Ediger
55. D. P. Eitzen
56. Jacob J. Enns
57. Johann Hermann Enns
58. Peter H. Enns
59. Abraham H. Epp
60. Franz F. Epp
61. Gerhard G. Epp
62. Heinrich D. Epp
63. Heinrich Martin Epp
64. Isaac Epp
65. Jacob B. Epp
66. John F. Epp
67. John H. Epp
68. Peter P. Epp
69. John J. Esau
70. Albert Ewert
71. August Ewert
72. David J. Fast
73. Nicolai Fransen
74. Cornelius Frey
75. Abraham W. Friesen
76. Bernhard B. Friesen
77. Gerhard Friesen
78. Isaac P. Friesen
79. John Cornelius Friesen
80. Jacob Johann Friesen
81. Johann J. Friesen
82. Carl Friesen
83. Abraham W. Froese
84. Henry Funck
85. Walter Gering
86. Peter S. Goertz
87. John Goerz
88. Abraham Heinrich Harder
89. Cornelius David Harder
90. Henry Novalis Harder
91. Henry Hege
92. David A. Heidebrecht
93. Peter Jacob Heinrichs
94. Dillman B. Hess
95. Heinrich T. Klassen
96. Jacob Aron Klassen
97. Jacob J. Klassen
98. Jacob H. Klassen
99. Jacob J. Klassen
100. Johann J. Klassen
101. Johann Julius Klassen
102. John P. Klassen
103. Peter J. Klassen
104. Menno H. Kliewer
105. Peter A. Kliewer
106. Dietrich H. Koop †
107. Peter P. Koop
108. Abram A. Kroeger
109. Peter Kroeker
110. Peter K. Kroeker
111. Howard T. Landes
112. Menno M. Lehmann
113. Sylvan S. Lehman
114. Homer Leisy
115. G. A. Linscheid †
116. L. H. Linscheid
117. Abram Abram Martens
118. Wilhelm Martens
119. Herbert E. Miller
120. Solomon Mouttet
121. Jacob David Nickel
122. Jacob J. Nickel
123. Johann F. Nickel
124. Valentine Eugene Nickel
125. Heinrich J. Neudorf

126. Abram Gerhard Neufeld
127. Cornelius K. Neufeld
128. Gerhard G. Neufeld
129. Gerhard Gerhard Neufeld
130. John Neufeld
131. John G. Neufeld
132. John T. Neufeld
133. Arthur F. Ortmann
134. Abraham J. Paetkau
135. Franz G. Pankratz
136. William Pauls
137. Isaac C. Penner
138. Johann P. Penner
139. Wilhelm Jacob Peters
140. Johann H. Poetker
141. Samuel Peter Preheim
142. H. H. Quiring
143. Wilbert A. Regier
144. Peter Jacob Reimer
145. Theodore E. Roth
146. Cornelius F. Sawatzky
147. Jacob F. Sawatzky
148. John J. Sawatzky
149. Victor Sawatzky
150. Peter Schellenberg
151. Albert G. Schmidt
152. August Schmidt
153. Edward D. Schmidt
154. H. U. Schmidt
155. John F. Schmidt
156. Rudolf Schmidt
157. Felix J. Schrag (Released)
158. Victor J. Schroeder
159. Albert Schultz
160. David D. Schultz
161. Jacob J. Schulz
162. Peter Johann Schulz
163. Elwood S. Shelly
164. Paul R. Shelly
165. Wilmer S. Shelly
166. Emerson F. Schlotterback
167. Theodore Alvin van der Smissen
168. Jesse N. Smucker
169. Grover T. Soldner
170. William H. Stauffer
171. Raymond V. Stubbs
172. Cornelius H. Suckau
173. John P. Suderman
174. Abram A. Teichroeb
175. Jacob J. Thiessen
176. Cornelius Heinrich Tiessen
177. Jacob A. Tieszen
178. Cornelius Gerhard Tilitzky
179. Jacob Toews
180. P. P. Tschetter
181. Peter D. Unruh
182. William F. Unruh
183. John P. Vogt
184. Peter J. Vogt
185. C. H. Voth
186. Erland Waltner
187. Abram A. Warkentin
188. Abram Johann Warkentin
189. Peter Abe Warkentin
190. Cornelius C. Wedel
191. David C. Wedel
192. Reynold Weinbrenner
193. Johann J. Wichert
194. Alfred Wiebe
195. Isaac H. Wiens
196. Jacob B. Wiens
197. Peter J. Wiens
198. Lester Wuethrich
199. Gerhard W. Zacharias
200. John L. Zacharias
201. W. Harley King
202. Jacob Klaassen
203. Heinrich T. Klaassen
204. Abram J. Isaak
205. F. F. Jantzen
206. Albert L. Jantzen
207. Jacob Jantzen
208. John M. Janzen
209. Aron J. Jantzen
210. Harold D. Burkholder
211. Noah Unruh
212. Peter J. Becker
213. Isaac I. Friesen
214. Christian Fred Ummel
215. Bernard H. Janzen
216. Jacob J. Regier, Jr.
217. Jacob Pankratz
218. Johann Jacob Janzen
219. Charles Benjamin Dirks
220. David D. Eitzen
221. Peter W. Dyck
222. Edmund J. Miller
223. Andrew R. Shelly
224. Jesse Alson Toavs
225. Jacob W. Bergen
226. Henry A. Toews
227. Karl H. Baehr (Released)
228. Arthur D. Wenger
229. Ronald von Riesen
230. Jacob Unruh
231. Henry Fransen
232. Daniel A. Toavs
233. Marvin M. Eck
234. Hans Dyck
235. Wesley C. Ewert
236. Walter H. Regier
237. Hugo J. Mierau
238. Victor Graber
239. Paul Schroeder
240. Elmer J. Dick
241. Arnold A. Epp
242. Ward W. Shelly
243. Howard D. Raid
244. Walter J. Dick
245. Arnold Abraham Fast
246. Cornelius B. Friesen
247. Paul William Dahlenburg
248. Waldo J. Flickinger
249. Malcolm Wenger
250. David P. Neufeld
251. Heinrich A. Warkentin
252. Lubin W. Jantzen
253. Lloyd L. Ramseyer
254. Bernhard J. Nickel
255. Paul Kuhlmann.

FEEDING THE SOUL

By Walter J. Dick

"What is he harping on this time?" you must ask. Well, it's simply this: We *must* find time to worship God. "But," we say, "I haven't the time I used to have." That's just the reason we have to TAKE time to spend with Him. One of God's saints was heard saying, "I have so much to do today, I have to spend three hours in prayer this morning." What morning was that for us? Certainly, week-days are too busy for this and when Sunday comes around—that's the only day we have to rest and take it easy.

But let us be reasonable with ourselves. If we were as irregular in our eating as we are in our church attendance we would soon have a grand case of indigestion. Bad weather and war work have been the cause for much of the irregular church attendance; but through it all I haven't heard of anyone going without meals for a whole day, yet many haven't darkened the church doors for weeks!

We may be gaining the victory for our country with our week-day work, but we are losing the victory in our own souls by neglecting our church life. Heaven and earth and all things therein shall pass away but our souls are immortal. How are we preparing our souls for eternity? It behooves us to look after our soul's welfare with the greatest of care. Don't starve it; feed it!

Before the Easter season closes make a covenant with God to come to church "right regular" not "right often."

OUR FOREIGN MISSION WORK

First Section of the Spring Mission Number

In view of the lateness of the Board meeting this year and consequently of the regular mission number with the Board reports, we have decided to print a part of the mission number before the Board meets and a part after it. Another reason for this is that it keeps some reports from getting too old. Besides, there would be too much material piling up for one issue if we left it all till after the Board meeting.

May all mission friends be encouraged by these reports to continue to praise the Lord for his blessings in the past and to keep on praying for still greater showers of blessing.—P. H. Richert, Secretary.

Report from Rodolphe Petter

Lame Deer, Montana, January 8, 1944

This week, the first of 1944, Christians are reminded of the Wise men of the long ago, bringing their symbol offering to the "New born King," whose star had guided them to Bethlehem.

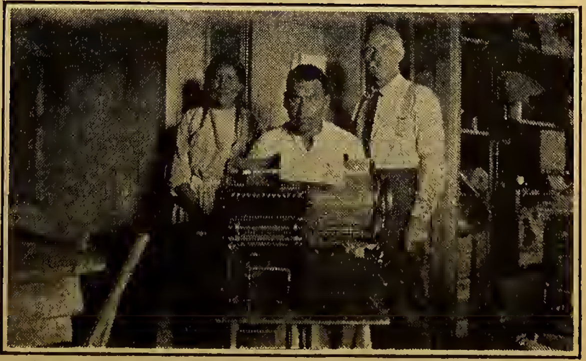
Outstanding men, although not of the chosen people of God, were used as instruments of His high will and purposes for the whole mankind. Men like Job, Melchizedek, Jethro, Bileam, Ruth, Hiram, the queen of Sheba, Naeman, and the Wise men were chosen by God to use them as fit witnesses of His ways and wonders. Out of the pagan night of eastern nations came the Wise men to bring homage to the "King", of whom ages long before, Bileam was inspired to say, "I see him, but not now: I behold him, but not nigh: there shall come forth a star out of Jacob." Thus out of pagan night and ignorance, personalities rose like stars, pointing to the true Light. Were these persons not also of those mentioned by Jesus, when he said, "I sent you to reap that whereon ye have not labored: *others* have labored, and ye are entered into their labor?"

What the wise men did, impelled by God's guidance, should be held in thoughtful remembrance these days by all mission-minded Christians, for it was the beginning of millions and millions to also come out of the night to the Light as personified in Jesus Christ, offering to Him not merely gold, frankincense, and myrrh, but their own heart and life. At the same time those wise men are also the many, who like them, brought their treasures to the Master, opened them to Him for the cause of His glorious Kingdom. For my part, I see in mind and spirit how our churches and mission friend, during the past year, have come and opened their treasures for the sake of the mission work. These treasures being the heart interest, the faith, love, prayers, sacrifices, self denials, sympathy, collaboration, and consecration. All this and much more was brought and opened to the homage of God and His Christ for the growth of His glorious Kingdom. The preciousness of these "opened treasures" not only ascends to the throne of God, but surrounds us on our field of labor and lifts up our heart and soul to look with hope and assurance into the future, even now when the results of the plowing and sowing in 1943 are less than expected, here on our Cheyenne mission field.

Against the powers of darkness (as mentioned in Eph. 6:12) we mission workers are powerless, but we have also experienced that God is powerful and in His own time will dispel all heathen night with His Light. For today as of old the Gospel of Jesus Christ is a power of God unto salvation never mind how powerfully this salvation be opposed.

During the past year the heathen Indians seemed to have made up their minds not to attend to any proclamation of the Gospel, really fearing it in their hearts. The reaction among them against the "White man's religion" has grown in so far that the old heathen ceremonies paired with the mongrel peyote religion have lifted their heads, insisting that their ways of worshipping God was the best for the Indians, they wanted nothing else. Thus they have banded together against Jehovah and His anointed. Just the same, their hearts, minds, and life are empty, finding neither comfort nor rest. They know that their "cisterns" give them no water, alas they are still too proud to confess it and come to the true fountain of water. And yet it was never closer and more accessible to them than now. They can hear or read the Word of God in Cheyenne or in English, they have Christtian witnesses in their own tribe, the house of God is ever opened to them. Still they shun all that God offers to them. Not only that, but they endeavor to have their will and power bear upon the Christian tribal members. On that they feel sustained by certain voices of Whites who have told them, "You need not listen to missionaries, just hold fast to the inheritance of your fathers."

That is the night, but it tries in vain to obscure the Light, it cannot put out the stars; the few that have been enlightened by the light of the Gospel of Christ and shine, never mind how deep be the surrounding darkness. So at the end of the year of



Rodolphe Petter in the midst of translation work

mission labor, if we cannot report of great results, we know that no darkness can overcome a tiny light. We cannot sweep away the night with a broom, but can light "candles." God does use them, as He did before, to shine in the darkness until "The dayspring from on High shall fully appear."

It is not at random that the Christian Church has chosen the portion of Isaiah 60:1-6 to be read in connection with the remembrance of the wise men's visit at Christ's days: "Arise, shine: for thy Light is come! . . . and nations shall come to thy Light and Kings to the brightness of thy rising." This promise pointed to its realization for the Cheyenne people, when some of its outstanding leaders and those who became Christians rejoiced our hearts. Never mind the present changed attitude, that promise is still precious and trustworthy, for it does not change, it abides. Yea, it cannot but become realized in God's time for He has said, "My Word shall not return void unto me, but shall accomplish that which he pleases, and shall prosper in the thing whereto I sent it."

So we labor and continue laboring for He is faithful that promised. More details of the mission work done here will be presented to you by Mrs. Petter, so I close this letter in expressing heartfelt thanks to the Mission Board for the Christmas message written in the names of the brethren P. P. Wedel and P. H. Richert. Yes, "God is faithful, by whom we are called into the fellowship of His Son Jesus Christ our Lord."

Yours in this Faith and Service,
Rodolphe Petter

Reports from India

In recent months so many encouraging reports have come to us from India that I feel the urge to share them with the readers of our church paper. Foremost among them are not only the many open doors and opportunities to preach the gospel but the number of conversions from among the non-Christians. One missionary writes: "Early in the year I baptized fifteen; last Sunday another fifteen, two of whom are over 35 years old. Later, in August, another ten." Then he goes on to say that because of many other pressing responsibilities, he is unable to respond to the many other calls for Christian instruction. Another missionary writes: "In our area 76 baptisms took place. During the year 1943 in all 395 baptisms could be performed." The Christian church, according to latest reports, now numbers 2,983 converts. The Christian community will be approximately 4000. Another missionary writes: "At least four villages of the area have baptized Christians in them domiciled and eager to do work amongst their relatives and neighbors where two years ago there were none. Our gospel team never went out with more power than in these days." In the B. Leper Home something like 60 were added to the church during the last year. That does not sound as though "there are no converts in our India Mission field." These reports "hot off from the wire" ought to encourage our cheerful giving and praying constituency.

Again among the reports I must mention the healing ministry. Dr. Dester, the only white doctor at present on the field writes NOT complainingly: "I had 75 patients yesterday, 58 inpatients, four major operations. At 5 P.M. I left the hospital leaving some patients unregistered." I think one can read between the lines,—"I was tired." If the hospital about which he writes the above, were the only one under his care one might say that not every day, perhaps, is so full of work, but Dr. Dester in the absence of Drs. Bauman, has two hospitals in Champa under his care. One of these is the general hospital and the other the hospital in the B. Leper Home. To get to these hospitals a day's journey by rail and by bus is required. The load is heavier than one doctor can carry and do justice to the work. We urgently need two medical men. May God, even during this time of war, touch the heart of young CHRISTIAN doctors to come over and help us. This healing ministry is a part of God's program for his son Jesus Christ who later transferred it to his disciples. Matt. 4:23 and John 17:18.

Still another encouraging report is that in our Mission we now have 11 organized churches and practically all with Indian leadership. Together with this, and this is most important, the inner growth of the church in general and that of the church leaders in particular. More and more responsibilities are assumed by these leaders and the churches. Just now, while writing this brief report, I received the following letter from one of these leaders in India. Though written on the 23rd of November, 1943, the Lord directed it into this office in time to incorporate it in this article. He writes:

"Dear Friends—

We, the delegates of the Indian Church Conference send you our Greetings in the name of our Lord Jesus Christ.

We are glad to let you know that our Church Conference has been regular in its sessions once a year. This meeting has done much good. We are stimulated for service and so we go back to our stations with new zeal and ambitions.

The different standing Committees have gone far ahead in their work. The Home mission field has expanded and the Conference thought it necessary to ordain one worker to act as Pastor in the north. (Kendai and Jilda) The Joint Education Committee has taken the management of the primary schools in its hands. The Evangelistic Com. has been endeavoring untiringly to bring the gospel unto the people who are still in darkness. The Basna samelan (Church meetings. P.A.P.) has established six different churches Three churches have been established in the Mauhadih area.

The Conference has passed a new Constitution, which brings all the work of the Standing Committees under the control and supervision of a governing body which at present consists of sixteen members. We thank you very much for your letters, which we often get through our missionaries. We hope that you are all praying for us. We also remember you in our prayers.

With best wishes,
Very sincerely yours,
B. Stephen, Sec'y. Ind. Church Conference

Such and similar reports ought to cheer our hearts and give us courage "not to be weary in well doing." Of course, I fully realize the danger that the church may over estimate its strength and endeavor to carry heavier responsibilities than it is able to carry, but the desire to take over the church activities besides the program of education and evangelism is commendable at least. At one of the conferences where Mrs. Penner and I were present a leader said: "We Indian Christians ought to carry part of the load that the missionaries are now carrying." I think that we can safely say that we are fast approaching the partial fulfillment of the purpose for which the first missionaries were sent to India, viz,—the organization of a self-propagating, a self-governing and a self-supporting church. Presiding at a Y.P.C.E. meeting, I asked the young people: "Suppose that for some reason or other, our middle schools would have to be closed, the hospital shut its doors, the lepers sent away to beg and the missionaries had to return to the U. S. what would remain?" Quick as a flash one young man said; "The Church." He was right. The churches in China are now, in the forced absence of their missionaries, carrying on.

The question that will arise in the minds of some who read this article: "If the church is gradually growing in numbers and self-government, why send out more missionaries?" Answer: First of all, there are yet many many thousands unevangelized. To this task the missionary can give his time more fully than when there was no church. Secondly, the new church will need guidance and is indeed asking for this guidance. Leaders have repeatedly said: "Don't leave us, we need you." China, according to a recent report, has said the same thing. It is "impossible to build a second generation church out of first generation Christians and a third generation church out of second generation Christians."

Therefore, because missionaries are still needed we ask you to help us pray that the Lord of the harvest may send them to our India field as "long as it is day." Right here I wish to correct a wrong impression that has gained ground in some quarters. Some people have been told that India is closed to missionaries and the gospel. THIS IS NOT TRUE. There are war restrictions, of course, but the Board was able to send three missionaries to India and unless something unforseen happens three more will be sent out, perhaps five. A missionary, not of the General Conference, hailing from Africa, said in one of our Conference churches that India now being closed, he advised that funds be given to Africa. It is unfortunate that such statements are made without investigation from proper authorities. No, until now India is NOT closed to the gospel and hence the call for workers, especially for doctors, is still in place. "Pray ye therefore the Lord of the harvest."

P. A. Penner

Letter from the Desters

Jagdeeshpur, Via Raipur, C.P., India,
September 3, 1943

Dear Friends of many Climes,

Last month it was my privilege to get out into the district, some thirty miles from home; where the world seems shut in with hills, mountains, bamboo, and forests. I motored some twenty miles and then walked eight miles to Kodopali, where there is a church. Here the Christians came out with drums and garlands to meet me. The first building we came to was the church. It has walls of bamboo mats and thatched roof. A dollar or two was given to help erect the building, but the labor, and most of the material, was furnished by the local group.

At this place we had a service and communion. After a curry and rice dinner we walked five miles to Chipara where I baptised ten people. This is a village in which formerly there were no Christians.

During the touring season the workers had given instruction and prepared these for baptism. It is quite possible that five or ten more will be ready for baptism here, in the near future.

The next day we were off again among rice fields, through jungle, on embankments, over boulders, through streams to another village where there is a church and school. Here we again had a service of worship and fellowship. Communion was also observed. I had some medicines with me, so at each of the villages, medicine was dispensed and treatment given. The first day of this short tour I walked thirteen miles, the second six, and the third day over twenty. This is the kind of thing Rev. Duerksen does year in and year out, only he does not write much about it.

We first came to India in 1927. Since that time and until June of 1943 I had treated only one snake bite. I had not witnessed a single death due to snake bite, although, one mother of three or four children died at a time when I was absent from home. Another woman was brought to the hospital who died before reaching it. In July and August of this year, we had two tragic deaths due to snake bite. One was a promising young man who was taking normal training. The other, who died just one month later, was a small boy from Champa. Both of these were bitten in the early hours of the morning. In both cases it was not known what had bitten them, and consequently giving the most effective treatment was difficult. Events and symtoms indicate that both were snake bites. Since the death of the second boy, eight poisonous snakes have been killed on or near the school premises.

Several day ago Rev. Thiessen brought in a huge scorpion about six inches long. On the back and all about the body of this mother scorpion were some twenty-five to thirty-five little scorpions. It seems that these little ones attach themselves to the mother and draw sustenance from her even to the extent of causing her death.

Aside from one month in April and May, I have not spent much time in Champa this year. Dr. Mathai is doing good work there and Dr. Roy in Jagdeeshpur. We are finding it necessary to build more wards at Jagdeeshpur. An eight room, or ward, unit is now under construction. Fortunately we have most of the building material needed, on hand, and also funds. Another happy feature of this is that needy folks can be given work and a living.

These are still difficult times for all of us here. Our folks used to get twenty to twenty-five seers of rice per rupee. Now they get only four or five, and that with difficulty. It is also hard for them to get small coin which is their usual medium of exchange. They seldom use a rupee in buying food and the household needs. To get a rupee exchanged for small coin, the money sharks charge an exchange fee of six to twelve per cent. We missionaries, in going to the hills for vacation, pay prices for food comparable to those you pay in the large cities of the U.S.A.

The local church at Jagdeeshpur, formerly known as Basna, has a membership of 280; a total of 380, including its circle of eight near-by villages. Fifteen children were blessed in December, 1942 and six in April of this year. Fifteen were baptized in January, 1943. About eighteen of our young men are in the army or in special training for industry.

Since the first of the year our ten local weavers whom we employ, have woven up four and one-half bales of the coarsest plain white thread. (Each bale contains 40 bundles of 25 hanks each.) Very little of our cloth is woven plain white, almost all has some colored thread woven in. This colored thread we have had from previous purchases as now it is almost impossible to obtain. Because of this, we have been able to undersell the mill cloth, which is anything but color fast. We have had many large orders to fill and our men have been most grateful for this opportunity of making a good living. Nearly all have been able to purchase some fields and a pair of oxen to till the soil.

Our local yearly Bible Course was held in July and August. The class of literate men, mostly teachers, carpenters and hospital workers, was taught by Mr. Thiessen. The literate women's class by Mrs. Thiessen. Both classes had 25 to 30 enrolled. Because of heavy rains and much sickness among the children, the mothers could not attend very regularly. The young men's class of fifteen, was taught by Dr. Roy. In April and May, the village workers, about 35 in all, came in for their classes taught by the Duerksens. The rest of our people were divided into eight groups, according to their residence, each para having its men's classes and women's. Many of these can read the Orriya language and a few the Hindi, but the majority are illiterate. The teachers were most faithful, as well as the many enrolled. The majority of these folks are day laborers, so the classes were held over the noon hour, from one to two p.m. It was most heartening to see the good attendance and the interest shown. 218 enrolled in these noon classes and the average per cent of attendance was 86 per cent, the highest being 92 per cent and the lowest 80 per cent. In the afternoon of the last day, a program was given by all the nine classes, each class taking part in song, or verses, or reciting the Bible stories or teachings learned. At the close, large Bible pictures were distributed to those with perfect attendance. 52 prizes were given. A meal had been promised to the two groups (men's and women's) with the best attendance. Consequently three classes of ninety folks, were fed a curry bhat meal the next Saturday. Possibly the good attendance can partly be attributed to the promise of this meal. The folks here who have been in our schools have a fair knowledge of the Bible, but there are many who need instruction. That is why we consider these Bible courses necessary. Pray that His grace and power may increasingly be manifest in the churches and in those areas also where the church is not established.

The grace of our Lord Jesus Christ be with you all.

Hilda and Herbert Dester.
H.E.D

Note: This report was about six months on the way, but not yet "old" for mission friends.—P.H.R., Secr.

Blessed Departure

Little Sioux, Clinton, Oklahoma, was a middle-aged man when we came here. He was very outspoken. Twenty-seven years ago he became a Christian. He took a very definite stand for his Saviour. It was a joy to see him grow spiritually. His zeal took a wrong direction without his realizing it. When I warned him he either did not believe it or was not willing to admit it. Later he drifted. Then he began to attend our worship services again and even said he was turning back to the church. But he was not willing to admit nor confess his wrong.

His old body now in the seventies failed. Late last fall he had to go to the hospital. His health improved and he was dismissed. He claimed to be much stronger. But only a few weeks later he had to go back to the hospital again. He sent for me. I found him sick and very nervous. He was so nervous that he could hardly talk. As soon as I found out why he was so nervous I asked him to be quiet and listen to me. He did. I told him I knew why he felt so bad. He once had peace and joy in his heart but not now any more and he longed for that again. He nodded. I told him there is only one way to get that peace again and that is the way he got it the first time. I told him what he had to do. He nodded and asked me to help him. I brought a repenting sinner to Jesus in prayer, confessed his sins for him, and asked Him to forgive them, cleanse him from all unrighteousness, and give him peace and joy again. Then I asked him to pray. He did.

When I visited him again two days later I found him in his bed smiling. He had that peace again. He said all was well and Jesus was waiting for him to come. In the following days he arranged all his earthly affairs, even gave instructions for funeral arrangements. He talked freely and quietly about moving out of his earthly tabernacle. He witnessed for his Saviour the remaining days of his earthly life.

One day when two of his friends visited him he summoned his last physical strength, looked up with outstretched arms and said, "How beautiful, how beautiful! I never thought anything could be so beautiful! I see Jesus standing in the door and waiting for me to come to that beautiful home he has prepared for me." These were the old pilgrim's last words here. He went home.

On the last day of last year we laid his lifeless body to rest. It was easy to conduct that funeral.

—*J. B. Ediger*

A Letter to Miss Fast

West China Union Theological College
Chengtu, Szechuan, China
December 18, 1943

Dear Miss Fast,

I have not written you for a long time, but I always remember you in my prayers and in my thoughts. How are you recently? My great hope is that I can see you once more in China or in America. It will be a great happiness for us to meet again. When I was young I was brought up by you. Dear Miss Fast, I cannot forget your great kindness. Now I have grown up, I hope I am worthy to do some work for our Lord and you may get some happiness and comfort from my service for Christ.

I left Kweilin in 1939 and came to Chengtu. I was very ill at that time and had a serious operation in the hospital. After I recovered I entered the West China Union Theological College. I shall graduate next summer. After I graduate, I shall work one year in the Baptist Church of Chengtu. I hope this war will be ended soon and I can go back to our own church.

As to my financial condition in school, you know I was supported by our church in the first year. After the breakout of the Pacific war, a missionary of the Baptist Mission in Chengtu helped my school fees and board fee. I took some outside work to meet my personal expenses. I have had difficulty. But through God's providence I have had no lack. Miss W. M. Argesiger, the one who supported my fees, is very kind to me. She will be back on furlough next October. If possible, I shall ask her to bring you a letter at that time.

The superintendent of our dormitory is a Canadian named Miss F. L. Foster. She was a lovely woman. She helped me a lot this year. All we girl students called her "mother." She will go to Canada next year on furlough. She is somewhat like you, but a little thinner.

Last spring you sent me 10 golden dollars (U.S. dollars) through a missionary in Chungking. I received that money. Thank you very much. You asked me to send you a photo of mine. I sent it to Dr. Roppe in Chungking. I think you now have it. Won't you please send me your photo! I like to have it.

My elder brother and third brother and their families are now in Kaichow. My sister and her husband are now in Tungchang, Shangtung. My second brother and his family are in Chenchow, Hunan. All of them are well.

Although this is a wartime, we have a quiet time here to equip ourselves for our work in the future. Dear Miss Fast, remember me in your prayers. I hope you will return to China immediately after t'4· war. You will receive this letter next year, bu wish you a very happy Christmas this year. Wited I me when you have time.

Miss Foster gave me an English name "Pauline." I remembered you gave me an English name when I was young. Because I did not use it, I have forgotten it.

Your daughter
Pauline (Shu Ying) Miss Shu Ying Wang

(The English school name given her when she was a small girl was "Esther.")

A. H. F.

Miss Wang is the youngest of five orphans, who were taken over by our General Conference Mission in China. Miss Wang and her older sister, Shu Lan (Mrs. Harriett Wang Li) finished the lower and upper primary schools at Kaichow. Then they went to the Bible school at the Presbyterian Mission at Shunteh. After that the ways of the two sisters separated. Shu Lan the older one, entered the Nurses course at our hospital at Kaichow, while her sister Shu Ying (Esther, now called Pauline) entered the Junior High school at Suchow, Honan and upon graduation she entered the Senior High School at Sin Yang Chow, also a Mission school, from which school she also graduated. The Sino-Japanese war made her a fugitive. She trekked the country from south to north, then south again. She taught school at various places, then trekked northwest and finally reached Chengtu Szechuan. Here she entered the Theological College. As long as our Mission was able to send funds to her and some other refugee students, they did so, but we later had to abandon it. In this school Rev. Peter F. Shih is one of the instructors, in fact I believe he is the Principal. Rev Peter F. Shih and I graduated at the same time from Hartford Seminary Foundation in 1936.

This letter came through a couple of weeks ago. It is the first letter from a Chinese I have received from China, since the outbreak of the Pacific war. One other one came through, but it was written before the outbreak of the war.

This letter gives us a bit of news from our own Christians in China. Miss Wang is one of our own girls who was a member of our church at Kaichow. According to her letter she has a desire to go back to our own church to work there. May God grant it.—Miss Wang wrote this letter in English just as it stands, I have not corrected any word or sentence.

Sent in by
Aganetha Fast

The Great Commission

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:19,20.

OUR HOME MISSION WORK

Extension and Expansion of Home Mission Work

The caring for mission stations and the founding new fields when and where opportunities present themselves is still a very definite part of our work. We rejoice in having been able to begin work in new fields in the past months, as is the case in Toronto Ontario, and in Northern Saskatchewan.

During the past year a new responsibility was realized and we also sought to meet it. The many boys from our churches in C.P.S. camps constituted this responsibility. The task of caring for these was not ours alone, because in different district conferences some of the ministers had made occasional visits to these young men. The Peace Committee of the General Conference and M.C.C., Akron, Pa. are both vitally interested in this large problem.

It was felt desirable that someone should give most of his time and efforts in making a study of this whole problem and while doing this to contact as many General Conference men as possible in the various camps and detached units. Since many of these young men are stationed far from home and home folks find it difficult and expensive to visit them, it was decided that someone representing the Home Mission Board should make contact with every General Conference young man, no matter where he or they might be located. The farther away the more essential to contact such with personal visits.

Now that some of these young men have been more than two years in these camps and in looking forward to the time when peace is to come, it becomes essential that plans be made looking toward extending a helping hand in many directions. Some of these young men hope to continue their work in schools and colleges, looking toward full time service as missionaries and ministers.

Calls are coming to arrange for certain men to bring Bible teachings to the men in camps and in the home churches to bring about a more uniform agreement on principles of faith as they relate themselves to our Mennonite Church.

All these problems require much study and we need to wait on the Lord in prayer constantly that He might guide us in the right paths.

We earnestly solicit the prayer support of all those interested in these new avenues of need and usefulness.

Faithfully your co-workers,
A. J. Neuenschwander
Secretary of Home Mission Board

Visiting the Sick

"I was sick and ye visited me not. . . " These words of our Lord command us to visit the sick. The sick are so thankful when they are visited. It needs some time, so little to give them a little encouragement.

Among my duties are regular visits to the sick. Some of our sick people are in their homes. Not far from my place lives a poor crippled woman with her sister in two small rooms upstairs. Twelve years ago she was accidentally injured by the streetcar. Now she can hardly move and is always sitting in her chair reading and knitting a little. Her sister looks after her but has to leave her daily for some hours to earn their living.

A little farther lives an old lady with a daughter and son. She suffers still more—a cancer ulcer on her right arm is day and night gnawing and causing her great pain. Constantly she turns her eyes to our dear Lord in silent prayer. In the old country she was rich, she possessed a fine big house and some thousand acres of land. She lost it all. Neither she nor her elderly brother, who lives near by, ever complain of their big losses.

In one of our suburbs is another sad case. There is a man of 45, who also suffers from cancer and faces death in what seems to be the near future. In the days of his hard suffering he found his Saviour. Now he rests in His love and care. Some time ago I was asked by him to serve him with the holy communion. My wife and I went over, and we had it together with him and his wife. He followed the short service with great attention and obviously through the grace of God he was comforted and strengthened.

But then we have our patients in the many hospitals of our city. In the "King Edward Hospital" lies a schoolmate of mine. He has tuberculosis of the lungs, and it is not certain if he will recover. I have brought him good books several times and have tried to help prepare himself if it is God's will so, for the passing away, and he is very grateful for that.

Then too we have a hospital of our own in Winnipeg. It is the "Concordia Hospital", established in 1928. We already have 50 beds. We have good doctors and good nurses. Many of our people in Manitoba come to our hospital in Winnipeg, when they are sick. And we have the privilege and the task to serve them spiritually as well as we can. Just yesterday we had a severe case—a brother bitterly fighting for his life after a complicated operation. We called his family and watched him closely. God gave him strength to overcome the sickness; now he is recovering. But we have others who are suffering a long time and are without any hope of becoming better. How hard it is for them to be in the bed all the time and be cared as little children—helpless and weak! When we bring them a word of comfort and of light in their dark circumstances they appreciate it very much. I myself have only gained from my services to the sick. Every Wednesday evening a fellow minister of our neighbor church and I have a devotional hour with the nurses of the hospital and with the patients who are able to come down into the dining room.

With our efforts to serve the sick we want to serve Him who served us first and serves us still so much and bears our sicknesses.

J. H. Enns, 392 Alexander Ave., Winnipeg, Man.

Calvary Mennonite Church

Quarryville, Pa.
March 24, 1944

We greet you with II Thess. 1:11, 12; "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness, and work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ."

Our hearts rejoice for the privilege of proclaiming the Gospel of Christ, and for the blessing it brings when obeyed. In checking over the Sunday School record, we find the enrollment about 7 per cent higher than the past year. Although the attendance is somewhat intermittent, due to many conditions of the day, nevertheless we have an attentive body which desires to know of the Word. The Lord has blessed the Word in a definite way for which we praise Him.

On November 21st, our Ladies Missionary Society held its annual meeting. The guest speaker was Miss Elizabeth Foth, of the "Red-Hook District" of Brooklyn, New York. Her message was received with rapt attention throughout the service. Miss Foth also spoke during the morning service.

Our services have been enriched by the presence of one of our own Missionaries, Miss Anna K. Swarr. She labored under the China Inland Mission, since 1938, returning early in December on the Gripsholm. To hear her tell of God's faithfulness and goodness in Mission activity, War Zone experiences, and then internment for many months and final release is a challenge to serve Him better. Miss Swarr spoke to our people Sunday morning, February 13.

For Sunday April 2, our guest speaker will be Brother M. C. Lehman of the Mennonite Central Committee, Research Center, in Philadelphia. He will bring the morning message, speaking on relief work while in Germany during the present war. He will also address the Young Peoples' group in the evening. Rich blessing is anticipated.

When the foundations are destroyed what can the righteous do? For some years our Meeting House foundation has been deteriorating and finally needs attention. For a special project the congregation is planning extensive repairs to make the foundation substantial for the future.

A year ago the Young People's class meetings were discontinued. This year, however, it was decided to meet bi-monthly for a spiritual program, fellowship and a social time. These meetings are always well attended, thus sharing mutual fellowship.

Three of our young men are in the Service. One is stationed in the States; one in Italy, wounded; one in Central Africa, serving in the finance department. The last mentioned is married with one child in the family.

"And let us not be weary in well doing, for in due season we shall reap, if we faint not." Gal. 6:9.

Yours in His Glad Service,
Sylvan Lehman

Bethel Mission

864 Downing Street, Winnipeg, Man.,
March 10, 1944.

Dear Co-Workers:—

In answer to a request for material to be inserted in the spring "Mission Number" of the Mennonite I would like to send in the following report:

Bethel Mission is located at the corner of Sherbrooke and Sargent streets near the center of the city of Winnipeg. The mission can be easily reached by bus service on either of the above named streets.

Our Sunday School at 10 o'clock and our church service at 11 o'clock are conducted partly in German and partly in the English language. The evening service is entirely in English. We are glad to say that the attendance has been growing during the last six months so that we now have between 40 and 50 people who attend the morning service and between 45 and 75 who come in the evening. Those attending come from various walks of life. A large percentage are young people who have come to the city from the large Mennonite settlements to the south and are now employed in factories, hospitals or business establishments. Some are also attending the various schools in the city while others attend the services during a temporary stay they may have in the city.

During the winter months the government has called in over 100 C.O.s to do necessary work in the city because they are not so urgently needed on the land at this time. Many of these young men have also been attending our services. In order to serve this latter group we have given several addresses on the subject of, "The Teaching of the New and Old Testaments on Peace and War." Keen interest was shown in the discussion of this subject.

As a further help to our young people we have organized a "Young People's Fellowship Hour," which meets every two weeks after the evening service. This is in addition to the regular Christian Endeavour which meets on the other Sunday evenings. In our Fellowship Hour we have had an attendance of between 40 and 50 young people and after dividing into smaller groups we discuss such subjects as, "What does it mean to be saved?," "Friendship—human and divine." "Temptation," "The Bible," "Our Mennonite Heritage" etc.

Since the end of January we have been holding catechism classes in our home. At present 13 people are enrolled in these classes.

Our regular church services have been greatly helped by the introduction of the English Mennonite Hymn Book, which is now being used by our American brethern.

In order to increase regularity of church attendance we have been following several series of sermons. At present we are following a series based on the "Ten Commandments." We have concluded a series on "The Lord's Prayer."

Our work in the city would be greatly helped by a permanent meeting house of our own since our present quarters are only rented and do not offer the facilities which are greatly needed in our work.

I. I. Friesen.

Report for the Mennonite

First Mennonite Church
Chicago, Illinois.
March 25, 1944

One of the important challenges that confronts the nation and especially the Christian Church at this time is the great increase in adolescent delinquency. This problem has reached grave proportions in large cities such as Chicago where so many parents work at night and are unable to keep watch over their children, or where the discipline in the home has been so lax that parents do not care or are unable to control their adolescent children. Since the war there has been a general relaxing in the moral standards as hundreds of teen age boys and girls roam the streets and city parks at night in search of thrills and adventure.

We have felt that one of the best ways to meet this challenge is to have a program of activities in the church, or sponsored by the Church, that will interest and hold the young people so that they do not stray into immorality and sin. Some of the important phases of this work are carried on through the Sunday School. We have two teachers, one for the boys and one for the girls, that understand and work with the young people. These classes are organized and have their business and social meetings. The boy's class has just recently rented a gymnasium which they have one evening each week to play basbet ball and for other athletic games. Mr. Anderson, their teacher, goes with them and plays with them.

In the second place, a strong and active young people's organization has been of much benefit for their spiritual growth and for a clean and wholesome social life. At the present time there are about fifteen active members. They work out and plan their worship service which is held from seven to eight every Sunday evening. They use local talent as much as possible in these meetings, and an outside speaker about once a month.

Besides the regular meetings on Sunday evening, our young people have a social once a month, including party games and contests and refreshments. Also a business meeting is held each month in the home of one of the group, at which time the various activities of the organization are planned. Then on every third Saturday evening of the month there is a Young People's Rally sponsored by a group of south side churches. Not only do they have a Rally once a month, but they also conduct a two weeks series of evangelistic meetings every year. This year these meetings were held in our church. Ten young people accepted the invitation to come and take the Lord Jesus as their Savior, three of these were members of our Sunday School. This group also sponsors several roller skating parties and an outdoor picnic once a year.

At the present time our group is preparing an Easter pageant to be given on Palm Sunday evening. This requires study and practice.

Thus we hope that our young people will grow spiritually, socially and physically and we believe that if we can keep them engaged in the activities of the church and in a wholesome social and athletic program, they will escape many of the dangers and temptations of this world at war.

E. A. Albright, 1500 W. 72nd Place, Chicago, Ill.

Mennonite Memorial Mission

Altoona, Pa.

From the little church on the hill, as it is referred to by Altoonans, we bring you a few items of qualitative progress. The Lord has been good to us in this respect. He has blessed us both spiritually and physically. We would delight to tell you of numerical growth, but in an industrial city, today, where a twenty-four hour a day and a seven day a week schedule is maintained in factories and shops the churches by and large have to compare recent attendance and increased membership records with previous years with a deep sigh. We, in Altoona, must also reckon with a population decrease of more than ten per cent. There are many vacant stores and houses in this city. Some churches have suffered a decrease of as much as 40 per cent in their Bible school attendance and 50 or more per cent in their attendance at worship services.

Mennonite Memorial Mission bears its share in the present situation. Some of our people have moved to cities where war plants are located. Other families have moved off the hill to distant parts of the city. A number of young men are in the armed services and C.P.S., camps. Familiar faces have gone; new faces are in our midst.

Our Bible school average attendance for the past year was 51.2. Average attendance at the morning worship service 17.7 and at the evening service 24.4. Offerings for the year amounted to $607.68. Thirty had a perfect attendance for January of this year. Twenty-nine for February and for January and February twenty-one.

Much work was done during the year in improving the mission property. The furnaces in the parsonage and the church building and the church building roof were repaired. A new ceiling was put in the church building and the front room and kitchen of the parsonage were remodelled and repainted. Even the garage has changed its appearence.

With the coming of warmer weather we hope to resume work on the church building. As soon as the necessary repairs are completed on the north foundation and wall, we plan to repaint the exterior and interior as well as the exterior of the parsonage.

The Ladies' Aid has been quite active. They ordered material from the cutting house and made up the garments. They also made and knotted five wool comforts. The garments and comforts were sent to Mennonite Central headquarters at Akron, Pa. Fifteen dollars were contributed to the redecoration of the church building.

Psalm 34:1 "I will bless the Lord at all times: his praise shall continually be in my mouth."

Delbert E. Welty

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Work and Experiences in C.P.S. Unit 63, New Jersey State Hospital, Marlboro, New Jersey

By Loris Habegger

This hospital is located in the heart of a pleasant farming country fifteen miles from the Atlantic coast and forty odd miles south of New York City. It is well landscaped presenting a picture of careful planning and development. Patients are housed in cottages which accommodate about 150 to 180 patients, and buildings are planned so there is a place for anyone from a small child to an elderly senile patient.

The first 25 members of this unit came in November, 1942, and now we number 65 men with 20 of the men having their wives with them. A fine group spirit and spiritual unity are in evidence.

With the exception of three of our men, one a laboratory technician, one a dairyman, and the other an operating room assistant, all are employed in the wards as attendants. There are only 11 male attendants aside from the 62 of our men who are employed on the wards, and only 15 regularly employed lady attendants aside from the C. O. complement of 18 wives. The normal employment of attendants is 250 for all the wards whereas we are operating with 109. A special tribute here should be paid to the wives of the unit members who have so sacrificially offered themselves in this time of need and who many times put the men to shame with their courage and conviction in their duties. God has certainly given us a wonderful opportunity to witness to our faith at this place.

The work of the attendants is characteristically menial and requires a lot of patience and determination. I was deeply gratified the other evening as I conversed with one of our men who is in charge of the colored male cottage. It was interesting to note his interest in each one of his patients, and his attitude toward them was something which made one's heart glad that he was in C.P.S.

I might add that this was one man who had a difficult time adjusting to the C. O. stand and has only in recent months, perhaps, gained the full and complete perspective of the Christian witness. He was especially pleased with one patient who had been apathetic for years and for whom, seemingly, there was nothing to be done. Today this patient stands on the threshold of a new era of life, for the care and attention of the C.P.S. man has him in a position of probable parole from this institution. All this because someone cared!

Patients learn to trust those to whom they have been entrusted. With few exceptions, expressions of extreme gratefulness for the understanding care they are getting are frequently forthcoming. It is our prayer that this may so continue.

Our medical staff has developed a very progressive program in assigning several of our men to duty on women's wards. It was decided to place about 14 C.P.S. men on women's wards for a trial period due to the extreme shortage of female help. This has developed almost beyond our fondest expectations and today our men are regularly assigned to female wards as well as the men's wards. We have hopes of starting a nursery to employ the wives of some of our men who have recently become "daddies." We are not interested in promoting a C.P.S. haven of refuge for our men, but the need here is so great that it demands all the help we can get and more than that, ALL our energies.

The spiritual life of our men and women is one of our chief concerns. It has been our practice to have speakers almost every Sunday evening and some during the week. At no time do we fail to have Sunday evening services, though infrequently it is sponsored by our own group. Mid-week prayer meeting is a highlight of the spiritual emphasis, the many sincere prayers offered making anyone grateful to be present. It is not easy to maintain one's spiritual bearing in a place such as this, so our private devotions mean so much to us. I have done more Bible reading since coming here than ever before in my C.P.S. experience. God is surely using this experience to make us more conscious of our eternal need for Him and His promise of eternal blessing and watchful care over us if we but look to Him.

Many of the men study in their spare time, doing constructive reading and pursuing their education by correspondence courses.

I should like to give a recent incident to illustrate a point. In company with Miss Wilhelmina Kuyf, our speaker on that particular Sunday evening, and a C.P.S. couple, we came upon a rather vociferous and loud patient in a female ward, I introduced the patient by her given name whereupon she replied, "My name is not ———, it's Mrs. Jones."

My companion asked, "How can you be Mrs. Jones when I'm Mr. Jones?"

The quick answer was, "Haven't you looked in

(Continued on page 19)

The Janjgir Mission Station in India

By Rev. and Mrs. W. F. Unruh

The work at the Janjgir Mission Station has been built up by a number of missionaries through a good number of years. Rev. and Mrs. P. W. Penner have served at this place longer than any other persons and need to be mentioned even though at present they serve the Mauhadi field. The workers in Janjgir at present are Rev. and Mrs. S. T. Moyer and the Misses Martha R. Burkhalter and Helen E. Nickel. It is not the purpose of this article to review the development of this station, but rather to give a picure of the work here as it is carried on at the present time.

Evangelistic Work

Village evangelism has always been one of the main phases of work at this station. The villages of the area have been touched often with the gospel message. It is still one of the chief endeavors. At present Rev. and Mrs. Moyer have charge of evangelism and they are developing strong teams of evangelists and Bible women, insisting on high spiritual qualifications in the workers as well as on effective methods of presenting the gospel to common villagers. Every evangelistic effort in the villages is is considered a special opportunity which demands special preparation in the matter of right relationships with God and special preparation to meet the situations that will be faced in the villages.

The Church

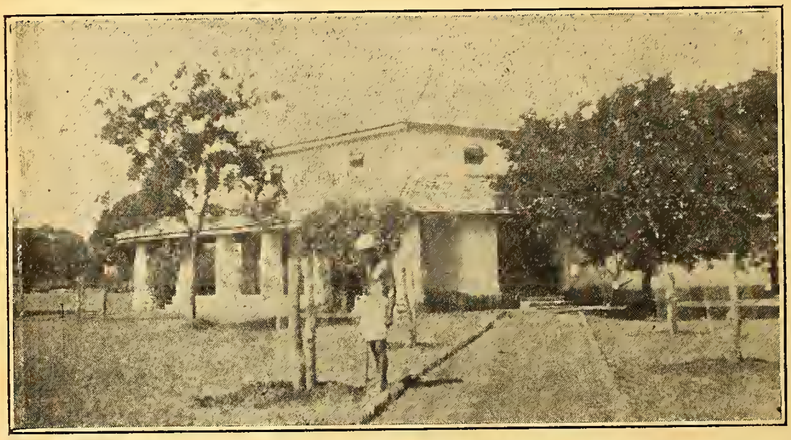
Rev. Rufus Asna is the pastor of the Janjgir congregation. He is a very good-hearted Indian brother. The church building is one of the largest and finest on the field. Although Brother Asna carries all the responsibility as pastor, Brother S. T. Moyer stands by him continually. As a member of the Church Council, Brother Moyer is of great help to the pastor. The Janjgir Congregation counts less than 200 members, I think, but the attendance at church services is quite large because the students from the Funk Memorial Girls' Middle School and from the Biblical Training School attend here. The pastor has a great responsibility in directing so many young lives in the worship of God.

The Funk Memorial Girls' Middle School

This school is under the direction of Miss Helen E. Nickel. It offers the regular Middle School course preparatory to entrance in high school. The school also carries on a number of industrial projects. The Bible training that the girls receive here is thorough and practical. Miss Nickel has inaugurated the cottage system in the Girls' Boarding to train the girls in the art of house-keeping. Older and younger students are placed together in groups or families of ten. Two of the older girls are then made responsible for the "family." They must look after the welfare of the younger girls, do all the ordinary shopping and buying, supervise the cooking, and see to it that the general house work of their "family" is well done. This provides real training in house-keeping. Girls who finish this course have a fine preparation for life.

Janjgir Biblical Training School

This Bible School has already trained many men and women who are now doing fine work in the Church. Miss Martha R. Burkhalter is at present the principal of the School. Graduates of this school are now serving as pastors, ordained preachers, evangelists, Bible women, and teachers. The school has trained many young workers for neighboring missions. The Mid-India Christian Council now asks that this school be



This is the Ladies' Bungalow in which the Misses Burkhalter and Nickel live at present.

In this building the missionary family lives. At present the Moyers live here.

.de to serve all the missions of Mid-India. This l increase both its privileges and responsibilities. e emphasis is on practical training, and the students ve as they study. Each school term is followed by months of village evangelism. The entire student up is then taken out for intensive evangelistic teach; and preaching in the villages.

There is a dispensary on the mission compound ere medicine is given for minor ailments. Serious es of illness are sent to Champa where we have a large hospital. There is a Government Hospital in the village of Janjgir less than a mile away where medicine is given free if patients will stay for treatment. But many people from the district prefer to get treatment at the Mission dispensary because here help is given by loving hands.

This gives just a bare outline of the work. The importance of it must be weighed in its relationship to the cause of winning souls to Christ and the Kingdom of God.

is church was built under the direction of Rev. W. Penner. It serves as the house of worship the Janjgir congregation and as the headquarters the Janjgir Biblical Training School. In the foreound you see a group of Bible School students.

is is the building in which the lady teachers of the ls' Middle School live. During the hot season y sleep outside. Their beds are seen in front of the house.

This is the Funk Memorial Girls' Middle School. The central part is the auditorium, and the wings contain the class rooms.

This picture shows only the front of the boarding house. It is in this building where the girls of the Middle School live.

(Continued from page 17)

'dictionary' (directory)? There's lots of Jones' hundreds of Smith's." Then in a hushed voice added, "Say, what kind of a Jones are you; good, or indifferent?"

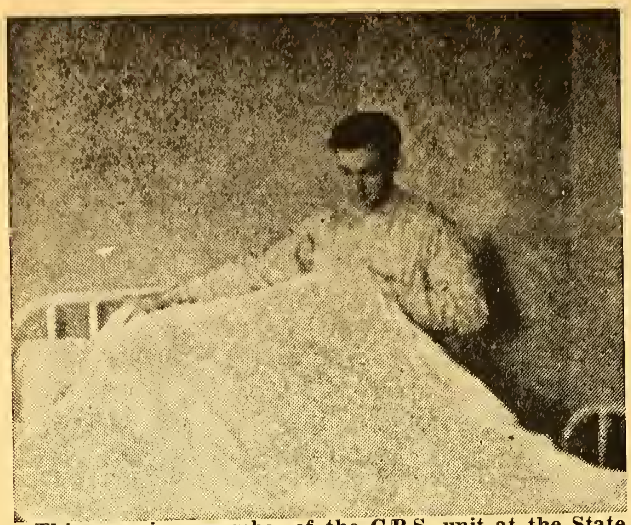
'I'm the good kind," replied my C.P.S. friend.

With a loud laugh the patient replied, "I'm the ifferent kind."

To me this was symbolic of something we have ed to recognize in this world of ours. Our inerence has led to hatreds, murders, adulteries, and sin which we know should not be if we live close our MASTER. We trust that our way of thought action will be evidenced in a loving attitude ard those who are in our care and that our every d and word might bring honor and glory to our ior, Jesus.

Attention should be called to the dismissal pertage before the war in comparison to the present e. Before the war this institution dismissed 52 per cent of all admissions in a period of one year. Since the war it is safe to say that dismissals are down to 40 per cent of admissions. The increase in number of patients admitted is also noticeable. Our charter group had 2580 patients to care for whereas now we have about 400 more. Our buildings are crowded, and with the present situation it is hardly possible that this condition can be alleviated. We can only pray that God will be merciful and answer the prayers of the many people who are praying that wars may cease, not that we should be able to come home quickly, but that suffering of such tragic all-inclusiveness should cease.

In I Thessalonians 5 we read: "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks: for this



This man is a member of the C.P S. unit at the State Hospital for Mental Diseases, Howard, Rhode Island. In various ways the C.P.S. men receive valuable training. (This is at a different hospital than the one described in the above article.)

is the will of God in Christ Jesus concerning you."

Paul's injunction stands today. Will you pray that we might do just that? With God's help we can and will. Your earnest prayers in the interests of C.P.S. are much appreciated and we want you to know that you have a share in this good work.

Loris Habegger, member of the First Mennonite Church, Berne, Indiana, is assistant director of the C.P.S. unit at Marlboro and was interviewed by Eleanor Roosevelt when she visited there.

MEDITATION

By Walter A. Gering

"Thou hast cast all my sins behind Thy back" Isa. 38:17.

Why should we be so slow to believe God, to take Him at His Word? Why should we continue to be afraid and anxious when all our sins have been removed from His sight? The expressions used in God's Word are varied but all attest to the same truth: the Lord has taken all our sins and removed them from us through the shed blood of His dear Son. We stand free as those who have been completely redeemed. What matchless grace that we should be so delivered —what pity that we should be so slow to believe and live in that consciousness. We go our way for years, conscious of our sin, longing for release and pardon, seeking in so many ways to quiet our conscience when all the time we might be living in the glorious sunshine of His forgiving grace. Why should we continue to grieve Him and to rob ourselves of life's richest blessings. Let us trust His redeeming grace; let us joyously claim this freedom and praise Him for it. Let us daily live as such who have had their sins purged and cleansed. That experience is for all who will but claim it.

"Lord Jesus, renew within us by Thy Spirit a living faith in Thy redeeming grace. Grant unto us the consciousness of sins forgiven. Amen"

RELIEF NOTES

China Commissioners Wait in Bombay

S. J. Goering writes the following from Bombay, India, dated March 1:

"Although February is the shortest month of th year, for me it has been the longest of the trip. I wa hoping to be away from India before this, but here still am in Bombay. We look each day for news abou available sailing but so far we got nothing definite On account of the war no shipping information is give out in advance, and so many people are here waitin to be sure to be ready to go when the chance comes. .

"By the time this reaches you, we should be not fa from home. Of course, we do not know how much longer we may have to wait here. We feel that the Lor will provide as He seeth best. He has lead us wonderfully all the way and we feel that we are following Hi leading."

Brother Goering also relates how J. D. Graber ha again joined him. Earlier it was thought that Brothe Graber should stay by the Bengal Relief project unt the China relief unit would arrive, but later developments necessitated his return to America. As reported before, the Akron Office has been informed b cable, after the writing of the above letter, that th China commissioners are enroute to this country. The exact whereabouts is unknown.

A Doctor's Work in Paraguay

The following extracts, taken from a letter writte by J. R. Schmidt, M.D., give a bird's-eye view of doctor's tasks among the Mennonite colonists in t Chaco:

"Medically we are over our heads in work. For Jar uary, we had an average of more than thirty patien on each office day. I do not know just how ma hospital cases and operations we had. So far I ha not had much more time than to take down names people who needed eye examinations for glasses. soon as school starts, both Menno and this colony a waiting for examinations. There are also many b surgical jobs collecting. . . . Another public health pr gram deals with hookworm infestation. During visi to the various villages for eye examinations, famili will be checked. We also expect to do some vaccin tions for typhoid, smallpox and diptheria. None of t latter have ever been made here. . . . Before too lo a couple more months, we will start with the additio al hospital building."

CORRESPONDENCE

SPECIAL SERVICE AT BIBLE MISSION, CHICA

We had a blessed Palm Sunday at the Mennon Bible Mission. In the morning we had our regu service and Sunday School with the added blessing our pastor receiving into membership, by church lett a family of three, an elderly father and mother a daughter. Also a mother was baptized.

In the afternoon the annual Mennonite Student Co munion was held at 4:00 p.m. Brother Nickel led opening hymns, Brother Albrecht, pastor of the Fi Mennonite Church, gave the sermon, and our chu trio and quartet gave two musical numbers. We w happy for the many students who were able to atte from the Moody Bible Institute, Northwestern, and Chicago Theological Seminary, together with ot friends including the Chicago Mennonite Fellowship

This was followed by a fellowship supper given in home of Mrs. Wiens, upstairs of the church, Sarah a Esther Wiens assisting. It was a Christian joy to the friends visit together and share experiences.

Our pastor led the service introducing the vari speakers and schools represented.

Brother Loewen led the singing, Mr. Helmuth B d the devotional reading and prayer, and Mr. and Mrs. elmuth Berg, Mr. Nickel and Miss Adeline Berg gave musical number, "When I Survey the Wondrous Cross." Mrs. Ewert brought the first topic, "What Can the ennonites Give the City." She thought we had much bring in the way of Christian teaching and living of ıristian doctrines. We may have to leave some of our cial customs and yet not lose ourselves, if there are ıurches to help us. Mr. Alfred Regier brought the cond topic "What is the Great Objective of the Men- nite Church." Basing his discussion on Hebrews 12:1 ıd 2, he brought out that our one great objective was "Make Christ our King," supremely and courageously. e brought out "I am a debtor, I am ready, and am not ashamed" the challenge Paul gives to all of in Romans..

A vocal number by Miss Alfreda Regier singing "It was one" followed.

In the following topic Brother Basinger told us a ory of two mountain climbers, tied together, scaling a gged wall above a precipice. Slowly they ascended, refully watching each step. Somehow the lower man pped over the precipice, and he began to go down lling the upper man with him, slowly. All at once the ople looking through a telescope at the bottom of the ountain saw the man fall and bounce on the rocks low. When they hurried up to where the other man ıs lying exhausted, they found a knife beside him. He d cut the rope.

We need not cut the rope when we face difficulties or als or distress or persecution. Daily meditations will lp us stand and by yielding to His spirit we will be le to say "Thy will not mine be done."

The closing talk was given by Brother Bert Smucker ıo told us of the work and training at the Alexian others' Hospital where he is working in the C.P.S. ıit. He believes his experience will help him to pre- re himself for the relief in China when the opportun- comes. May the Lord add His Blessing.

Yours in Christ, **Mrs. John T. Neufeld**

IENNONITE CHURCH, WISNER, NEBRASKA

We are only a small church group in number at Wis- r, Nebraska. We have Sunday School regularly and a votional Sunday every second and fourth Sunday of ch month. This devotional period consists of songs, ripture reading, prayer and remarks conducted by Hen- Boehr. We especially enjoy any missionary or preach- who comes to visit our church and spend some time our midst.

We feel we have had special favors in our little church late.

Last December 23 occurred the marriage of Miss Est- r Boehr, only daughter of Mr. and Mrs. Henry Boehr Wisner and Mr. Malcolm Wenger, son of Mr. and Mrs. J. Wenger of Aberdeen, Idaho.

The ceremony was conducted by Rev. Erland Waltner Mountain Lake, Minnesota. Rev. Waltner is very dear us at Wisner, where he served as a student pastor ne years ago. The collection of the morning, which ıounted to $168.21, is to be used for missions.

It has been twenty-four years since a marriage has en performed in our church house—although members the church have been married within this time.

Sunday, March 5, we had a very impressive service, en Mrs. Esther Boehr Wenger was ordained as a mis- nary. Rev. Alfred P. Waltner from Marion, South Da- a, member of Foreign Mission Board officiated, as- ted by H. J. Brown.

Rev. and Mrs. Wenger left March 15 for their home Busby, Montana, to begin their work there.

This is the first ordination in the history of the Wis- church and it means much to our little church to ow that from our little group a missionary has gone th.

We have quite an active sewing society. We meet every weeks in the homes of the members. For sometime have been sewing for war relief as well as collecting d sending used garments to the M.C.C. —Corr.

HERALD MENNONITE CHURCH

Bessie, Oklahoma

Am happy to report that we are enjoying blessed times with our new minister and wife, Rev. and Mrs. C. B. Friesen.

Since they have come here they have organized and brought back to life the various church activities like prayer meeting, Bible study, Choir practice, Christian Endeavor, and Womens Mission society.

The regular attendance on Sunday mornings has also improved considerably.

In January we were richly blessed while Rev. H. P. Fast from Orienta gave us some heart searching messages. In March, Rev. J. C. Kaufman from Whitewater, Kansas, was in our midst for one week, and we had another precious opportunity to sit at the feet of Jesus and learn from His Word.

Easter Sunday afternoon we were privileged to have the O.B.A. boys' quartet with us. They were accompanied by Rev. Lubin Jantzen and Rev. Curt Claassen. The program consisted of songs, testimonies, and music. Rev. Claassen concluded with a message on Daniel 6.

In the evening an Easter program was to be given by the Sunday School, however it could not be rendered due to the heavy rain we had in the evening.

Southeast of Corn, Oklahoma, they had a very big storm which completely demolished all the buildings of a number of homes. One lady was killed; some were injured, but most of them escaped death and injuries by going into storm caves. On some places the hail also did much damage to buildings and crops.

Sunday, April 16, the Ladies Mission Society intends to give a mission program for which they have invited Rev. and Mrs. Arthur Friesen from Canton to bring us the message.

Robert Schmidt, who has been in C.P.S. camp at Terry, Montana, for seventeen months, is at home on furlough for seventeen days. His younger brother, Alfred, who also has to go to camp on April 17, desires to be baptized before he leaves. He has been taking catechetical instruction with a group of young people, but will not be able to be here when the group will be baptized; he will be baptized next Sunday, April 16.

Alfred will be the fifth son of the Ed Schmidt family to be placed in the various C.P.S. camps.

Mrs. Jacob Penner, Corr.

IN MEMORIAM

MRS. ELISABETH WEBER (nee Franz) was born in South Russia on January 3, 1850, and died April 4, 1944. In November, 1870, she was married to Johann Weber. To this union there was born one daughter, Maria. Uncle Johann Weber died in 1920 when their only daughter was in Russia. Uncle and Aunt Weber had come to America in 1877 and made their home on a farm south of Henderson, Nebraska. They crossed the ocean five times. Since 1936 Mrs. Weber made her home with her nephew, Rev. John F. Epp. Here she died at a ripe age.

ALVIN DALKE, son of Mr. and Mrs. Jacob Dalke, was born February 1, 1896, in Marion County, Kansas, and died March 24, 1944. He was reared on a farm southeast of Goessel. He attended Bethel Academy for two years. He was baptized by Rev. P. H. Richert of the Tabor Mennonite Church. When he moved to Goessel in 1926 he transferred his membership to the Mennonite church there. In 1916 he was married to Helena Becker. He is survived by his wife, Clarence and Otto who are somewhere overseas, and Olga, Herbert and Alvin Junior, all of the home.

ABOUT THE FOUNDERS OF OUR FAITH

"There arose from the letter of Scripture, independently of the state churches, a new sect which was called Anabaptists . . . By the good appearance of their sect and their appeal to the letter of Scripture, to which they strictly adhered, they drew to themselves many thousand God-fearing hearts who had a zeal for God."—Sabastian Franck wrote this in 1530.

JOTTINGS

—A worship service for communion has been worked out by Mrs. Edmund Miller, Lind, Washington. The single-spaced, mimeographed material fills three legal size pages. You might write to Mrs. Miller about it if you are much interested.

—Pacific District Conference at Pratum, Oregon, June 1-4. "In a joint session of the Executive Committee and of the Evangelization Board of the Pacific Conference convening March 30 at Portland, Oregon, it was unanimously decided to hold a Pacific Conference on June 1-4 at Pratum, Oregon. The Pratum Mennonite Church graciously invited the Conference.—Philp A. Wedel, Conference President"

—West Swamp Mennonite Church, Quakertown, Pa., "Two new members were received into the fellowship of this church at the Preparatory Service on March 30. On Palm Sunday two hundred took communion out of a membership of 232. . . The regular monthly mission offering, held on the first Sunday of each month, fell on Palm Sunday and amounted to $160.00. The West Swamp Sunday School is furnishing the material and volunteers are erecting a Sleeping Cabin at Men-O-Lan. Rev. A. J. Neuenschwander is the pastor of this church."

—Brother Melvin Gingerich of the Bethel College faculty is preparing a paper on "The Reactions of the Russian Mennonites to the Trans-Mississippi West in the Seventies," which he will read at the St. Louis meeting of the Mississippi Valley Historical Association, April 20.

—Bulletin, **First Mennonite Church, Upland, California:** "The altar cross has been presented to the church by Mr. and Mrs. L. J. Horsch as a memorial to his father, the late Rev. M. Horsch. Candlesticks of the same design will be added as soon as supplied by the manufacturer." From the **Herald,** "The cross will be placed on the communion table at certain seasons and for special occasions of the year."

—First Mennonite Church, Hillsboro, Kansas: The choir sang "Memories of Easter Morn" on the evening of Easter Sunday. The offering went for the church organ fund. A second Easter service was held on Monday in German. A short vacation Bible school is to be held immediately after the public schools close.

—The Immanuel Mennonite Church, Los Angeles, now has 225 members. W. A. Regier is pastor, and Dorothy Schroeder is church visitor. The list of members in other fields of Christian service includes the following: Rev. and Mrs. F. J. Isaac, Champa, C. P., India; Rev. and Mrs. Frank Manning, Africa Inland Mission, Ukerewe Island, P. O. Nansio, via Mwanza, T. T., East Africa; Miss Eva Duerksen, Sudan Interior Mission, Bunum, Bauchi, Nigeria, W. Africa; Rev. and Mrs. Chris Ummel, Migrant Camp Work, Shafter, P. O. Box 1441, Shafter, California; and Miss Helen Graber, Missionary among the Jews in Los Angeles.

—Brother P. A. Penner brought the morning message to the Emmaus Church, Whitewater, Kansas, on April 16.

—Frieda Regier Entz showed slides of the Hopi Indians at the Eden Mennonite Church, Moundridge, Kansas, on the evening of April 9. According to present plans she will show these slides to the Bethany Church, Kingman, Kansas, on the last Sunday in April. The slides are from pictures taken about fifty years ago. They are colored and very descriptive of the Indian life of that day and even of this, for in some villages the Indians still live very much like they used to live. The greatest change in their customs of living has perhaps come at Oraibi where our mission work was begun. The pictures should be of great interest to students in our public schools who study units on the Indians.

—The Apostolic Mennonite Church, Trenton, Ohio, has adopted the 100 Per Cent Church Paper Plan. This means that sixty-five homes of this congregation will get a church paper. Rev. J. E. Amstutz is pastor of this church.

—Perkasie, Pa., The Rev. Henry Heydt, President of the Lancaster School of the Bible, will bring messages on the evenings of April 20, 21, and 22 in the Bethel Mennonite Church. This will be his second appearance in this church. He also just recently filled his second engagement at Springfield. These two churches are the charges of the Rev. W. W. Shelly. —F. Landis, Corr.

—Walton Mennonite Church, Walton, Kansas: The church had its own Good Friday service. Recently i purchased a mimeograph machine for the pastor Ronal von Riesen. He now uses it for the church bulletins

—Mrs. Rodolphe Petter wrote on April 14, "We go thi afternoon to give final baptismal instructions to six wh wish to be baptized at Birney on Easter. . . . On January 23, four were baptized there. Spring is here bringing crows, robins, meadow larks, blue birds, an buttercups. Snow has disappeared except in some crevices on the hills."

—Rev. A. J. Neuenschwander writes in the bulletin o the Swamp Mennonite Charge: "Recently when Mr. an Mrs. Harry Wulliman from the Norristown State Hospital, were visiting in West Swamp someone asked him 'If you had to do it over again, would you still go int the C.P.S. work?' Without a moment's hesitation h replied: 'I would do it again.' That shows convictio He had been in a C.P.S. camp in Indiana for more tha a year and now is in the Norristown State Hospital fo fifteen months.

Recently we have learned from our Mennonite Centra Committe offfice, Akron, Pa., that a good number these conscientious objectors are planning to go t College and Seminary to prepare for full time religiou work, wherever the Lord has place for them.

Not long ago a member of the First Mennonite Churc Philadelphia, a soldier in Australia, sent his offering t his home church for C.P.S. work. We know of othe who have sent their contributions home for this work

—Rev. John F. Epp, Henderson, Nebraska, writes, "Sprin work has been held back thus far. People are anxious waiting to go out and do their work, but God kno what is best."

Sorry, Very Much So

In the April 11 issue the heading "The Founde of Our Faith" should have read, "The Foundation Our Faith." In the April 4 issue a heading on pa seven should have read, "M.C.C. Adopts Stateme on Dependency Problem." By mistake the last t words of that heading were put over the first artic on page thirteen. The right heading of that artic should have been, "An Elderly Minister to His Co gregation." The heading on the bottom of page elev should have been "Through Death to Life," and n "Through Life to Death." A number of introductio of writers were also left out in this issue. The edit prepared this material before he left Newton to co duct pre-Easter services. Consequently he did n get to see proofs of the material just before it we to press. Somehow these many errors slipped Generally there are not far as many to correct fr the proofs. We ask the forgiveness of our cont butors for these mistakes.—rw.

—**The First Mennonite Church, Shafter, California,** is to be host to the California Mennonite Sunday School and Christian Endeavor Convention to be held April 28 to 30.

—**Rev. H. E. Nunemaker** in the church bulletin of the Zion Mennonite Church, Donnelson, Iowa: "Your pastor returned on March 25 from a most profitable trip, having visited each one of the nineteen churches of the Middle District. It was the purpose of this trip to contact each one of our Sunday Schools to discuss with them the work of the Sunday School and ways of making the work more effective. Through these discussions your pastor has gained new ideas and convictions which he wishes to share with you. It is his earnest hope that that which has inspired him will inspire others also."

—**First Mennonite Church, Mountain Lake, Minnesota:** The pastor, Rev. I. J. Dick, sent an Easter message to the fifty-five or so young men in service. Justina Dick, a member of this church, is now serving as news editor of the "Mountain Lake Observer", which is generally subscribed to by the Mennonites living in the Mountain Lake community.

—**Rev. Arnold Regier,** teacher in the Mennonite Bible Academy, Newton, Kansas, brought the morning message to the Buhler Mennonite Church on April 2. Students from the school provided the special music.

—**Goltry, Oklahoma: Rev. and Mrs. Marvin Eck** have begun their itinerary work for Africa. They plan to sail, the Lord willing, the latter part of June under the Sudan Interior Mission. Rev. Eck is a member of the Zoar Mennonite Church, Goltry, and Mrs. Eck is a member of the Mennonite Church of Inola, where her father, Rev. Mouttet, is ministering. They gave their testimonies last Sunday, March 26, at the Goltry Church. This was an inspiration. Miss. Naomi Eck, sister of Rev. Marvin Eck, was married to John Epp of Turpin, Oklahoma, on March 12. Miss Evelyn Wichert of Fairview, Oklahoma, was married to Paul Buller of Goltry on April 9. Paul is serving at the C.P.S. camp at Colorado Springs. His wife plans to go there with him. —Corr.

—**Woodland Mennonite Church, Warroad, Minnesota:** Rev. Ronald Von Riesen held morning and evening services in our church, March 12. He was traveling in the interests of Bethel College. The first wedding to take place in our little meeting place occurred March 19 when Edna Strieff and Jacob Unruh were married.
Jake G. Quiring, Corr.

—**A testimony from the Eden Mennonite Church, Inola, Oklahoma:** "On the promises of God, Bible institutes, Bible academies, mission fields have their beginning. Through faith they come into existence, and in a short time there before our eyes are the facts." How wonderful, how marvelous is our God. Gen. 18:14. Is anything too hard for the Lord?

—**Rev. J. J. Esau** conducted services in the Johannestal Church (Hillsboro, Kansas) from March 26 to 31. On Tuesday night the roads became blocked by a blizzard and no meeting was held. Besides the seven messages he brought in the church, he also spoke at the County Ministers' Meeting, in the high school, in Tabor College, and in the Old People's Home. Together with the pastor he visited in a good many homes, including a visit with the blind Mrs. P. E. Ewert. Another visit of mutual inspiration was that with ninety-one year old Mrs. John C. Bartel.

—**Brother J. B. Epp** writes, "It may interest you—and the readers of **The Mennonite,** too—that D. V. I shall finish my 'three score and ten' years this week. The first score (20 years) were spent in Russia. The second 20 years in Bethel College, a mission school, and on the Arizona mission field. The third 20 years in the Oklahoma Bible Academy and preaching. The last ten years mostly in Nebraska, Beatrice, and Lincoln, preaching and travelling. It's 'All of Grace.'

—**Esther and Malcolm Wenger write from Busby, Mont.,** "Two or three hours of Cheyenne a day, getting settled in the log house and helping with the various meetings, etc., have kept us more than busy."

—**Mrs. M. C. Lehman and Mrs. John P. Suderman** were the speakers at a joint meeting of the women of the Mennonite Churches in the Bluffton-Pandora community on March 30. Mrs. Lehman is in charge of the clothing depot at Akron, Pa., where the shipments for relief are handled. Mrs. Suderman, missionary to the Hopi Indians in Arizona for thirteen years, is now on furlough with her husband. They are serving the Berne church at this time.

—**Grace Mennonite Church, Pandora, Ohio**:. The choir gave Stainer's oratorio "Crucifixion" on Easter Sunday. Prof. Russell Lantz of Bluffton College directed. Weekly prayer services are held regularly at the church with occasional meetings at the homes of members. A monthly prayer service is held for the boys in the service to which parents of the boys are especially invited. —Mrs. S. W. Steiner

—**Rev. J. J. Esau,** the blind evangelist, conducted a series of helpful services during Passion week in the Mennonite churches in and near Beatrice, Nebraska. The well attended meetings were alternated between the two churches. The cantata, "The Lord of the Eastertide," was impressively rendered, under the direction of Miss Violet Miller, on Easter Sunday in the Second Mennonite Church. —W. C. A., Corr.

—**Booster Concert at Bethel College:** Everyone who has given $10.00 or more to Bethel College since August 1, 1943, will receive an invitation to attend the 1944 Booster Concert by the Apollo Boys' Choir of twenty voices on Friday evening, April 21.

—**First Mennonite Church, Monroe, Washington:** "We have had very interesting and helpful meetings this past winter on Wednesday evening. We are studying the book of Romans. Rev. Albert Schultz was in our midst the week of March 12-17. His sermons from the Word of God proved very helpful and inspiring. We hope he can come again soon. Rev. Lehmann with the the young folks is planning a song and story program for Easter. The women's missionary society has been busy sewing for relief. The society also sent 165 pounds of clothing and quilts to Akron. Pa., last month. —Mary Stucky, Corr.

—**First Mennonite Church, Wadsworth, Ohio:** "Despite a rainy day, yesterday (April 9) was a wonderful day in our church, with the auditorium well filled for the 6:30 a. m. service and every seat taken for the 10:30 service, when Brother Smucker climaxed a wonderful week of sermons with another splendid one."—George McBride

—**J.Winfield Fretz** went to Big Flats, New York, on April 4, to address the Friends C.P.S. group there on "The Mennonites and the M.C.C." Big Flats seems to be the induction center for Friends C.P.S. men.

—**Speaking of Mennonites,** L. L. Lock, a member of the government C.P.S. camp at Mancos, Colorado, writes, "They excel most other groups in their work attitudes and general cooperative spirit as seems to be the case in the entire C.P.S. set-up throughout the country. I, by the way, am a Methodist but find in this Mennonite group the closest Christian fellowship."

—**Eden Mennonite Church, Moundridge, Kansas:** According to present plans a group of students from the Mennonite Bible Academy at North Newton will be with us for a program on Sunday evening, April 23. This Academy was opened last fall and has been carrying on regular academy work throughout the school year. The present enrollment is thirty-eight, two of our students being enrolled at the present time. They are Evelyn Goering and Dale Kaufman. The Academy students have been visiting a number of churches in recent weeks, and we may look forward to an evening of inspiration. An offering for the support of the work of the Academy will be received at this service." —Eden Chronicles

—**The Oklahoma Bible Academy Corporation** had a special meeting on April 11 relative to considering further steps for the completion of the present school building. Beautiful trees and shrubbery have recently been planted in the yard in front of Alumni Hall. The orchestra, girls' and boys' quartet, and girls' trio recently visited the Medford and Deer Creek churches. The girls' quartet and Rev. and Mrs. Jantzen visited the churches at Carnegie and Gotebo during February.

—**Brother C. H. Suckau,** after participating in a Bible Conference at Pretty Prairie, Kansas, assisted in the Good Friday services of the First Mennonite Church, Newton. On Easter Sunday morning he began special services for the Zion Mennonite Church, Elbing, Kansas. These ended on April 13. On the evening of Easter Sunday, however, he served the Emmaus Mennonite Church, Whitewater. Monday morning he spoke to the students and faculty of Bethel College.

R. C. KAUFFMAN TO GO AS RELIEF WORKER

Dr. R. C. Kauffman, professor of sociology and psychology at Bethel College, received notice from Selective Service on April 14 that he has permission to leave the United States to do relief work in India or the Near East. Dr. Kauffman will go under the auspices of the Mennonite Central Committee and will very likely sail with some other relief workers in May or June. This should enable him to finish his teaching work at the college before leaving. The nature of the work that he is to do is not certain at the time this is written. Undoubtedly, his work will be along the line that his training has fitted him.

—**Important resolutions** passed at the annual meeting of the **Salem Mennonite Church, Freeman, South Dakota:**

"Resolved, that the money for the purpose of financing the 100 percent church paper subscription plan, be taken from the general treasury. This plan provides one of the church papers for each family. Both papers can be had by paying the club rate for the extra paper."

"Resolved, that the deacons and trustees devise means whereby our church members are taken off county relief."

"Resolved, that the names of all children of church members be published in the 'Yearbook' and that such names be appropriately marked to indicate those who are not members."

"Resolved, that the congregation grant the pastor an aditional four weeks vacation during the year, for study. The pastor is to receive his regular salary during this vacation."

—**Mr. and Mrs. Jacob Pankratz,** members of the Bethel Mennonite Church, Hydro, Oklahoma, celebrated their Golden Wedding Anniversary on March 26.

—**Mennonites of McPherson,** Kansas, assembled in the local Y.M.C.A. on Easter Sunday to hear a message by Rev. Menno Kliewer, who is attending Bethel College at present. Several times recently they have met like this for worship.

—**Brother Ben Rahn** conducted Good Friday and Easter services for the Meadow Mennonite Church, Colby, Kansas.

—**Rev. and Mrs. John P. Suderman,** who are on furlough from their mission work among the Hopis of Arizona, are serving the First Mennonite Church, Berne, Indiana. They came to Berne December 31 of last year. They are very busy serving this large church, keeping in contact with the mission field, and going about bringing messages on the mission work among the Hopis. The Sudermans report that working and fellowshipping with the members of the Berne church is a great spiritual blessing to them, especially so in the face of thirteen years spent on a hard mission field. When the Sudermans came to Oraibi in November, 1930, they found eight Christians. Since that time they have won thirty converts to Christ, so that there are about forty Christians now. The total population of this mission field is about 1,500. Brother and Sister Suderman feel that the work at Oraibi is in competent hands while they are away. Rev. and Mrs. Waldo Harder are serving there. This is the first furlough for the Sudermans since they began their work, for previously they had had just short vacations. Both Brother and Sister Suderman are members of the Brudertal Church, Hillsboro, Kansas. Rev. Suderman reports that the mid-week prayer meeting of the Berne church is very successful. It begins at 7:30. Thirty minutes are spent in song, prayer, and a short devotional message. Then the various classes go to their rooms. The church has about 132 men in government service. Each class gets a certain number of names. In the fifteen minutes of prayer that follow each young man in the service is prayed for by name. After this comes thirty minutes of Bible study. The Book of Acts is being studied the first half of this year, one chapter each night. Each class has a teacher, but the teachers can call upon class members to take charge. The children also take part, and they have their own session of song after the general opening. Then they also subdivided for prayer and study. Since the program for the children was introduced, more adults have also been coming. About 300 people attend this prayer meeting on the average. The whole prayer meeting is in charge of a prayer meeting committee. This church has also the interesting feature of a large bulletin board that lists all the foreign and home missionaries of our General Conference, district missionaries, and missionaries from the Berne Church that have gone to other fields. The Berne Church building is immense. It takes Brother Amos Burkhalter, the caretaker, nineteen hours to sweep all the upstairs' floor space. In addition there is a very large basement to sweep. The Women's Mission Society of this church has also undertaken the project of sewing relief clothing for use in Greece. Generally the society meets for a worship service with a message and takes care of the sewing in the individual homes.

—**Rev. H. Albert Claassen** brought pre-Easter messages to the Friedensfeld Mennonite Church, Turpin, Oklahoma.

THREE TREASURIES NOW HANDLED BY CENTRAL TREASURY

The following three treasuries of the General Conference now are handled by the Central Treasury: Foreign Mission, Emergency Relief, and General Conference Treasury. Will you, therefore, hereafter kindly send all contributions for these three activities of Conference to the following address, and be sure to indicate for what purpose contributions were made:

Mennonite General Conference
722 Main Street, Newton, Kansas.

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After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS $1.25** for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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The Foundation of Our Faith

By J. C. Kaufman

(Continued from last issue)

There is a miracle involved in the sign of the prophet Jonah. Because of this the modernists doubt the authenticity of the book of Jonah. Christ says that Jonah *was* three days and three nights in the belly of the great fish and this is the miracle. It is not, how could this large fish swallow a man but how did it come about that the man was immune for three days and three nights to the action of the gastric juice? It's a miracle but not a greater miracle than the creating of the gastric juice. But it is interesting to note that this very same miracle holds true to the body of Jesus. The body of Jesus was resting in a shallow grave closed only with a stone in a tropical climate and the forces of decomposition had no effect upon His body. This great miracle about the body of our Lord while His soul was in Hades was prophetically foretold in Ps. 16:10-11. "For thou wilt not leave my soul in Hades or Sheol, referring to Christ's soul; neither wilt thou suffer thine Holy One to see corruption, referring to Christ's body, and in Heb. 10:5 we are told by the Spirit concerning Christ, but a body hast thou prepared me.

(Continued on page 7)

In 1908 the General Conference of the Mennonite Church of North America met for its eighteenth session at Beatrice, Nebraska. This session stands out as the Golden Jubilee session of the General Conference. Shown on the picture above are conference delegates and jubilee guests. Perhaps, elderly readers of this paper will enjoy picking out familiar faces. The meeting-house shown above still looks much the same today. However, the shade trees on the right side of the picture are gone. This picture first appeared as the frontispiece of a ninety-five page book describing the Golden Jubilee celebration.

Thou Shalt Not Bear False Witness

One of the ten commandments that we do not hear very much about these days is the one that says, "Thou shalt not bear false witness against thy neighbor." This commandment needs to be lifted out from its courtroom atmosphere and planted right down into the midst of our homes, offices, and churches. It should be clear that even today the devil tempts Christians to bear false witness. That false witness is being borne is evident. Perhaps, therefore, a word about it once in a while is entirely in place.

Human language at its best sometimes fails to describe accurately. When it is used carelessly it can be woefully inaccurate. When it is used with malice there is bound to be false witnessing. How careful we should be in the statements that we make.

As Christians we should have a special concern about the "yea, yea" and "nay, nay" teaching of Christ. We should not swear. However, we need to go further than that. We need to be truthful about the person with whom we disagree in certain matters. Nations may find it expedient to distort the truth to win the war, and Christians may sometimes be subtly led into distorting the truth to promote their cause. But God says "no" to such methods. He wants the truth and nothing but the truth.

When we see something wrong in an individual or institution and then state that wrong in such a way as to condemn the individual or institution as a whole, we are in danger of bearing false witness. When we state part of what someone has said but then add something to it, then we bear false witness.

How much better off our Christian work would sometimes be if we took the necessary time and effort to get a clear and definite declaration from another before we pass it on! When we can so state our opponent's position that he calls it a good statement of his case and we can say the same of his statement of our case, then we are on a basis where truth can abound.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."—rw.

Feature Added to Daily Messages

Beginning with this issue the daily devotional messages carry a new feature. A portion of scripture is suggested after each scripture verse. The scripture listed is to be in harmony with the verse quoted. Thus, those using the messages are helped to make a greater use of the Bible in their daily devotions.

Rev. Albert Schmidt of Medford, Oklahoma, suggested this new feature, and we hope that it will make the messages of greater benefit to many. Undoubtedly, there are others who could suggest improvements. If you have an idea along this line, please, send it in today. However, it should be clear that we cannot afford to make our messages longer than they now are.

Undoubtedly, more homes in our churches would use these messages if the pastors who like the messages would recommend them in the church bulletin or otherwise.

We are not insisting that these messages be used. Many may prefer to use only the Bible. However, we are interested in receiving reactions from those who use such devotional material as this or some similar to it.—rw.

CHURCH DISCIPLINE

Today we are beginning to realize anew the importance of the faith that our fathers had. The faith of our fathers was based upon the scriptures. Mennonites used to insist that the scriptures had something to say on the subject of church discipline. We still believe in being scriptural, but there is little church discipline among us. Did our fathers have an inadequate interpretation of the scriptures, or do we? Or are there points in the former and present views that need to be brought together in a new synthesis? Undoubtedly, we are agreed that the Bible has something to say on church discipline. What does the Bible say on the subject when carefully considered in the light of the whole Bible?—rw.

News From Sam Goering

Mrs. Sam J. Goering and son Robert received a telegram from the M.C.C. office, Akron, Pa., on April 15 that repeated a cable they had received. This cable from Sam J. Goering and J. D. Graber, returning relief commissioners from China, stated "GOOD TRIP BOTH WELL." No place was mentioned in the cable. It is thought that they may have arrived in Africa.

A Letter of Appreciation

Campbell River, B. C., Canada
March 23, 1944

The Mennonite,
North Newton, Kansas

Dear Publishers;

The Mennonite, and several other Mennonite papers have been mailed to us in the British Columbia Forest Service regularly for approximately two years by someone we do not know—at least not in this camp. Within the next week or two these camps will be broken up and, because many of us do not subscribe to this paper, we will not be reading these pages any more. *The Mennonite* has introduced me to the activities of our people throughout this continent and beyond the seas and to our fellow C.O.'s in the United States. I have really enjoyed getting to know about them.

So, whoever the donaters are, on behalf of all the fellows of B.C.F.S. Camp Q 7 I will say: a hearty thanks. May the Lord bless you for it.

Yours sincerely,
Pete Unger

(The Mennonite Publication Office, Newton, Kansas, has been sending free copies of *The Mennonite* to Alternate Service Work Camps in Canada as well as to the Civilian Public Service Camps in the United States. The office is glad to get this expression of appreciation.)

Toward a Larger Loyalty

By R. C. Kauffman

The measure of a man's greatness has been estima- l in many ways: by his ability to perform menial ks, by the friends he keeps, by the things he laughs by the things that make him angry, and so on. Let suggest that the real standard of a man's social d spiritual stature is found in the area of his loyal- s. A man is as great as e cause with which he iden- ies himself; as great as the ject or ideals to which he is premely devoted. Seneca, e Greek philosopher, said, oyalty is the holiest good in e human heart." To make is statement useful it is still cessary to ask, however, yalty to what? For the hristian the answer seems ear. It is the answer given by St. Paul in his simple atement, "For to me to live Christ." In this statement, For to me to live is Christ," e have the equation, as it ere, for the measurement of ur lives. For me to live equals -what? What is it that I live r supremely? What is the ominating loyalty of my life? What, if taken out my life and thought, would make living no longer em worth while?

Dr. R. C. Kauffman, professor at Bethel College, teaches courses in the fields of sociology and psychology. He graduated from theological seminary in 1936.

Under the scrutinizing light of this standard we find rtain of our loyalties which are obviously out of ccord. But then, too, we find others which, though ot necessarily bad, are too small, too limited, to fit ito the larger pattern represented by Christ. Since ey appear innocent and sometimes even virtuous, ey are easily overlooked and may, in the end, operate s the greatest enemies of the Christian life. I would ke to call your attention to one such loyalty—a loy- lty not necessarily to be discarded, but in serious eed of enlargement in the world of today and for the orld of tomorrow. It is our loyalty to the group.

Now obviously for a man to be loyal to the group not bad and may, indeed, be regarded as laudable. Ve usually consider such loyalty virtuous since it re- resents at least some advancement in a person's ioral growth. All of us start life pretty well wrapped p in ourselves. Perhaps, this is the underlying fact f the theologian's reference to "original sin." We re our own first loves. But few of us stop here. Jsually we are during early childhood drawn into the ife of the family. At least by so much is our original oyalty to the self expanded that it comes to include he welfare and success of our immediate family. We eel hurt when father or mother is hurt. We suffer in he failures of our brothers and sisters and we rejoice n their achievements. We have identified ourselves with a group, our earliest group, the family—the best family there is. As youngsters, I suppose we have all wondered at the exceedingly good fortune of having been born into the best nation in the world, the best state in the nation, the best community in the state, and the best family in the community!

Then we go to school. We enter into the life and interests of the school. When the school wins in any contest, we cheer. We may train for the team, not necessarily to be a star gathering glory for ourselves, but in order to help the team win and put the school "on the map." The value of college athletics, as in fact of all college loyalty, is to expand the success patterns of the individual to include a larger group. An educator said recently that secular education is concerned mainly with the verbs "to know," "to do" and "to get," while Christian education is concerned primarily with the verbs "to be," "to obey," "to serve," and "to dedicate." Yes, the properly educated person should come out of school with his loyalties enlarged in devotion to something bigger than himself.

As he leaves school and goes out into the world and into the business of making a living, he of course meets up with still other groups, some of which become a real part of him. Meanwhile, too, he has become aware of himself as a member of his community and as a citizen of his nation. But there all too often it stops. The history of the race reveals a similar development with respect to social organization: first the family as an isolated unit, then the clan or kinship group, then the tribe, and finally the state or nation. But this is as far as we have gone and it is still a limited loyalty. There is yet another step to go. The Christ who identified himself with all mankind urges us to an even larger loyalty, a loyalty to the entire human family.

It is pertinent to observe that Christ belonged to no particular group, to no sect, to no private clique or exclusive organization—no not even to organized religion. There may be something for us as church members to think about here. If organized religion becomes competitive and exclusive, it is no different in this respect than nationalism. Christ belonged to humanity and urged that we too, in following him, deny not only ourselves, but also our loyalty to limited groups. Therein lies the significance of his words, "Think not that I am come to send peace on earth; I am come to send not peace, but a sword. For I

HOME MISSIONS

A. J. Neuenschwander, Secretary

Saskatoon, Sask.,
March 14, 1944

Dear Mission Friends:

Rev. A. J. Neuenschwander has asked for a report on our work in Saskatoon for the Mission Number of *The Mennonite.* The Home Mission Board considers it necessary to give the supporters of our missions first hand information in order to stimulate new enthusiasm and willingness to make contributions to this worthy cause.

It isn't my intention to report on the whole work in the congregation and the Girls' Home but to write on a special field, that is, the mission work among our poor.

If I think of our work in general and of the above mentioned in particular, I think of Acts 18: 9-10 "And, in a vision by night, the Lord said to Paul, 'Dismiss your fears: go on speaking, and do not give up. I am with you; and no one shall attack you to injure you; for I have very many people in this city.' "

Corinth, was not the only city in which the Lord had many people, He also has them in Saskatoon with it's population of 43,000 inhabitants. In forty-two Churches the gospel is preached, and no doubt, in every congregation the Lord has His people. Certainly we can say the same in regard to our Mennonite people in this city.

In the years of depression a large number of families left us to go east or west to look for employment. During the past few years conditions here have improved and it is easier to find work. Due to this about a hundred Mennonite families have moved to the city. Among these are a large number who lived in small villages around Osler, Warman and Hague. Later with government assistance they settled on farms. Due to the poor land and the lack of equipment, they were unable to make a decent living and thus moved back to the city again where many of them were fortunate to get work and thus they improved their standard of living. Others were less fortunate and live in very poor conditions. Nearly all of these live in small houses on the city outskirts. During my house visitations I have come in contact with many types of people in very different circumstances. It is impossible to describe them all but I would like to give one characteristic illustration.

Help is Needed

This particular family consists of thirteen members. The oldest child is fifteen years of age. The father is the only wage earner. He is a common laborer and can't find work for every day. The family lives in one room large enough for five persons, which serves as kitchen, bedroom, dining and living room. It is furnished with one bed, a couch, a table, three chairs and a few wooden benches. The kitchen utensils are very primitive. The children's faces show signs of poor nourishment and of a one-sided diet. They lack the necessary clothing and have to miss both school and Sunday School because of this.

Often I wonder how to approach people in such circumstances. Shall I comfort them with these words: "It is not on bread alone that men shall live?" At a time like this my conscience reminds me of James 2:14-17 "What good is it, my brethren, if a man professes to have faith, and yet his actions do not correspond? Can such faith save him? Suppose a Christian brother or sister is poorly clad or lacks daily food, and one of you says to them, "I wish you well; keep yourselves warm and well fed," and yet you do not give them what they need; what is the use of that? So also faith, if it is unaccompanied by obedience, has no life in it—so long as it stands alone." I have found them, after first ordering fuel and groceries and then proceeding with Bible reading and prayer, interested and attentive. The means to help them came from our Canadian conference, and the Dundern, Herschel and Saskatoon congregations. Having seen the circumstances in which these families live and taking into consideration their poor schooling and weak religious training it is surprising that crime has not developed to a greater extent.

We have been successful in getting many of them to attend the Sunday School and church services more or less regularly. Some attend the meetings at the church, others at the Pleasant Hill Mission Hall and still others the Friday evening meetings in the Mayfair district, which I also conduct. Our Sunday School has an enrollment of 165 pupils at present and yet still more could be found in families who do not attend any church services.

Rehabilitation Needed

When thinking of this Mission Field I not only pity these people in their poverty and abnormal circumstances, but also dream of a great rehabilitation plan whereby these homeless and uprooted Mennonite families could be settled again under the supervision of a competent organization. Thus they would learn to farm, applying the newest methods, and again enjoy farming as their forefathers did. It is evident that a church, minister, school and teacher should be given to them in order to improve their educational and spiritual standard, and make them respectable, useful members of the community. The realization of such a plan would be costly but certainly worthwhile. Most likely many of us would not see the need of such a project even though it is right at our door. I think we should not neglect the open doors which the Lord gives us in the Home Mission Field.

We are grateful to the Lord for the many opportunities we have in Saskatoon to further His cause and to increase the number of His people. It is evident that Satan is working hard to hinder this work and to disrupt the fellowship of His Children. Our comfort in hours of trial remains: "Dismiss your fears: go on speaking, and do not give up. I am with you."

I hope you will remember our work in your prayers.

J. J. Thiesse

Will We Sell Our Birthright?

By Harley J. Stucky

An inevitable and immediate issue in the Men-nite Church is the question of what to do with the ys who have gone into the army either as regu-'s or as non-combatants? Shall we discipline em or shall we be silent in word and action?

The method of discipline, if by the word discip-e we mean the application of penalizing measures, ll only succeed in antagonizing people and will sult in loss of members and prestige. Further-ore, the method of discipline will not strike at all ose who are guilty. We are all guilty, and they ve gone because we have failed in our responsi-lity. Because the family of nations has failed war s come, and because we as a Mennonite Church ve shirked and neglected our obligation many of r boys have gone to the army who would today in C.P.S. had we not failed. We are all sinners, d if we discipline sinners, we must begin with our-lves. We are Christians and members of the Church ly because the Grace of God is greater than our n. And this is just as true for the boys in the army for the complacent church members back home.

On the other hand the policy which attempts to ish up the problem or refuses to recognize it by maining silent is an action which does not stir ople from their complacency as sinners and is a cision to sell the Mennonite birthright. No church d no minister can avoid making a decision on this atter for one's indecision will eventually become e's decision. Pilate tried to wash his hands from ilt, but his indecision with respect to Jesus was s decision. Many thought that they would not ve to make a decision on the subject of non-sistance because of age, occupation, or family status, but their indecision of yesterday became their decision of today.

Thus the central issue in this problem becomes a question of whether or not the church shall cry out against sin or whether it shall remain silent? Will the church speak up whenever the teachings of Christianity are violated or has it become so complacent that it doesn't care? Shall it denounce war and everything that goes with it, or shall the church say that it is none of its business? When David sinned, the prophet Nathan reminded him of his transgression with the words "thou art the man." Our boys must be reminded that by affiliating themselves with an organization committed to the destruction of our fellowman, they have sinned against God and man and have violated the position of our Church. We must call this fact to their attention, but we must also tell them that the Grace of God is greater than their transgressions. This must be done as the boys come back, individually or in groups, *now* as well as after this conflict is over. Any pastor, who fails to call the attention of his boys to this fact is unworthy of his profession.

We have no right to discipline them any more than ourselves, but we can not remain silent for today's indecision will be tomorrow's decision. There is no escape from making a decision. We must act, and when we do, any action less than reminding our boys that they have been transgressors is a decision to sell our birthright. It is a seed for a future indifferent conscience on this matter. It is a ballot in favor of future participation in another holocaust. Any action which is more than a reminder is a denial of the grace of God and an attempt to make them the scape goats for our own transgressions.

"An Answer . . . to That Hope"

But sanctify the Lord God in your hearts: and be ady always to give an answer to every man that keth you the reason of that hope that is in you with eekness and fear." I Peter 3:15.—Beatrice R. Buller

In this article, Mrs. Buller is introducing herself to e Mennonites of America. Her testimony, together ith the story of her life, has sincerity of conviction. is a story of how the Lord leads.—Ed.)

The above verse from the first epistle of Peter seems me most appropriate as an introduction to my essage to you. Since our arrival in America on arch 15, I have had the opportunity to answer veral people who asked me about my beliefs, my ckgrounds, and my hope in this life, and it is a easure for me to repeat for you my answer, so that u might share it and help me to remain true to it.

I was born in Duisburg, Germany, on September 25, 20. My father was a lawyer and public notary in at town for twenty-five years. My two brothers d I went to a Protestant grade school and to high hool until 1933. When the Hitler government came to power, my father left Germany, because being Jewish, he foresaw a very difficult future for himself and his family. He went to Belgium, where Mother and the rest of our family followed him in 1934. In Belgium I attended high school and a secretarial college and became a member of the Y.W.C.A. In December, 1941, all my family arrived in France with the purpose of joining my eldest brother in United States. But international developments prevented us from getting out of France and "across the deep blue sea."

It is in Lyons, France, that I had my first contact with Mennonites, and it is about this experience that I would like to tell you more today. My brother had cabled from United States, advising us to go and see the Quakers for assistance and advice. Since the Quakers had no office in Lyons, my parents and I went to the "SECOURS MENNONITE AUX ENFANTS" (Mennonite Relief to Children) one dark, cold Friday afternoon. Opening the doors, we saw two Mennonite Relief delegates: Mr. J. N. Byler and Henry P. Buller, who looked frozen in spite of the fact that they were working in their little office with their winter overcoats on. We asked them about possibilities of getting transportation to America, but they were not able to give us much hope, as America had just entered the war and they did not know, themselves, whether they would be allowed to stay in France, whether they could obtain passage for themselves if they had to leave or what the next day would bring. At the end of a most friendly conversation, I told Messrs. Byler and Buller that I had worked as a secretary and that if they had some extra work to do in their office, I would be very happy to come and help out whenever they needed me. The next day, I was employed by the "SECOURS MENNONITE AUX ENFANTS." A year afterwards, I was married to Henry P. Buller, and now, almost two and one-half years after my first contact with Mennonite Relief delegates, I have the privilege of seeing their country, their homes, their churches, and their schools.

From the very moment that one opened the door to that cold, little office in Lyons, an atmosphere of warmth and love radiated into the darkness and the dreariness of the outside; and I am happy to confess, now, that I am one of the "victims" of this sincere fellowship and spirit of service. Very soon, I felt a need to know more about the Christian workers with whom I was in contact and whose work I wanted to share. The relief work that they had come to do in France, in a country in distress, struck me deeply as a true testimony of their Christian religion, and I wanted to learn more about this religion. So both Mr. Byler and Henry Buller had to answer many, many questions and we often talked for hours about Mennonites, their background, their history, and their way of life. And very soon I felt the desire to become a member of a Mennonite church and be baptized and "put on the new man" as Paul puts it. In the summer of 1942, I wrote to the Mennonite Central Committee in Akron, Pa., expressing this desire to them and they gave their consent to have a Mennonite pastor from Switzerland, Rev. Gerber, come to France, to perform the baptism and marriage ceremony and at the same time visit the relief work there.

We had arranged for Pastor Gerber to come to France right after Christmas, 1942. But in November, 1942, our plans were put to naught, when the Americans landed in North Africa and all French borders were closed. As we foresaw at that moment that Americans might have to leave the country, probably on very short notice, we decided to get married at the City Hall, hoping that I could be baptized and our marriage consecrated in the very near future. Mr. Ybargoyen, the Urugayan consul at Lyons, a good friend of all the Mennonite Relief workers who had come to France, and Miss Lois Gunden, who I think needs no introduction, were our "Witnesses." It was a hectic day that November 11, 1942. The Germans were coming into town, their tanks and motorized thoops were riding through the streets all day, the officials of the American Consulate were leaving Lyons to go into internment and nobody knew what the next hour would bring. But we give thanks unto the Lord, for He kept us and guided us during those days, or better months, of uncertainty and anguish. "He that keepeth thee will not slumber." Ps. 121:3.

As you know from previous reports, Lois Gunden stayed with us in Lyons until January, 1943, when all three of us obtained the permission to join the official American group in detention, which had been sent to Baden-Baden, Germany, by that time.

In connection with the relief work of the Mennonite Central Committee, I would like to bring back to your memory some verses of Ps. 84:

"Blessed are they that dwell in Thy house, they will be still praising Thee"....

"Blessed is the man whose strength is in Thee; in whose heart are the ways of them. WHO PASSING THROUGH THE VALLEY OF BACA MAKE IT A WELL; the rain also filleth the pools."

The Valley of Baca, which means the Valley of Weeping, is a dark valley through which every individual has to pass and through which whole nations are going at the present time. In this valley of weeping, which is a desert, there is a great need for men who take their strength in the Lord and who can turn the desert into a well, a well at which people who thirst can come and find new strength to continue their path. May the Lord grant us to be such a man, to be such a WELL where others who are discouraged, who hunger and thirst for material and above all spiritual food, may find the very best one can give unto others: *a bit of love.*

Via M.C.C. Headquarters, Akron, Pa.

"A man who trims himself to suit everybody will soon whittle himself away."

ONTARIO ITINERARY FOR SISTER AGANETHA FAST

(April 28-May 2)
Friday-Tuesday Church at Leamington, namely: —Rev. N. N. Driedger, R. R. I., Leamington, Ontario
Friday evening—Harrow
Saturday evening—free
Sunday—3 Meetings in Church at Leamington
Monday and Tuesday—Pelee Island
(May 3-7)
Wednesday-Sunday Church at Waterloo and Groups —Rev. J. H. Janzen, 164 Erb St. West Waterloo, Ont.
(May 7)
Sunday evening Toronto Mission —Rev. Arnold A. Fast 15 Laws St., Toronto Ontario
(May 8-11)
Monday-Thursday Reesor, North Ontario—Deacon A. Th. Wiens, Reesor, Ontario
(The trip from Toronto to Reesor and back takes two days.)
(May 12)
Friday evening St. Katherines —Rev. W. Schellenberg, 29 Garnet St., St. Catherines, Ont.
(May 13-14)
Saturday-Sunday Niagara Church —Rev. Peter Kroeker, Niagara-on-the-Lake, Ont.
(May 15-16)
Monday-Tuesday Vineland Church —Rev. John Wichert, Vineland, Ontario
(May 17-18)
Wednesday-Thursday Port Rowan —Rev. John Reimer, Port Rowan, Ontario

Rev. Driedger has worked out the above tour and Sister Fast added the dates.

May the Lord bless the visitation work.

P. H. Richert

The Foundation of Our Faith

(Continued from page one)

Why then did Christ descend into hades? David says in Ps. 68:18, "thou hast ascended on high, thou hast led captivity captive:" evidently in reference to Christ's ascension.

The apostle Paul elaborates on this passage in Eph. 4:8-10, quoting David: Wherefore he (David) saith, When he ascended up on high, he led captivity captive—and then Paul goes on with these words. (Now that he ascended, what is it but that he also descended first into the l*ower* parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

What can we gather out of this? We can gather out of this that before Christ died and descended into the heart of the earth that both the saved but unredeemed, because redemption was made on the cross, as well as the lost souls were in one abode; however they were divided by a great gulf. This is verified by Old Testament believers. We have quoted Jacob, he speaks of going down into the pit. But now through Christ's descending into the heart or the lower parts of the earth, (for he had to stoop as low as any human soul could ever go) and his ascending on high leading captivity captive, or as the High Priest of old, presenting the wave sheaf unto God, which was, mark you well, to be presented to God on the day *after* the *Sabbath*, from then on the abode of the saints has changed location, and Paul longs to be at home with the Lord where the rest of the saints are now, and we when we lay our loved ones to rest do not think of them as being in hades but as being present with the Lord.

Therefore why did Christ descend into hades? To come forth as a victor with the spoils, the souls of the departed just. The saints of this dispensation die well since Jesus went down into hades; they come to the end of their life with peace because Jesus did something for us when he lifted paradise from somewhere out of the heart of the earth and lifted it up to somewhere in heaven.

This descending into hades while his body rested in the grave lasted only three days. The third day he rose again from the dead. We stand now at the open tomb and listen to the angel's message: "He is not here; he is risen even as he said: come see the place where the Lord lay."

As we stand at the open tomb of the One who lay there more than 1900 years ago, we ask the question: "What proof have we that Jesus rose from the dead beside that of the angel's message?" We look about us and we see all over the world those who gather for worship on the first day of the week and we say: "Here is the proof of his resurrection, the vast multitude of believers. We are a part of an organization, I should rather say of a living organism whose history dates back to the days when these events took place. The church is born and lives because of this fact.

The church makes much of the death of Jesus Christ, because in the death of Jesus the atoning sacrifice for sin was made and guilty sinners have forgiveness. But if there would have been nothing beyond this great fact of his atoning death we would be left without hope after this brief span of our life, and if we would have hope in Christ in this life only as Paul says we were most miserable of all men, but says Paul "Now is Christ risen from the dead and become the firstfruits of them that slept."

The early Christians believed and preached Christ's resurrection, they saw him, they spoke with him, they touched him and they paid willingly with their lives for this fact, and they feared not for their Lord was risen. Men do not willingly die for something uncertain.

The resurrection of Jesus Christ throws a flood of light upon his death, upon his life and upon his birth. If his resurrection can be established then we have all reason to believe everything the gospels record concerning his conception, his birth and life. If Jesus rose from the dead then I can think of his death in terms of atonement. I can also accept his teachings as come from God.

"IF"

If we are faithful, God will look after our success.

If you cannot give a good reason for what you are doing, there is a good reason why you should not do it.

If some people are really on the way to heaven, they are traveling in the sleeping car.

If God had no more mercy on us than we have on one another, the world would have been burned up long ago.

If we do not rejoice in the Lord, the world will not believe that we know Him.

—Tabernacle Baptist Church Calendar

FIRST MENNONITE CHURCH

Reedley, California

Christian Endeavor Week was observed by all of our societies. One whole Sunday evening was used for a joint program by all the societies. More than two hundred attended the banquet held on the birthday of Christian Endeavor.

On February 6, Dr. J. H. Langenwalter began a week of meetings. His theme was: "The Way." As scripture he used chapters five, six, and seven of Matthew, fourteen of John, six of Acts, and part of Luke. He also told of his work as Minister-at-Large of the Pacific Conference. Miss Helen A. Penner, Director of Religious Education in our church supervises the Intermediate Department in Sunday School and the Juniors in Christian Endeavor. Third to twelfth graders in our public schools have met one hour each week for religious education since last November. The Methodist Church, the Church of the Brethren, and the First Mennonite Church are cooperating in this. It is planned to visit the homes to arouse more interest for the classes. — Mrs. C. A. Warnock, Corr.

DAILY DEVOTIONAL MESSAGES

By Arnold Nickel, Mountain Lake, Minnesota

MAY 1—*"I am the Lord, and there is none else, there is no God beside me."* Isa. 45:5. Read Exod. 20:1-17.

There is one God, all the other gods are but idols made with finite hands. There is no other self-sufficient, self-existent, being, none infinite and eternal beside Him. If this truth were firmly believed, it would abolish all idolatry out of the world.

The gods of America seem to be power, business, and pleasure. The God of the Christians is God the Father, who made the heavens and the earth, who gave His only Son for redemption, and who accepted us as His children by our faith in Him.

MAY 2—*"And Joseph said unto them, 'Do not interpretations belong unto God?' "* Gen. 40:8. Read John 1:1-13.

The Bible is misunderstood and misinterpreted more than any other book ever published. Christians, as well as non-Christians, very often try to interpret the Word of God to fit their own needs and desires. How may we understand the Bible more accurately? Since the author of a book is its best interpreter, God is the best interpreter of His Book, the Bible. Therefore if we want to understand the Scriptures, we must be acquainted with its Author. Our daily fellowship with God in His Word will be the key to our understanding of the Bible. Permit Him to interpret His message to you.

MAY 3—*"For My thoughts are not your thoughts."* Isa. 55:8a. Read Isa. 55:1-12.

An individual is known by what he does; but if it were possible, would we be willing to have our thoughts flashed on a screen at any time? There is nothing secret before God; He knows the "intents of our hearts." The Psalmist said that the Blessed man meditates in the Law of the Lord day and night. The things we love are a guide for our meditations. If we love earthly possessions more than spiritual blessings, the earthly things will direct our thoughts, but if our love for God is greater, then He will guide our thoughts. May our thoughts be pure and undefiled before God today.

MAY 4—*"As for God, His way is perfect."* Ps. 18:30a. Read I John 1:1-10.

Perfection is the goal of mankind. But up to the present time the ways of man are utterly imperfect. God's ways are perfect. For example, creation was a perfect work created in seven days. His order and design in the universe are perfect; otherwise His creation would have resulted in chaos; His way of salvation is also perfect. The Father sent His Son, a perfect offering for a marred people, that everyone may become a new creation that is perfect in the presence of God. *"Be ye therefore perfect, even as your Father which is in heaven is perfect."* (Matt. 5:48).

MAY 5—*"Ah Lord God! . . . There is nothing too hard for Thee."* Jer. 32:16. Read Jer. 32:16-26.

There is no problem that God cannot solve; there is no wrong that He cannot right. God is Almighty! If we trust Him for our salvation, may we not also trust Him as our Guide in every circumstance? We are not asked to put our trust in the future, but in the Lord. He is willing and able to remove the obstacles that would hinder our journey through life if we will only rely on Him. Someone has so ably stated, "You never test the resources of God before you try the impossible." Are we willing to try Him from now on?

MAY 6—*"For the Lord God is a sun and shield."* Ps. 84:11. Read Ps. 84:1-12.

The world lies in the darkness of sin. The Christian lives in the light of God's presence and under the shield of God's promises. If God be our God, He will be to us a sun for new life, a light for daily guidance, and a shield to guard us against the fiery darts of wickedness. Israel was led through the wilderness by a pillar of fire and cloud which was their guide and protection. Let us never wander from His protection and He will be a sun to supply us with good, and a shield to protect us from evil.

MAY 7—*"He looked for a city which hath foundation, whose builder and maker is God."* Heb. 11:10. Read John 14:1-15.

By faith Abraham looked for a heavenly home. He had lived a nomadic life in a strange land, but he believed that God had a permanent abiding place for His own. We, today, who believe the Word of God, are also looking for the same home. It will be a home without sin, hate, fear, or death. Love will rule with Christ as its foundation and God as its maker. Are we content to go into this abode alone, or will there be others that we have invited by the way of the cross?

Winfield Fretz Heads Mennonite Aid Section

The activities of the M.C.C. prior to 1939 were related in the main to the colonization and rehabilitation of Mennonites in Russia, Canada, Paraguay, and other countries. Realizing that in the near future there may be need for further activity in colonization and rehabilitation, the M.C.C. was authorized to set up a new section known as Mennonite Aid. The work of this section at the present will be carried on by Winfield Fretz, who has completed a study of Mennonite colonization efforts in the past 150 years. At present, Brother Fretz is engaged in determining the needs of C.P.S. men with respect to post-war rehabilitation.

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The "I" Button

By G. E. McKean

It was at the end of the third period, and at the change of classes. Cy Wilson stood in the hall, hile fellows passed him, talking, but not greeting m. He noticed that they did not even look his ay. They had been giving him a wide berth for ys now.

Ed Slocum had spoken to him, but with a slight eer. Ed was still angry at the advice Cy had given m, gratis, a day or two before. "You've been so usy telling us what to do," Ed had said, "that it oks as if you had slipped." Well, it was true the citation Cyrus had just made had not been anything boast about. "And besides," Ed had persisted, t looks to me as if a fellow who traces his maps hen they are supposed to be freehand drawings isn't any too much call to talk of standards."

Standards! Maybe he *had* talked too much of stanards. Old Dutton City High where Cyrus had been oing was one of the best schools in the province, with aditions behind it, and a student body that had gh ideals. Good old Dutton City High. He wished e were back there. Then he stopped wishing. It dn't do any good. His family had moved from utton City to Milldale, and there was nothing he uld do about it. Milldale High was a new school, nd maybe it had not had time to build up fine traditions yet. The motto of the fellows had seemed to e, "Get by." He remembered how he had been almost shocked at their attitude. Get by . . . *get by!*

He had started to talk to some of the boys, tellg them naturally how they did things at Dutton ity. At first the fellows had listened, with evident terest. Then they had begun to walk away when e started talking. When he'd told them about the onor society at Dutton City, they had yawned.

But he hadn't realized how they had felt that he ought he was better than they were. When he did alize it, he almost said, "I *am better!*" He almost id, "They don't amount to much here." Then he membered he had traced that map, and the teacher d asked them to draw it. *He* had done that. Well, aybe, trying to let them know how the standards Dutton City High were kept up, he had forgotten study, as he could study. He hadn't left himself me to draw that map and so had *traced* it. He cerinly was a queer fellow to talk about honor and andards! And Ed was right—that recitation he d made hadn't been up to par, or near it.

As he entered another classroom, two fellows, leaders in the school, nudged each other. Cyrus felt a stab of disappointment. "I never meant to get in wrong with these fellows! I wanted them to like me!" his inner self protested.

From English 3 he went to Math. 4, and from Math. 4 to Science 2. The day wore on. Finally he was heading towards home, alone. Other fellows were moving along in groups, talking, laughing, none of them stopping for him.

Cyrus continued on his lonely way and when he came to the corner of Beech Street and Academy Road he turned down Beech Street which was really only a road with a few houses along it and fields on the right hand. Cyrus cut across one field and jumped the brook on the far side. A clump of trees grew close together making a screen between that meadow and the one beyond. A path led through the trees, but Cyrus did not follow it. Instead he sat by the pathway facing toward the town. He could see the roof of Milldale High School against the afternoon sun. He stared at it thoughtfully. He couldn't put it out of his mind the way the boys had *treated him there.* He couldn't understand their attitude. *Ignorant!* That's what they were. They were ignorant, and they had low standards!

Now he . . . in what way was he different? Cyrus pondered for a long time. Standards were something that concerned the individual primarily. Character should begin at home. He had gone out of his way to try to raise the standards of the school. Had he failed to watch the standards of Cy Wilson? Maybe that was it.

"At least," he thought, "I could have seen to it that one student did the things he ought to do and kept his marks up. I could have done right myself. I can help others, if they *need* help," he went on musing, "and I can give help without making them feel cheap." His anger slowly faded away and as if by the same impulse the sun faded and sank lower behind the town. Milldale High School stood out against the sky even more. Cyrus looked at it, frowning again. It looked nice, from a distance. Maybe some day, if he did his part, he could be appreciative of that school like he had been of old Dutton City High.

The air was getting chilly. Cy jumped suddenly to his feet and started walking rapidly back toward Beech Street. He didn't care so much about the other fellows' behaviour now that he had thrashed the matter out alone.

He felt so much better that he was whistling when he came to the corner of Ash and Tenth Streets, where the shop that turned out campaign buttons was located. A man was standing in the doorway. Cyrus nodded and said "Good evening." The man started forward. "Say, do you want to do something for me?" he called out.

Cyrus stopped. "Sure," he said, "what?"

"Listen," the man said, "you go down Elm, don't you? I think I've seen you come up from Elm Street every day."

"Yes," Cyrus said. "I live beyond Elm."

"Tell that storekeeper down there," the man said, "that I won't have those buttons ready for him until sometime tomorrow."

He moved back into the shop. "Just take a look at these," he said, and handed Cy a handful of celluloid buttons. On each one was a mark.

"What does it look like to you?" the man asked.

"Like a one, or an 'I.' "

"It does, if it looks like anything. At least it doesn't look like what it was intended to look like. Something went wrong with the machine."

Cyrus stood there, the buttons in his hand.

"A batch of buttons, spoiled," the man said. He began to rake them all into a box. "I guess all I can do with them is throw them out. Now you tell that storekeeper I'll have the buttons he wanted ready by tomorrow."

"All right," Cy answered. "Can I have one of these buttons?"

"Of those? Yes. Take as many as you want."

One, however, would do. One, just to remind him, in the days to come, when he might feel like reforming the character of others, that there was his own character to think about, and his own standards. Cyrus stuck the button carefully on his coat lapel. He had wanted to organize a society like they had in Dutton City school to stimulate standards. Well he had organized a society, of one.

Cyrus found that even to hold that one member to the rules he had set down was difficult at times. There was sickness at home, and he had to help around the house, which he disliked intensely at first. It took up his time also and if he had had a mind to, he could have let things slide. The teachers knew about the sickness and would have been lenient about the school work. The other students knew about it too, and if he hadn't recited as a self-advertised shining light ought to have recited they would not have laughed at him.

The hard part was, he knew they'd be lenient. To counteract that he would not be easy on himself. He could keep his work up, if he tried. And in the succeeding weeks one would never have known from the recitations he made that his work was prepared early and late and in the scattered spare time between his enforced duties around the house.

It was in English 3 one day a queer thing happened. Cyrus was handing in a theme. He had said nothing about the theme, or how he had worked on it. It lay on the teacher's desk. A fellow by the name of Miles Sawdey, a good student if he wanted to be, was looking it over.

"May I have until tomorrow to hand my theme in?" Miles asked the teacher.

"You mean," the teacher said, "you haven't your ready?"

"I have it here," Miles said, "but . . ." The teache hesitated. "I'd like to have until tomorrow to hanc it in," Miles said.

The next day the teacher commented favorably o Miles' theme.

He also said something about the quality of th class work going up. Cyrus scarcely took in what h was saying. He was very sleepy and he had to prepare for a test.

College Graduates in M.C.C.-C.P.S.

The following table shows the number of college graduates in Mennonite camps as of March, 1944:

Mennonite Colleges—with degree	
Goshen College	36
Bethel College	21
Bluffton College	18
Eastern Mennonite School	3
Total	78
Non-Mennonite Colleges— with degree	
Total	88
Total Number of College Graduates	166

It was during that test that one of the fellows trie to look into a book. He didn't succeed. But h didn't escape being told, by other students, what the thought of him. Cyrus was amazed to have the pitch into the fellow so.

"Listen, Neil," they said, "an exam is suppose to be a test to see what you know."

Neil's face began to get red.

"It's a test to see what's in your head, not to s what the book says, if you can find it."

"Aw, go on," Neil said. But the next time h didn't try to look, and did pretty well in the tes He didn't get the 'A' he might have had, with hel from an opened book, but he did get more than pas ing. "I thought I'd do worse than that," he sai more pleased than he really dared to admit. The he added, "Say, Cy will be sort of tickled to hear passed." This was after Cyrus had hurried off hom from classes.

Some of the fellows said, "Has Cy been helping yc too?" Neil nodded. Then he said, as if someone ha accused Cy. "He didn't come around like you fellov think he did."

"No," another chap added, "he didn't to me either

Ed Slocum and Peter Maitland walked home t gether. "Cy, you know is a nice sort of fellow Peter remarked, "when you get to know him." E looked at him oddly. "Yeah, not bad," he assente "G'night, Pete."

When five fellows came to see Cyrus and sai "See here, Cy, tell us about that club you had back Dutton City High," Cy simply stared at them. "Th club that set standards for the students," they e plained. Cyrus was willing enough to tell, but d they really want to know?

They seemed quite eager.

One of the fellows said, "Is that . . . that butt . . . a club button?"

"This button?" Cyrus exclaimed. "No,—not exactly."

"Oh!"

"The club button at Dutton City High," Cy said, "has a torch on it, a lit torch that stands for education and learning—enlightenment." He went on to describe the button.

"But what," the fellows asked, "is *that* button, and what does that mark on it stand for?"

Cy did not know what to say. His reason for wearing the button would probably sound foolish, childish, and they'd laugh.

But he told them anyway. "I let that mark stand for "I." It can stand for that, or for one. But I let it stand for 'I.' And I wore it to remind myself that I could do some things, by myself. I should do the best I could. And I could *help* others."

"You sure did, old man. Helped me out of some nice failures."

"I could keep from critizing others, even indirectly."

"You mean by telling them about the standards at the Dutton City School?"

Cy nodded.

"But that was a good thing. We want to form a club here, to help Milldale High," they announced . . . It seemed they had it all planned, and when it was brought up before the student council, they voted it unanimously. The club also wanted to adopt the "I" button as their official emblem.

"Well," one of the fellows said, "we have a club, and we have a club button!" And he began turning handsprings, finally tumbling off the wooden Academy Road sidewalk into somebody's lawn.

"I know where we can get those buttons cheap," Cyrus said, "If you want to go and see the man now."

When they approached the manufacturer, he said, "Sell them to you? I will not. But," he pushed out a box filled with them, "if you want them, I'll be glad to give them to you." Then he added, "What's this I hear about that school of yours? The principal was talking to me the other day, and he said there's been a big improvement down there, in scholarship and general conduct."

"It was partly due to this button," Cyrus said smiling.

"It was due to that, and the fact that this fellow got busy and showed us what might be" interrupted Peter, "and we finally decided he ought not to travel alone."

"He sort of shamed us, after he quit trying to shame us," explained Ed Slocum painfully.

It was useless for Cyrus to insist that he had not wished to shame anybody. They still did not understand. But as Cy took the same round-about way home that he had taken some weeks ago, he remarked conversationally to the little brook, "It doesn't really matter. The thing is they've got the right idea about the school now and that's what matters." He flung himself down on the grass with a sigh of contentment and looked across at the Milldale High School. "Good old Milldale," he said, and dug his fingers into the warm sod.—*The Northern Messenger*

Toward a Larger Loyalty

By R. C. Kauffman

(Continued from page three)

am come to set a man at variance against his father, and the daughter against her mother and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me." No group was large enough to hold Jesus' loyalty, except that which encompassed anyone and everyone who wished to regard himself as a part of that group. "Who is my mother? and who are my brethren? and he stretched forth his hand toward his disciples and said, 'Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother.'"

Was Jesus then a traitor to his family, his community, or his country? No, not any more than a man is a traitor to himself when he expands his childhood self to include the family. In fact, only in so losing himself can he find himself; and so also must groups lose themselves in order to find themselves; in order to discover the real significance of group loyalty. No, Jesus did not mean to discredit his family, his community or his country, but he did mean that all these other loyalties must be subjected to and conditioned by our loyalty to that most inclusive of all groups, the Kingdom of God.

How easy it is for all of us to abide with lesser loyalties, loyalties to limited groups, which give us the virtuous feeling of good fellowship and respectability. In our consideration of universal brotherhood for the world of tomorrow, it is well to recognize that the greatest obstacle that may be encountered is the superficial patriotism, the feeling of brotherhood, within limited groups. "Yea the time cometh," says the writer of St. John, "that whosoever killeth you will think that he doeth God a service." He will think that he doeth God a service for he will do it in the name of brotherhood. We must learn to think in terms larger than the immediate group to which we belong. Unless we do so, our group loyalty remains group selfishness—perhaps the most subtle and dangerous type of selfishness. For while masquerading under the cloak of brotherhood, it often violates some of the most elemental requirements of Christian character and cultural refinement. In the name of group loyalty we tolerate practices which have long since been recognized as inferior and unworthy in the realm of our individual relationships.

The same readiness to retaliate which we see existing between nations would, in the area of individual relationships, be looked upon as childishness; the same intolerance toward the differences of another would brand one as hopelessly naive and bigoted; the same uncritical acceptance of one's self as superior would be called conceit; the same preoccupation with one's private interests and welfare would be recognized as base selfishness; the same jealous exclusion of others from what is mine, as social immaturity; the same resort to brute force in the case of disagreement, as utter savagery. Dueling as a means of settling disputes, was declared illegal over one hundred years ago when the unworthy Aaron Burr challenged and killed Alexander Hamilton; but war is still with us. We admire the mental and emotional maturity of the little boy who, when challenged by some big bully with the remark, "I bet I can lick you," calmly replied, "I suppose you can"—but we do not seriously expect such maturity in the area of our group relationships.

Not only do our limited group loyalties differ from Christian brotherhood in scope, but often also in spirit. We are united not so much by common appreciations, objectives, and opportunities for service, as by common hostilities. It is the spirit expressed by the lady who when asked whether a certain person was her friend replied, "Yes, I guess you would call us friends. We have the same enemies." Under this type of relationship, a world-wide fellowship such as that of the Kingdom of God could never occur—except perhaps in the case of an "Invasion from Mars,'—for it always takes some division, some opposing group, to give unity and solidarity to one's own group. That this is an active factor in the cohesion of national groupings is seen in the fact that we never feel quite as united as in time of war. And even denominations may not rise above it. I have heard it argued that denominationalism is a necessary and good thing in that it gives vitality and cohesiveness to the individual churches; that apart from some rivalry and competition they would fall apart. If this is true, it is a sad commentary upon the vision of the church regarding its mission here on earth. If churches can find no larger and more unifying project than the preservation of themselves and their distinguishing characteristics, their social contribution will be small.

Working in a Yugoslav Refugee Camp

Dr. C. Richard Yoder and Delvin Kirchhofer are working in Egypt in a camp for Yugoslav refugees. A letter from Dr. Yoder tells a bit about their experiences and feelings:

"There are epidemics of whooping cough, influenza and chickenpox in the camp and today I discovered the first case of mumps. Almost every other patient has fever and a cough. How I wish I had sufficient cough syrup to go round. There are dozens of children here with round worms, also, and if we ever succeed in getting some **santonin** I will have a busy time with them. It will be the first experience of its kind for me. I feel I am learning a great deal and I really enjoy it. Dealing with these people does require considerable patience at times. On the other hand, they respond readily to sympathy and kindness as do human beings no matter from what part they come. I consider it a wonderful opportunity and a real privilege to be here and have a a share in this work. I can assure you that after all these months I have not been disappointed."

As a special aspect of the problem of expanding our group loyalties is the fact that such an expansion must come to include, beyond our personal relationships, those also of an impersonal character, for these have gained tremendous significance for us today. We deal with and are dependent upon many people whom we do not know, who are strangers to us. While it has never been any less wrong to cheat or mistreat an outsider than a member of one's own group, many seem to act on this assumption and we all know from personal experience that it is actually more difficult to be charitable and fair-minded toward those whom we do not know. Yet there is a particular urgency today that the Christian ethic be made to apply to our impersonal contacts and dealings. We can hardly accept the Biblical interpretation given by the clerk who, after having charged some outsider an exorbitant price for a pair of shoes, explained, "Well, he was a stranger, and I took him in." Industrialization and urbanization have placed our lives at the mercy of others to an extent never before witnessed. Today the city reservoir is our well, the train or bus our covered wagon, the bank or insurance company our wallet. Modern men send their sick to the hospital, their children to schools, and trust the inspector to guard their food, their drugs, and their dwellings. In such an interdependent and complex social order long-range morality is necessary for long-range immorality is possible. Men need virtues like honesty and kindness, but they also need insight and social consciousness. Some of the great evils of our age, possibly even war itself to a large extent, are brought about by men who are honest and kind in their personal relations, but who lack the vision, the knowledge, and the larger sense of social responsibility to avoid such misdeeds.

Professor E. A. Ross, writing three decades ago, saw this problem. He states, "The reality of this close-kit life is not to be *seen* and *touched;* it must be *thought.* The sins it opens the door to are to be discerned by knitting the brows rather than by opening the eyes. It takes imagination to see that bogus medical diploma, lying advertisement, and fake testimonial are death-dealing instruments. It takes imagination to see that savings-bank wrecker, loan shark, and investment swindler, in taking livelihoods takes lives. It takes imagination to see that the business of debauching voters, fixing juries, seducing lawmakers, and corrupting public servants is like sawing through the props of a crowded grand-stand."

Today more than ever it is true that, "Where there is no vision the people perish." We need to move toward larger loyalties also with respect to our impersonal relationships. Most of our moral codes were formed for an agricultural age, where face-to-face relationships prevailed and where there were on the average no more than twenty-five people to the square mile. Today, with more than half the people of our nation living in the city and with densities as high as 25,000 people per square mile, the situation is changed. It is impossible to multiply the density of a population by one thousand and still have the same social setting. Not only in an international but also in a local sense is it true that, "Science has made us neighbors; religion must make us friends."

Finally, if for us to live is Christ and our loyalties are to move from the limited group to humanity at large, we will find it necessary to widen our horizons also in terms of time encompassed. Our loyalties will need to take into account more than the present moment and the present generation. The truly great things in life are neither produced nor proven as great in a day. Although there are some exceptions, it is a pretty general rule that the larger the life the longer it takes to mature. The chicken, for instance, which is hatched in spring, feels herself to be quite a chicken the following August, and if she is a real success in the chicken world she loses her head before Thanksgiving. The horse matures at three of four years. But man keeps growing physically for twenty years and mentally for sixty years or more. Now how long are we willing to wait for success? Does our belief in Christianity demand quick returns, or are we willing to wait with Emerson to hear the verdict of the centuries as against the hours? Unless we are, our faith rests on a very shallow and uncertain basis.

If we focus our gaze upon the moment, we will conclude as have many others, that Christianity does not work. And we will be right, for it doesn't always work. Nothing always works. It didn't even for Jesus. He tried his divine friendship with Judas—that night when he met Judas at the garden gate, coming with the soldiers of the high priests to arrest him. He said to him, "Friend, wherefore art thou come? As though once more, before it was too late, he would appeal to the finest thing known to the human heart, his friendship for him. But it didn't work. It did not work with Caiaphas and Pilate. In the dark depths of the human heart there is the capacity to sin against friendship. And so they crucified Jesus. It did not work. Or did it, afterall? For still the cross conquers. Pilate, Caesar, Judas, Caiaphas—all are gone, but Christ is not. In this near-Easter season we joyfully recall that he lives and is powerful still, with thousands surrendering their hearts to him.

Eve Curie in her *Journey Among Warriors* tells of interviewing the first batch of German prisoners captured by the Russians. She asked these German lads whether they thought Hitler did right when he invaded Poland. They answered, "Yes." Was Hitler right, she asked, when he invaded France? Again they answered, "Yes." Then she asked, was Hitler right when he marched into Russia. Then the prisoners admitted that the Fuehrer was wrong when he invaded Russia. From that conversation Eve Curie concluded that the Nazi standard of right and wrong was determined solely on the basis of whether the venture met with immediate success. The inadequacy of such a standard for measuring the rightness or wrongness of an activity is only too apparent.

The larger loyalty of which we are here speaking accepts the fact that the mills of God grind slowly. The follower of Christ wants his work to succeed, as does everyone. But he prefers the enduring success of rightness rather than the quick and spurious rewards of expediency. The follower of this larger loyalty is "steadfast, immovable, always abounding in the work of the Lord forasmuch as he knows that his labor is not in vain in the Lord." He is willing to number himself among those who "died in faith not having received the promises, but having seen them afar off."

It is this long-range perspective that must enter as another dimension of our loyalty to humanity if we are in the future to avert such world-wide catastrophes as that confronting us right now. Unless we can look beyond the immediate situation, yes, beyond the immediate generation, we will again find ourselves in a troublesome situation such as the present, a situation in which one cannot even follow the good without in a sense condoning evil. Every man confronting the problem of war today, finds thrust upon him the "forced option" of meeting war with war, or of surrendering, for the time being at least, the personal rights of his group to a totalitarian war machine. In the words of one struggling with this problem, "Here was the dilemma. One had either to fight war by making oneself warlike—by embracing all the cruelties, the suppressions, the agonies which we had detested—or one had to surrender to it and see it enthroned in the world as the central institution of Western civilization." This is the dilemma in which man finds himself, and will find himself again, so long as he acts on the basis of loyalties that are measured for the moment. That is why those of us who are seriously concerned with being peace-makers dare not permit ourselves to feel that we have made our full contribution simply through refusal to participate in time of war. There is yet the more fundamental task of attacking the things that make for war and which may exist for many years before the actual outbreak of hostilities. It is very easy for us as pacifistically-minded Mennonites to adopt the attitude of those about us that with the end of war the issues involved will be settled. Consistency with our position renders this assumption impossible for us. Consistency with our position maintains that war settles nothing. On the contrary, it maintains that war serves only to raise new issues and to aggravate old ones, and that the signing of an armistice, far from marking the end of our work on a great problem, marks only the beginning. Our real answer to the problem of war is found in our relief agencies, missions, and schools of Christian education. It is these that we must promote with renewed vigor if we are sincere in our contention that we hate war.

Yes, loyalty is indeed "the holiest good in the human heart," but only if it is attached to the highest, most inclusive, and enduring Reality known to man, God the Father of all mankind. Man cannot play the game of life intelligently without knowing where the goal posts are. But to find these in the relative standard of group morality, of the existing mores, makes for confusion, and is less than Christian. Without God to give direction to our efforts, loyalty is only an abstraction which, like such other of our traditional virtues as patience, industriousness, initiative, courage, and intelligence, may be as characteristic of a criminal as of a saint. Without this Supreme Loyalty at the heart of our activities, our goodness is in vain and our virtues may prove to be vices.

IN MEMORIAM

MARY A. GOLDSMITH, daughter of Joseph and Magdalene Goldsmith, was born in Butler County, January 27, 1860, and died at Dayton, Ohio, March 14, 1944. She was a member of the Apostolic Mennonite Church, Trenton, Ohio. After the death of her parents she made her home with a sister and brother-in-law in Dayton.

PROGRAMS

KANSAS MENNONITE SUNDAY SCHOOL CONVENTION

Theme: **WORKERS TOGETHER WITH HIM**

Place: Alexanderwohl Church
Time: Sunday, April 30, 1944

Afternoon Session at 2:30

Song Leaders: Mrs. Ferd Voth, Newton, Kan.
Organist: Miss Evelyn Voth, Goessel, Kan.
Pianist: Arthur Banman, Goessel, Kan.
Devotional Service: Rev. C. H. Dirks, Hutchinson, Kan.
Music: Local Church
Topic 1 "Prepared Workers" .... Harvey Jantz, Lehigh, Kan.
Music: Men's Quartet .... Eden Mennonite Church
Topic 2 "Primary Workers" .... Rev. Lester Hostetler, North Newton, Kan.
Music: Ladies' Trio .... Bethel College
Topic 3 "Practical Workers" .... Mary Becker, Newton, Kan.
Music: Ladies Chorus .... Tabor Mennonite Church
Offeratory: Marimba Solo ...... Delsie Tieszen, North Newton, Kan.
Business Session
Closing Devotional Service .... Local S. S. Supt.

Evening Session at 8:00

Song Service .... Mrs. Ferd Voth
Devotional Service ...... Mr. Albert Graber, Pretty Prairie, Kan.
Music: .... Hopefield Mennonite Church
Music: Mixed Chorus .... Swiss Mennonite Church
Resolutions
Offeratory: Organ Music .. Evelyn Voth, Goessel, Kan.
Message: "Worker Together With Him" .... Dr. Hugh A. Kelsey, Pres. of Sterling College, Sterling, Kan.
Note: "Hot coffee will be served free of charge for the evening meal."

PROGRAM FOR THE 146TH SESSION OF THE EASTERN DISTRICT CONFERENCE

Deep Run Mennonite Meeting House, Bedminster, Pa.
May 4 to 7, 1944

Pres. ...... Rev. Sylvan S. Lehman, Quarryville, Pa.
V. Pres. ...... Rev. Russell L. Mast, Bedminster, Pa.
Sec. .. Rev. Olin A. Krehbiel, 121 Towamencin Ave., Lansdale, Pa.
Treas. . Mr. Alvin H. Alderfer, 3235 Fuller St., Holmsburg, Pa.
Chorister .... Rev. Howard G. Nyce

All Sessions on Stated Time

Thursday Afternoon, May 4

2:00 Bible Lecture—"Thy Will Be Done" Rev. Reynold Weinbrenner, North Newton, Kansas
2:40 1. Report of Program Committee
2. Application for Membership
3 Report of Ordination and Installations
4. Appointing of Special Committees
5 Reading of Minutes of Previous Session
6. Report of Committee on Credentials
7. Report of Conference Officers
President: Rev. Sylvan Lehman
Secretary: Rev. Olin Krehbiel
Treasurer: Mr. Alvin H. Alderfer
Election of Conference Officers, two members on Program Committee and one member on Credentials Committee

Thursday Evening, 7:30

Song Service
Announcements and Special Music
Memorial Service
Conference Sermon by Pres., Rev. Sylvan Lehman
Closing Hymn and Prayer

Friday Morning, 9:00

9:00-9:40 Bible Lecture—"More Love To Thee" Rev. Reynold Weinbrenner
8. Report of Home Missions Committee
Election of two members on Committee
9. Report of Mennonite Home for Aged
Recording Secretary: Mr. Monroe S. Geissinger
Financial Secretary: Mr. J. Walter Landis
Treasurer: Mr. Isaac F. Gehman
Election of three members
10. Report of Educational Committee
Election of two members
11. Report of Conference Budget Committee, 1944-45
Closing Prayer

Friday Afternoon, 1:30

1:30-2:10 Bible Lecture—"Manna Daily" Rev. Reynold Weinbrenner
12. Report of Peace Committee
Election of three members
13. Report of Historical and Publication Committee
Election of two members
14. Report of Board of Managers of "Men-O-Lan"
Election of two members
15. Report of Sunday School and Young People's Committee
Election of one member
16. Report of Bluffton College
Election of one trustee
Closing Prayer

Friday Evening—Missionary Program

7:30-7:40 Song Service, Scripture Reading and Prayer
7:40-7:55 Pa. Council of Churches, Dr. William Mudge
7:55-8:05 Offering and Special Music
8:05 Women's Missionary Program
Closing Prayer

Saturday Morning, 9:00

9:00-9:40 Bible Lecture—"In Remembrance" Rev. Reynold Weinbrenner
17. Report of Benevolent and Relief Work Committee
Election of two members
18. Report of Building Fund Committee
Election of one member
19. Report of Trust Fund and Finance Board
20. Discussion of Budget
21. Report of Minister's Pension Fund by the Brotherhood
22. Unfinished Business
23. Deacons' Reports
24. New Business
25. Report of Auditing Committee
26. Report of Committee on Resolutions
27. Selection of Place for Next Conference
28. Newly Elected Officers Take Charge
29. Closing Prayer

Women's Meeting

Business Session .... 2:00 P.M.

Brotherhood Meeting

7:30 P. M. Speaker: Rev. Reynold Weinbrenner
Subject: "Ye Shall Be My Witnesses"

Sunday, May 7

9:30 A. M. Sunday School
10:30 A. M. Conference Communion Service
In Charge of Local Pastor
2:00 P. M. Joint Sunday School and Young People's Program
Speaker—Rev. Andrew R. Shelly
Meals under Direction of Host Congregation

Hagerstown Farm and Community School

Reports from the Hagerstown school on rural life indicate a live interest on the part of the campers enrolled. One report written in the early days of the school, says, "Many men feel that already they have received adequate returns for their coming to the school. Without exception, the talks were rich in content and inspiring in effect." At the present time, the campers are devoting their off-time to the study and discussion of, **Ways of Earning a Rural Living, Rural Cooperation, Livestock Management,** and **Religious Life of the Rural Community.**

C.P.S. NOTES

Emergency Farm Labor

A number of C.P.S. Camps located near farming mmunities have been asked in the past by Selective rvice to do emergency farm labor in the way of harsting crops, etc. This type of work necessitates long urs, hard labor, and no pay to the campers. While mpers in general have responded to such work, it has a ndency to lower morale and also creates a number administrative problems for the camp staff. An exmp director recently expressed his concern about emerncy farm labor to the C.P.S. Section at Akron: "Wherever we have S.C.S. (Soil Conservation Service) rk, the very nature of that work puts a responsibility on us to do emergency farm labor where that is cessary, since it would hardly seem right that we ve been concerned about conserving the soil for the ture and not for conserving the immediate crops at nd."

Educational Activities in C.P.S.

The following table taken from a report prepared by e educational secretary shows a partial record of the urses conducted in M.C.C.-C.P.S. camps in the Fall arter of 1943:

pe of Course	No. of Camps Offering	Total Av. Att.
ble Study	11	140
ennonite Heritage	4	27
blical Basis for Non-resistance	3	40
orus	8	160
isic Fundamentals	3	42
rm Feeds	2	6
otography	3	29
rst Aid (Advanced)	2	18
rst Aid (Standard)	4	43
anish	3	14
rman I	5	29
rman II	2	14
blic Speaking	2	12
ping	2	24
tany	2	11

leased March 29, 1944
mpiled by Irvin B. Horst

Canadian Director Visiting

Cornelius Rempel, recently appointed director for the nadian Office of the Mennonite Central Committee, ng with Sister Rempel, have been visiting the Akron fice in preparation for their new work at Kitchener, tario. Following his stay at Akron, Brother Rempel, ng with Ernest Bennett, will visit the churches in stern Canada. Brother Bennett will report on his p and the work in England.

Canning for C.P.S.

Reports indicate that a number of churches and men's organizations are again preparing to process ds for the men in C.P.S. Camps. The personnel Akron in charge of the canning program are planning location and operation of collection centers along h many other details. Newly-printed folders describ- the program, entitled **Gifts in Kind**, are off the press l are being sent out to the churches for general disution. With the Lord's blessing of a productive son there will evidently be a bountiful sharing of fruits of the good earth.

MCC-CPS Goes Over 3,000

Reports for the month of March indicate that for the t time the number of men in MCC-CPS camps has ne past the 3,000 mark. Since August of 1943, inducns and releases have counter-balanced.

February 29, 1944	2,977
March 31, 1944	3,023
March Increase	46

s of March 31, 1944, there were 6,974 men in all C.P.S. nps. About forty-four per cent of this number were Mennonite camps.

JOTTINGS

—**Nearly one hundred thousand service men** are returning each month. "Approximately ten thousand men are being discharged each month as **emotionally unfit** for service. . . "

—**Grace Mennonite Church, Lansdale, Pa.,** Rev. Albert Gaeddert of the M.C.C. brought the message on "Things That Abide" on March 5.

—**"The Booze Bill for 1941 was $4,500,000,000.00."**—The Pennsylvania Issue

—**Young men from the C.P.S. camp at North Fork, California**, reecntly sang for the morning services of the of the Reedley Mennonite Church

—**Miss Elinor Schmidt,** a member of the First Mennonite Church, Reedley, California, has been accepted as a candidate for foreign mission work by the Foreign Mission Board of the General Conference. The Board will very likely send her to India to serve as a missionary nurse, according to a statement by P. H. Richert, Secretary of the Board. Miss Schmidt is at present completing her training at the Bethel Deaconess Hospital, Newton, Kansas. She will very likely sail sometime this fall with Rev. and Mrs. Paul Wenger and Mary Becker, if God so wills.

—**Rev. William H. Stauffer,** field worker for the Home Mission Board, spent April 25 and 26 with the Mulberry C.P.S. Unit in Florida and then sailed for Puerto Rico to spend some time with the Mennonite C.P.S. unit there. On his way home he expects to visit the National Service Board for Religious Objectors in Washington. Brother Stauffer has now served the Board for little over a year, and this trip completes his work for the Board.

—**Rev. B. H. Janzen,** pastor of the First Mennonite Church, Lehigh, Kansas, recently visited the C.P.S. Unit at the Buckingham side camp in Colorado. On his way back he also stopped at the Colorado Springs camp.

—**Deep Run Mennonite Church, Deep Run, Pennsylvania:** "Thursday evening, April 6, we had our preparatory and baptismal service, when two new members were received into the church by baptism. About 150 attended our Easter sunrise service.

—**The first draft of the program for the coming session of the General Conference** will be published in this paper in the issue of May 16, according to information by Brother J. S. Shultz, Chairman of the Business Committee. Conference regulations require that the program be published three months before the date of Conference. The complete program will be published about three weeks before the conference session. Walter Gering is secretary of the committee, and J. J. Thiessen of Saskatoon, Saskatchewan, is the other member.

—**Immanuel Mennonite Church, Delft, Minnesota:** During April 4 to 7 the Rev. Daniel Unruh from Pandora, Ohio, served our church in evening meetings. He dealt with I Peter, giving us the necessity of real Christian living for believers. "What is the Gospel According to Me?" On Good Friday the young people gave an Easter Program, portraying the Victory of Christ. The Rev. Unruh closed with an inspiring message. On April 7, in the afternoon, the Grace Bible Institute representatives proved a great blessing to us. Rev. J. R. Dick spoke in behalf of the school. A trio furnished the music. Mrs. Dick put the Easter lesson in flannelgraph before the children very vividly. The young people are corresponding with the men in service. They include news of church affairs. "Attempt great things for God. Expect great things of God." —Corr.

—**Every correspondent or contributor** to this paper should sign his or her name to anything sent in.

—**Remember** that many more people read the **short articles** than the long ones.

—**The Pacific District Conference** will convene at Pratum, Oregon, June 1-4.

—**The First Mennonite Church, Beatrice, Nebraska,** recently issued a "Church Directory" with its Sunday morning bulletin. This directory, a sheet mimeographed on both sides, listed all the church offices and dates of expiration. In this way all the members have a reference for determining who all the officers are. A recent bulletin of this church had this note, "On March 26 the congregation adopted the recommendation 'that the pastor make arrangements for a ministerial internship for the summer of 1944.' "

—**Dr. J. Winfield Fretz** visited the two Mennonite churches at Beatrice, Nebraska, on the weekend of April 16. On Saturday evening he met with a young people's fellowship group. This group is made up of young people from both churches and some others. Brother Fretz led a discussion on "The Rural Community and the Kingdom of God." Then on Sunday morning he brought a message on "Christians in Times of War" to the Second Mennonite Church, while Rev. Albert Claassen served the First Church. In the evening Brother Fretz spoke to the Senior C.E. of the First Church on the subject of "Opportunities for Christian Youth." The group was invited to ask questions concerning Mennonite rural life, colonization, C.P.S. dependency, etc. An offering was taken for M.C.C. work and expenses.

The Bethel College A Cappella Choir gave a program for the Friends University Church, Wichita, on April 23.

—**The Fairfield Mennonite Church, Fairfield, Pa.**, now has an outside bulletin board. It is to be "electrified" in the near future.

—**Dr. J. H. Langenwalter** as Minister-at-Large of the Pacific District Conference has visited thirteen of the sixteen churches of the Pacific District, five C.P.S. camps (one twice), and one army camp. In addition he saw many people individually.

—The Yearbook of the **Salem Mennonite Church, Freeman, South Dakota,** lists the names of all the members and also the names of all the children who are not yet members.

—**Some mistakes crept into the "Yearbook's" list of the officers of the Women's Missionary Association** of our conference. We here give the offices and addresses as they should be:

Executive Committee

Mrs. A. M. Lohrentz, President, 618 S. Walnut, McPherson, Kansas.
Mrs. R. A. Goerz, Vice Pres., Newton, Kansas
Mrs. Wm. C. Voth, Secretary, 221 S. Walnut, Newton, Kansas
Mrs. Frieda Regier Entz, Treasurer, Newton, Kansas.
Mrs. S. S. Haury, Honorary Pres., Newton, Kansas

Literature Committee

Mrs. J. S. Schultz, Chairman, Bluffton, Ohio
Mrs. A. J. Neuenschwander, Secretary, Quakertown, Pa.
Mrs. A. E. Kreider, Librarian, North Newton, Kansas

Junior and Intermediate Department

Miss Huldah Myers, R.F.D. No. 2, Quakertown, Pa.

District Advisers

Northern District
Mrs. P. R. Schroeder, Chairman, Mt. Lake, Minn.
Eastern District
Mrs. J. R. Fretz, Sec'y-Treas., 537 Derstine Ave., Lansdale, Pa.
Western District
Miss Elizabeth Andres, 414 E. 4th, Newton, Kansas
Middle District
Mrs. Menno Burkhalter, Berne, Indiana
Pacific District
Mrs. A. J. Richert, 6157 Spring Vale Drive, Los Angeles, Calif.
Canadian District
Mrs. G. A. Krehbiel, Drake, Saskatchewan, Canada

—**Verney Unruh**, member of the Bethlehem Mennonite Church, Bloomfield, Montana, is to be a ministerial interne this summer for Rev. Walter H. Dyck, who serves the First Mennonite Church, Beatrice, Nebraska. Brother Unruh is to begin his service on May 28. His duties are listed as including: 1. Assisting and directing or teach a daily vacation Bible school. 2. Teaching Sunday School classes. 3. Assisting in the various services and meetings. 4. Assist the pastor in calls at the Mennonite hospital as well as other pastoral calls. 5. Assist in miscellaneous pastoral duties as the occasion arises. 6. Assume temporary leadership during the pastor's absence. The purpose is stated as threefold: 1. The assistant gains first-hand experience under supervision. 2. The pastor gains the inspiration which mutual sharing brings. He is gradually relieved of certain duties. This time he may devote to other neglected areas or even a time of rest. 3. The church gains a direct opportunity in helping in the training of future ministers or missionaries.

—**Wayland Mennonite Church, Wayland, Iowa:** The church here stressed the observance of Lent by the daily practice of self-denial, and the pastor, Rev. E. S. Mullett, preaching on appropriate Lenten themes. On the first Friday in Lent, the Worlds Day of Prayer was held at the church, all the other churches of the community cooperating. The High School also dismissed during this period and attended the services in body. On Easter Sunday appropriate services were held. A special offering was also received, amounting to $85.81. This was equally divided between relief work and Christian education.

On Sunday evening, February 27, thirty young people from the C.P.S. unit at the Mt. Pleasant State Hospital gave a very interesting program to a well-filled house.

The Dorcas Society, which meets once a month, has been sewing for relief and has placed an order with the Bluffton, Ohio, cutting headquarters for garments for Greek relief. This society also orders seventy-five copies of the **Upper Room** each quarter and gives them to shut-ins and sends one to each of the boys in the service.

Representatives of the four Mennonite churches in Iowa met at Donnellson recently and planned a program for the annual Iowa Young Peoples' Retreat to be held this year at Pulaski on July 29-30. —**Corr.**

THREE TREASURIES NOW HANDLED BY CENTRAL TREASURY

The following three treasuries of the General Conference now are handled by the Central Treasury: Foreign Mission, Emergency Relief, and General Conference Treasury. Will you, therefore, hereafter kindly send all contributions for these three activities of Conference to the following address, and be sure to indicate for what purpose contributions were made:

Mennonite General Conference
722 Main Street, Newton, Kansas.

ORDER BLANK

After January 1, 1944 the following prices wi be in effect on **The Mennonite: NEW SUBSCRI TIONS** $1.25 for the first year, **RENEWALS $1.7** per year. This advance in the price is made ne essary by the greatly increased cost of producin the paper under present conditions.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, MAY 2, 1944 NUMBER 18

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

And Ye Visited Me

By Walter A. Gering

"Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world; for I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . verily I say unto you inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Great Privilege and Responsibility

These words from the lips of our Lord lead us to a new consideration of the sacred privilege which comes to every minister of the gospel; pastoral visitation of those who are sick and needy is a God-given privilege out of which spring untold blessings both for pastor and patient. In every community there are those who find themselves shut off from the ordinary activities of life because of illness or infirmity. It is these who offer to the pastor one of the greatest privileges and responsibilities which his position can present.

The Church and Medical Care

So important has the church of past ages considered the task of ministering unto the sick that it was not until recent years that the responsibility for the physical care of the sick was given over to secular hands. The words of our Lord were accepted as a direct command from the beginning. Until recent times priest, doctor, and nurse were all one person, namely, the priest. The first hospital, it is said, was established about 300 A.D. as a result of the pilgrimage journeys made to Jerusalem. Travellers weary and worn from their journey met in the hostel. Since many of the pilgrims were starving or sick as they arrived at Jerusalem they needed special care. The hostel took them, cared for them, and as time went on other hostels were founded along the route travelled by the Crusaders, each providing a section for those who were sick. Beside these there were the monasteries which gave attention to the sick. One writer has made the assertion concerning care of the sick that "for nineteen-twentieths of the Christian era it has been done by priests and nuns." Until recent years it has been the Church which has carried medicine, hospital supplies, trained doctors, and nurses to the Orient. Thus, we may say that until comparatively recent times the Church as such has recognized the reality of its responsibility toward the sick. Only in recent years has the care for the sick and needy been relegated to secular institutions and governmental agencies.

The Minister and Visitation of Sick

But while the Church as a whole has sensed its responsibility the ministry has not always been so impressed with its duty in regard to the sick; neither has it always sensed its opportunity. Only too often the ministry has been justly criticized for its failure to minister unto the sick. Various reasons have been given in accounting for this lack. At times there has been a lack of encouragement on the part of medical doctors who have resented "ministerial interference." There has been the feeling at times that the minister stands in the way. Medical opposition, sensed if not often heard by the minister, has kept him from visiting the sick.

On the other hand there have been times when the lack of encouragement has been on the part of the patient himself or his family. Dr. James H. Means of Harvard Medical School once said, "I believe the patient should send for his minister when he gets sick just as he sends for his doctor." Few patients do that; only too often they rely upon rumour to spread the news of their illness. Only when extreme illness prevails and death seems probable is the minister called. Such experiences repeated throughout the years tend to create a spirit of hesitation in the mind of the minister. He is not always assured that his presence will not cause embarrassment.

However there are times when every minister is led to confess that the failure to properly care for the sick in his parish is due to nothing less than sheer neglect and thoughtlessness. Only too often it is due to careless, unsystemmatic methods of procedure which allow lesser things to crowd out the important duties of pastoral visitation.

Relation of the Physical to the Spiritual

A ray of hope comes to us in these days. Once more we are learning that the physical and spiritual wellbeing of man go hand in hand. Recent discoveries bring to light new confirmations of the reality of a sound spiritual life as the basis for physical well-being. Repeatedly notable doctors are saying that what their patients need is not a physician but a vital experience with God. The physical machine of man, the human body, may be cared for by the best of physicians, yet refuse to respond until the inner sicknesses of the soul are healed. That is where the minister finds his place. It is he who has studied the art of ministering unto the inner tensions of the spirit; in that capacity he may be of help. We are thus learning that physician and minister can and must work together in caring for the sick. They are to compliment each other. These new revelations concerning the relationship between physical and spiritual well-being ought to be a tremendous challenge to every pastor to emphasize anew the importance of pastoral calling in his ministry.

This does not mean that the minister is to assume functions outside of his field. The minister is not the doctor. There have been men like Dr. Schweitzer in North Africa, Dr. Grenfell in Labrador and others who because of their unusual abilities and training have been both priest and physician. They are the exception, not the rule. The minister needs to remember that. His capacity is that of one who deals with matters of the spirit, the cure of the soul. His purpose, his efforts, then, are to be directed toward this end.

Pastoral visitation of the sick—this is one of the greatest opportunities of the minister. We need a new emphasis upon this work as a part of the daily task of the ministry.

Several New Series Begin

Several new series of articles are beginning in this issue. Rev. Walter A. Gering, pastor of the Eden Mennonite Church, Moundridge, Kansas, is preparing a number of articles on visitation of the sick. Brother Russell L. Mast, pastor of the Deep Run Mennonite Church, Deep Run, Pa., is treating the subject of Sunday School work in this and coming issues. Brother J. H. Langenwalter, in a series of articles will report on his work as Minister-At-Large of the Pacific District Conference. The series on "The Foundation of Our Faith" by J. C. Kaufman continues. Not all the series will run in a consecutive weekly order, but we will try to run them in such a way that the connection will not be lost.

We would also especially call your attention to the article under the heading of "Senior C. E. Department." It makes clear what is essential for our national welfare.

Also read the other good articles, and if you like any especially, please, send us a card telling us so. —rw.

CONGRATULATIONS

As indicated in the issue of April 18, the Apostolic Mennonite Church, Trenton, Ohio, has adopted the 100 Per Cent Church Paper Plan. This church is the second one in the district to adopt the plan, and it is the first independent church in the district to do so. The Mennonite Bible Mission, Chicago, which was first to adopt the plan, is under our Home Mission Board.

We pray that the church at Trenton may receive great blessings from the newly adopted plan. Undoubtedly, it won't take long and a goodly number of members in that church will know considerably more about our conference work than they knew before. As they know more their interest will be heightened. As they know more they can pray more effectively for the work of our conference. As they know more they will feel more a part of that larger fellowship that is our General Conference. As they know more the work of their own church will stand out in bolder relief. Furthermore, as they read the paper they will find nourishment for the soul—nourishment that cannot be found in a daily newspaper.

May God shed His grace upon the 100 Per Cent Church Paper Plan at Trenton and elsewhere. —rw.

Lovest Thou Me?

Peter had been close to Jesus. He was in the select circle that witnessed the transfiguration, and he was one of the picked three in the Garden of Gethsemane. He was so bold for Jesus as to cut off another man's ear. In face of death he told Jesus, "Though I should die with thee, yet will I not deny thee." Peter must have loved Jesus. But was that love deep enough?

When Peter followed Jesus from afar off, and when Peter denied Jesus for the third time, cursing and swearing and saying, "I know not the man," the inadequacy of his love was laid bare.

Jesus was concerned that Peter have a much deeper love than that. If Peter was to be the mighty preacher of Pentecost, then he needed a love that went to bedrock. "Lovest thou me?" "Feed my sheep." Ah, how deeply Jesus must have driven home the truth that deep love for Him must always express itself in witness of Him.

"Lovest thou me?" "Feed my sheep." Isn't Jesus saying this today to everyone that claims to be a disciple of His? Is Jesus content with a love that ends in a silence which is suggestive of "I know not the man"? Is Jesus content to be so low in our estimation that we don't care to tell others about Him? Listen! He is asking, "Lovest thou me?" —rw.

Speak Out for Jesus

"You talk about your business,
Your bonds and stocks and gold;
And in all worldly matters
You are so brave and bold.
But why are you so silent
About salvations plan?
Why don't you speak for Jesus,
And speak out like a man?

"You talk about the weather,
And the crops of corn and wheat;
You speak of friends and neighbors
That pass along the street;
You call yourself a Christian,
And like the gospel plan—
Then why not speak for Jesus,
And speak out like a man?

"Are you ashamed of Jesus
The story of the cross,
To lower His pure banner
And let it suffer loss?
Have you forgot His suffering?
Or did He die in vain?
If not, then live for Jesus,
And speak out like a man."

A Ministry-at-Large -- How It Came About

At the session of the Pacific District Conference at Reedley, California, in 1943 it became evident that there was a keen sense of existing needs. This fact led one committee after the other to ask for a person who could devote from one to four months in the field for each cause which they represented. This sense of responsibility was also expressed by a number of people who were not members of the Conference Committees.

After representatives of the Young People's, the Education, the Peace and the Evangelization Committees had presented their needs, a motion was passed to engage one person for the entire year to represent all phases of the Conference activities in cooperation with the officers and committees elected by the Confer-nce.

The spirit which prevailed during the discussion and the passing of the motion evealed a hopefulness which was all the ore encouraging because of the diffi-ult conditions which the world was acing.

The fact that the balance on the debt n the parsonage at Portland, Oregon, had been paid n full added to the willingness to undertake a new roject. People felt that what had been done once ould be done again. Better incomes on the part of any made such a step seem all the more possible f achievement.

There was a desire to help young men of draft age, hether they had already been inducted into some orm of service or whether they were still waiting for heir call.

There was a recognition of the fact that the church as a definite part to play in a time of crisis. This ed to a brief but forthright discussion of the situa-ion confronting the Pacific District Conference as ell as Christianity as a whole. The new arrangement as to be undertaken until the next session of the onference. This was evidence of careful deliberation. e were facing an experiment of importance and anted to go about it with care.

The newly elected officers of the Conference were ppointed to make the necessary arrangements for e work to be done. After careful deliberation they equested the undersigned to consider undertaking e responsibility of the work which the Conference ad voted. This matter was carefully and prayerfully onsidered by all concerned in several meetings. After at there was a called meeting of all members of onference Committees with the officers to give rther consideration to this important matter.

In the light of the foregoing steps the undersigned greed to accept the position which had been created the Conference. It was decided that the title of e worker should be Minister-at-Large of the Pacific istrict Conference. This title was considered better ted to suggest the service to be rendered than that Field Secretary. The wisdom of this change has come evident in many ways.

The work was to begin in the early fall or as soon as the Reedley Church could make arrangements for another minister. Out of respect for the rights of the Reedley Church there was to be no publicity until they had had time to look for another minister.

In order that the Minister-at-large might have every opportunity of becoming thoroughly acquainted with the possibilities of the work before him, the officers voted that he should attend the Mennonite Cultural Conference to be held at Goshen, Indiana, in July. This afforded a very helpful opportunity to get facts and attitudes up to date and lessened the danger of having to learn some matters the hard way.

Dr. Langenwalter

The time between June 20 and October 1, 1943, was spent in closing a large ministry and in trying to think one's self into an untried type of service. The undersigned is greatful for the thoughtful consideration shown by many friends of the work. Some of them frankly expressed doubts, but did it in such a way as to make one careful without discouragement. Their attitude has been a matter of real help in the expected and unexpected difficulties which have had to be met.

The next message concerning this work will appear under the subtitle of "What Has Been Attempted."

—*J. H. Langenwalter*

PRAYER MEETING

By P. K. Regier

The secret of the success of a Church is communion and fellowship with God in Christ Jesus. The source of power for triumphant Christian living is prayer. How well has Richard C. Trench expressed this great truth when he says, "Why should we ever weak or heartless be, Why are we ever overborne with care, anxious or troubled, when with us is prayer, and joy, and strength, and courage are with Thee?" And also this thought, "Why, therefore, should we do ourselves this wrong, or others, that we are not always strong?"

If this is true, and no one would be willing to deny it, what a responsibility and privilege rests upon that group of people of any Church who gather at a definite time each week for meditation and prayer! In too many Churches that group is too small. In some Churches the Mid-Week Prayer Services are neglected altogether. The life of such a Church certainly misses a specific means by which and through which it can make its work count for good in the community. But more important than that—it neglects that exercise of Christian devotion by which and through which God can and does bless the life of individuals and of the Church as a whole.

If God puts it upon your heart to be a member of such a praying group in your Church, will you resist Him?

WHAT IS TEACHING?

By Russell L. Mast

Teaching is not "talking" before a class. It is not pouring a fund of information into empty heads. It is not inducing someone to commit a "lesson" to memory. It may include these factors, but teaching itself is a far more vital experience.

Jesus, the Master Teacher

We are in the habit of calling Jesus the Master Teacher. Of all the titles that were applied to him, that of teacher was most frequently used. This was more than a pious phrase. For his success as a teacher of men was unique in the history of the race. Christian leaders and teachers do well to consider his method as a standard for all to follow. What was teaching in the sense in which Jesus engaged in it? What did he try to accomplish as a teacher, and how did he measure his results?

Teaching Often Too Artificial

Observation leads one to believe that our conception of teaching is too artificial and frequently out of touch with reality. We have been too easily satisfied that teaching has been effective when once the pupil has been able to give back to us the facts which we have tried to impart to him. According to the standard of Jesus these are meager results, to say the least! Facts for him were not ends in themselves but only means to those ends. In his teaching ministry Jesus sought to make men so keenly aware of truth that it made profound changes in their lives. The Christian teacher can do no less. His object is to help people make desirable changes in their attitudes and in their modes of conduct. Underlying this objective is the conviction that no one in his Christian experience has reached the place where changes are no longer desirable or necessary. All of us stand in need of Christian growth, which means, essentially constant change.

I repeat, we have been too easily satisfied with our results. We have mistaken the means for the end. The child who can repeat the memory verse, "Be ye kind one to another," but nevertheless continues to be selfish with his possessions and to be unkind and thoughtless to his associates has in fact not learned the memory verse, but has merely memorized it.

True Teaching, A Pervasive Force

Moreover, let us realize that the teaching-learning process is not confined to a given period on Sunday, or to a given lesson in the quarterly. How do we make others aware of truth? How did Jesus do it? "The word was made flesh and dwelt among us." His words, his deeds, his life—all were media through which he taught.

Teaching, therefore, involves any activity which makes people aware of truth and corresponding changes within their lives. It is successful only to the degree that Christian attitudes and Christian modes of conduct become embodied in the lives of those who learn. In another article I plan to state more specifically what changes are desirable. But first we need to recognize that we are not sufficiently aware of truth till it makes changes within our lives, and the lives of those whom we would teach.

THE MURDERER

It was two o'clock in the night. Something stung Daud (David) Pateram in his right hand. He flung it off with his left hand. "It was only an insect." Daud tried to go to sleep again. But the hand began to hurt and he felt swelling. He rouses a fellow student. The two go to the doctor. "Was it a snake or a scorpion?" "No, neither," was the reply. So the doctor ordered the hand to be fomented with hot salt water. It was done. After about an hour, Daud became dizzy. Soon dawn approached, and fellow students and the boarding housefather carry Daud to the hospital. The doctor and his staff treat him for poison. But his throat chokes. His tongue swells. Foam begins to come out of his nostrils, and at nine a.m. his spirit takes flight. Daud is a corpse. Where is the murderer? When all the above symtoms came to light the doctor said: "It was a cobra," one of the most deadly snakes in India. Search was made, but the vile murderer had made his safe escape, and is now perhaps lurking for another victim.

Daud Pateram was a nineteen year old youth, a graduate from our mission school, and now a student in our second year normal training course. Only ten more months and he was to be ready to go out into some village to be the preacher—teacher, yes, the shepherd of a Christian group. Why did God permit this awful thing to take place? Are Christian workers not badly needed? The cry for shepherds is great. Here was a young man whom a hospital job was offered with prospects of much better salary But he preferred to become an humble shepherd o some flock of poor Christians and their children Now, O Lord, why this? "My ways are higher than your ways, and my thoughts than your thoughts,'

The murderer was not found until a second boy exactly one month later, fell victim to the venom Little Sontash, about seven years old, was bitten i his ear while he slept. A few hours his little body was a corpse. That day in the evening the murdere was found and killed. It was a snake about tw feet long, slimy and deadly. We are all exposed t such deadly reptiles. Our frequent petitions: "Pra for us," has again a new meaning.

—*John Thiesse*

Making Life Worth While

May every soul that touches mine—
Be it the slightest contact—
Get therefrom some good;
Some little grace; one kindly thought;
One aspiration yet unfelt;
One bit of courage
For the darkening sky;
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies
Beyond the gathering mists—
To make this life worth while
And heaven a surer heritage.

—George Eliot

GOD MADE THE COUNTRY

By Emil J. Waltner

Recently I have spent almost four weeks in a mid-western city, and returning to the quiet life on the farm, I feel with John Keats, "To one who has been long in city pent, 'Tis very sweet to look into the fair and open face of heaven,—To breathe a prayer full in the smile of the blue firmament."

Every time I spend a few days or a week in the city, I come home more firmly convinced of the truth of the saying, that "Man made the city, but God made the country." If we pick up the literature published by the Chamber of Commerce of any large city, we find some glowing descriptions of the American cities. The business and educational advantages, art institutes and museums, the fine residential districts, the recreational facilities, parks and playgrounds, schools and hospitals and churches are all listed,—and we must admit that our American cities have some very fine institutions. One the other hand, the snares and pitfalls of the city—the liquor joints, the night clubs, the gambling dens, and many other questionable enterprises, are not listed. They do their own advertising, and very effectively too.

In the Guide Book of greater Kansas City, mention is made of 295 churches, but no mention is made of the 621 liquor stores or outlets that supply Kansas City. Of the modern city, Lyman Abbott says: "On the one hand, the city stands for all that is evil—a city that is foul of devils and corrupting; and on the other hand, the city stands for all that is noble, full of the Glory of God and shining with a clear and brilliant light. The greatest corruption, the greatest vice, the greatest crime, are to be found in the great city. The greatest philanthropy, the greatest purity, the most aggressive and noble courage, are to be found in the great city." And here is a part of Carl Sandburg's description of Chicago. "They tell me you are wicked, and I believe them; for I have seen your painted women under the gas lamps luring the farm boys; and they tell me you are crooked, and I answer: Yes, it is true, I have seen the gunman kill, and go free to kill again. And they tell me you are brutal, and my reply is: On the face of women and children, I have seen the marks of wanton hunger."

One of the greatest factors which influence the growing child is the home. There is a vast difference between the home of the city, and the home in he country. Not every body living in the crowded city can live in the fine residential districts and in palatial homes. Nearly every large city still has its lum districts and tenement houses. Many thouands of city children are born in these tenement districts. Of these Dr. Josiah Strong wrote: "When mpressionable childhood is subjected to the influnce of profanity, obscenity, and bloody brawls of drunken men and dissolute women, would it be a moral miracle if character were not corrupted? It s almost inevitable that children of the tenements, while yet of tender years, should become familiar with very form of vice. They would have to be born blind and deaf in order to escape moral contamination. In view of the conditions under which many thousands are forced to live, the wonder is not that so many go astray, but that any escape."

There is no doubt in my mind that life in the modern city, is most conducive to the divorce evil. Before me I have a clipping from the *Kansas City Times* of March 15, 1944. In one column, under the heading MARRIAGE LICENCES are published the names of men and women to whom marriage licences were issued that day, in Kansas City and in Wyandotte County. The total number of licenses issued is twenty-eight. Right beside this column is another column with the heading DIVORCE SUITS, granted and filed in Kansas City and Wyandotte County on the same day. The total number of suits for divorce is exactly thirty-one. Let the reader draw his own conclusions. Quoting from an article in the *Reader's Digest* for February last, we find the following interesting conversation of St. Louis police officers. "Well, the other night—three o'clock in the morning it was—two policemen found a kid eight years old, begging in a downtown tavern. They phoned the kid's father. He said, 'Oh, I can't come down town now; I'll be down some before noon. Hold him, will you?' Then they phoned the kid's mother, who was living apart from the father. She was sore as a boil. 'Why should I take care of the kid?' she demanded. 'His father's responsible!' And she slammed down the phone. 'Think of that—a kid eight years old—in a tough joint—and neither parent interested!'"

Browsing through Emil Ludwig's book *The Son of Man* in a city library recently, I came across this interesting passage: "His crowning delight is to linger with his disciples at board; and to them he gives his full confidence, talking as freely as he used to in Nazareth when a friend or two had gathered to hear him in front of the carpenter's cottage. The only places he avoids are the larger towns. He never goes to Tiberius, though every child in the countryside has been thither once at least, to gape at its splendours. He keeps away even from Taricheae and Sephoris. Such places, he feels, are the centres of a bustling life, the homes of authority and ambition and money; those who dwell there will have no ears for his message. Farther to the south, in Judea, is the great city where powerful priests hold sway, interpreters of Holy Writ, masters of formula. The tacit hostility of the scribes in the synagogue at Capernaum has shown him that men of this sort are his enemies. Jesus keeps away from Jerusalem."

I stood on State Street in Chicago and watched the crowds going to work in the morning. It was just about the time the great department stores opened for the day. Humanity was pouring in from all sides. They walked, they came in automobiles, in street cars, and in elevated trains. The roar and the noise of the street cars and elevated trains was deafening. Everybody seemed to be in a feverish rush and hurry to get to his job on time. What a sight, what an inspiration for beginning of the day's work. A few blocks from this scene in the Art Institute, I came upon another picture, a rural scene in far-off France. The sun is just rising, the lark is up to meet the sky. A peasant girl, strong and healthy is going to work in the field. The soul of the peasant girl is in tune with all nature around her, happy to be alive. "Why should she not be happy:—rich enough to breathe the air of liberty, strong enough to do her daily task, full of peace and contentment, for God is good to her." Such a picture can only be found in the country, and only an artist in warm sympathy with life in the fields and meadows can paint such pictures. Such is Jules Briton's picture The Song of the Lark.

In the city and often in the country, life is one continuous rush, "The world is too much with us; late and soon, getting and spending we lay waste our powers: Little we see in nature that is ours." Life on the farm is constantly near to nature and to those "who in the love of nature hold communion with her visible forms she speaks a various language; for his gayer hours she has a voice of gladness, and a smile and an eloquence of beauty; and she glides into his darker musings with a mild and healing sympathy, that steals away their sharpness ere he is aware." Where is the balm in the city that will provide a healing sympathy or take away the sharpness of bitter disappointment and trouble. One of the saddest pictures in the city is that of the head of the family, the bread winner out of a job, tramping the streets for days in search of work.

What has the country life to offer to the young man and woman starting out in life today? One of the finest expressions of rural optimism is found in *The Country Boy's Creed,* by Edwin Osgood Grover, "I believe that the country which God made is more beautiful than the city which man made; that life out-of-doors and in touch with the earth is the natural life of man. I believe that work is work wherever I find it; but that work with Nature is more inspiring than work with the most intricate machinery. I believe that the dignity of labor depends not on what you do, but on how you do it; that opportunity comes to a boy on the farm as often as it does to a boy in the city; that life is larger and freer and happier on the farm than in town; that my success depends not on my location, but upon myself,—not upon my dreams, but upon what I actually do, not upon luck but upon pluck. I believe in working when you work and playing when you play."

It is true that in dollars and cents, farming does not always pay as well as some city job, but there are "many blessings" that we often forget to count when we figure profits and loss.

David Grayson in his latest book *Under My Elm* gives an interesting example of figuring profits and loss. His first income from the sale of honey was something like this:

Honey, first three lots cost to produce—$26.
Honey, received for three lots, cash and trade—$12

This account showed at a glance that his honey account was much in the red. He revised his figures and added the following items to the credit side:

Joy at the job since April, 6 Months at $3.—$18.
First class appetite for supper ever night six months at $1. 6
Comfortable weariness and good sound sleep after hard labor out-of-doors, 6 months at $1.—6
Interesting and inventive thoughts, 6 months at $3. 18
Good will—this item appears in many sound accountings of great companies. Why not in mine; I have already earned the good will of several people in this neighborhood. . So in it goes. 1
Balance Clear Profit . $35
$61 $61

Now his account shows a clear profit of $35 instead of a loss. We would not want to use this system of accounting when we make out our income tax report.

What we all need today, is more of the spirit of the pioneer. Our parents and grand parents were among these pioneers, and to them the present generation owes a lot. It is only fitting and proper that here and there monuments are being erected to their honor. Much tribute is due to the heroic pioneer mother who was willing to share the hardships of pioneer life and to rear her family amidst pioneer surroundings. On the highway overlooking Ponca City, Oklahoma stands the statue of a "Pioneer Mother." The figure shows a mother leading her young son by one hand, and carrying a Bible in the other hand. This mother, help-mate, and companion unflinchingly assumes the dutites of home maker in a wilderness of unplowed acres. Another such statue to a pioneer mother is located in Penn Valley Park, of Kansas City. Seated on a horse, with an infant in her arms, led by her husband and followed by another horse loaded with baggage, this pioneer couple sets out for the west. The inscription on the bronze plate says: To commemorate the Pioneer mother, who with unfaltering trust in God, suffered the hardship of the unknown west to prepare for us a homeland of peace and plenty, and on the granite base of this statue are inscribed the words of Ruth when Naomi entreated her to go back to her people.

I have heard young girls born and raised in the city, say they would not live on the farm, and I have known other girls born and raised in the city say to their farmer lovers, "Whither thou goest, I will go, where thou lodgest, I will lodge. Thy people shall be my people, and thy God, my God." And they have enjoyed life and made good on the farm.

Hurley, South Dakota

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A MISTAKE?

Was it a mistake that the Mennonite church undertook to finance the C.P.S. program? It may be that there are some who ask some such question. I disregard the matter of finance—there is money enough and to spare. I think of the principle involved.

Growing Conscience Against War

In World War I the peace churches were practically alone in their opposition to war; in World War II they are not alone. In 1917 many eminent churchmen lent their position and influence to the sordid business of war; today they have reversed their position. Secular organizations have sprung up which support the onscientious objector and his cause. Churches that lid not raise their voice against war in that other vorld cataclysm are now very positively upholding he right of individual conscientious objection to and ibstention from war. The recently published report *Congress Looks at the Conscientious Objector* presents n imposing array of individuals, peace organizations, nd churches, and their testimony in support of the onscience against war. The report makes the statenent that at least 115 denominations, besides the hisoric peace churches, are represented in this testimony nd that about one-third of all the men in the C.P.S. amps come from these other denominations. It looks ke an astounding change that has come, since that ther war, over the churches and over large sections of ie public conscience. It is not a discouraging sign.

Public conscience against war becomes more sensive and more articulate, finding voice through writ:s and movements. One of more recent date is the *eace Now* movement, headed by Professor George artmann of Harvard University, and maligned by ie proponents of war. It proposes a better way than ar.

England has those who propose the better way, and ey multiply. The Fellowship of Reconciliation ben in England in 1914 and was extended to the United ates in 1915, as a "movement of Christian protest ainst war and of faith in a better way than violence r the solution of all conflict." There are over 10,000 embers of that movement in the United States, more an 13,000 in Britain, and smaller groups in other untries. The movement rejects the method of war. The Peace Pledge Union, founded in England too, d 123,000 members when the war began. When e first two age groups were conscripted in 1939, d men of twenty and twenty-one were called to the lors, eight thousand refused to go. They were mem rs of this Peace Pledge Union. This statement is ken from the book *Dare You Face Facts*, by Mur Lester, a British writer, and she adds this comment: onsidering that we English have been accustomed to king our way through history for over a thousand rs, it is perhaps something to ponder on, someng rather important, that is being evolved in this tury."

A Non-violent Revolution

re we aware of what is happening in the world ay? There is in progress not only a violent worldolution, but a non-violent one. Conscientious objection to war in the United States has grown since 1914—not only in the Church but outside of it. We have more conscientious objectors to war now than in that other war. England has many more today than she had in World War I. Up to September 6, 1941, over 62,000 had declared themselves to be conscientious objectors. But these were men of military age only. Behind them, it is reported, is a growing body of public opinion with similar views. On November 25, 1941, the House of Commons was told that there were about 2,000,000 in Britain that shared these views. The peace principle of the peace churches begins to show its expansive quality.

The Church of the Brethern has stood for about 250 years for that "something rather important that is being evolved in this century." The Society of Friends has maintained a similar position for about 300 years, and the Mennonites for over 400 years. It was some 2,000 years ago that the concept of peace to which these groups hold was introduced into the world. Our young men of the Civilian Public Service, who are the inheritors of this concept, have accepted it and dare to bear testimony to it. But the historic peace churches do not stand alone in this today.

The Light of a Minority

We, as Christian pacifists, are still a minority, but a growing minority. In the booklet *The Relevance of an Impossible Ideal*, George Macgregor, Dean of the Faculty of Theology in the University of Glasgow, Scotland, makes the significant statement: "When that minority becomes the majority, will not the Christian Church have indeed reached the point when she must either become pacifist or give up her religion?" And he concludes: "Pacifist she must become when the return of peace gives her a second chance to rethink her faith—if at least she is not to surrender her last claim to the moral leadership of the nations."

Total Peace, or Total War

There is a growing awareness in the world, both in the secular mind and the Christian mind, that there are only two alternatives before mankind: total peace, or total war. If the forces that make for total war prevail, the Church must live under constant pressure by the State. If total peace should come, and under the leadership of secular elements, the Christian Church will have missed a vast opportunity. The Church can demonstrate her spiritual leadership most convincingly if she takes the lead in bringing peace to the world. That is unmistakably the duty and opportunity of the Church at large today—if she rightly wills, "in this her day, the things which belong unto her peace."

A Mistake?

Should we say to our young men in the Civilian Public Service that it is all a mistake? That it is wrong to practice peace in a world upon which the powers of ill are wreaking wanton devastation and inhuman slaughter of humanity such as the world has never known before? Now, that the Christian Church is waking up and mass-movements and voices from all over the world come to her support—shall we say we

DAILY DEVOTIONAL MESSAGES

By Arnold Nickel, Mountain Lake, Minnesota

MAY 8—*"This is my beloved Son, in whom I am well pleased."* Matt. 17:5. Read John 1:14-29.

This is the greatest testimony ever witnessed concerning the sonship of Jesus. The Scriptures do not try to prove by argumentation that He is the beloved Son. It takes the sonship for granted. The Father is often displeased with men, but never with His Son. Whether in heaven or on earth, in the physical body or in the spiritual body, in the manger or on the cross, Jesus Christ *is* the Beloved in the Father's eyes. Let "heaven and earth pass away," yet never will God's Word become a fallacy. It is a fact never to be changed.

MAY 9—*"Whom do men say that I the Son of man am?"* Matt. 16:13b. Read Rom. 1:21-32.

Men of the world in Jesus' time did not accept His Divinity. They called Him "the carpenter's son," "the son of Joseph and Mary," "a prophet," and still others said, "He hath a devil."

Today, non-Christians do not regard Him as the Son of God, but attribute Him with every conceivable characteristic possible. The atheist knows there is no God. The blasphemer calls Jesus the greatest deceiver ever born. The religious modernist believes that He was simply a great moral teacher who taught honesty, beauty, and the brotherhood of all mankind.

MAY 10—*"He saith unto them, 'But whom say ye that I am?' "* Matt. 16:15. Read Acts 2:22-36.

Peter's answer is short, full, and true; *Thou art the Christ the Son of the living God.* This is a confession of the Christian faith; a confession of every believer in the Son of God. His followers own Him as the great Prophet, Priest, and Head of the church. While here on earth His divine nature was clouded in the veil of flesh; today we see Him as the *Only begotten of the Father.* He is a Lamb to the sinner, a Light to the lost, and eternal Life to the dying. Let us altogether bow and adore Him.

MAY 11—*"Ye are from beneath; I am from above."* John 8:23a. Read John 8:17-25.

The world rejects and ridicules Christ because it cannot understand Him. They are a part of the world. Their thoughts and desires are centered on things of the earth. The natural man is *spiritually discerned* because he is sinful.

Christ is from *above* and not of this world. His abode is with the Father in heaven. His redemption is for those on earth. His purpose is to draw lost men out of the pit of sin and take them unto Himself. There is no one as high as He, nor so low that He is not able to lift him.

MAY 12—*"I am the good shepherd, and know my sheep and am known of mine."* John 10:14. Read Ps. 23:1-6.

In our modern day it is difficult to distinguish between a professing and a possessing Christian. One who possesses Christ will also profess Him, but one who professes Christ does not necessarily possess Him. But let us not be dismayed, the Great Shepherd knows His sheep, and His sheep know Him. There should be no room for a true Christian to doubt his relationship with the Shepherd. We sometimes doubt our salvation instead of confessing our sins. Confessions, not doubts, will assure a close relationship between the Shepherd and His sheep.

MAY 13—*"What manner of man is this, that even the winds and the sea obey Him!"* Matt. 8:27. Read Mark 4:35-41.

Christ is a commanding power over all His creation. He spoke and the winds and waves were calm, the blind received their sight, the demons fled, the sick were healed, the Scribes and Pharisees were speechless, and the persecuters fell before Him. Our Saviour's Gospel is the only religion characterized by power. It has blotted out our sins and liberated us from the power of sin. It has overcome death and given us eternal life. Our Lord is able to contro the elements, and He is able to control the lives o those who trust in Him.

MAY 14—*"For my yoke is easy, and my burden i light."* Matt. 11:30. Read Isa. 58:1-8.

The child of God is not free from *yokes* and *burdens.* The *yoke* speaks hardships, but if the beas draw, the yoke helps it. The *yokes* of sin and th *burdens* of misery in this world are mind-wreckin and heart-breaking. Christ's yoke is to help Christians walk with diligence, humbleness, and in communion with the saints. The *burden* is not joyou but grievious; yet if it is Christ's it is *light.* God love, Christ's assurance, and the Spirit's aid mak suffering for Christ *light and easy.*

MAY 15—*"Unto you therefore which believe He precious."* I Pet. 2:7a. Read I Pet. 2:1-10.

Jesus Christ is very precious to all the faithfu All the treasures of this world are but tempor things. Our Lord is precious to us because He h purchased us from the slave market of sin, and h taken us into His Kingdom. He has promised supply our daily needs, to hear and answer o prayers, bless us with all spiritual blessings, and "never leave us nor forsake us."

"He is so precious to me,
For He is so precious to me.
'Tis heaven below
My Redeemer to know;
For He is so precious to me."

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were mistaken in that we held unequivocally to the way of peace taught 2,000 years ago by One whom we profess as Master?

Enlightened conscience and judgment clearly point the answer.

—*J. John Friesen*

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The Mennonites in C.P.S. and the Mennonite Church: A Panel Discussion

By Paul R. Shelly

A panel discussion on the subject "The Mennonites n C.P.S. and the Mennonite Church" was held at the nonthly meeting of the New York Mennonite Fellowship on April 12. The members of the panel were nembers of C.P.S. units in hospitals in the New York-Philadelphia area: Loris Habegger, Marlboro; Arnold Krause, Vineland; and Allen Dourte and Lawrence Burkhalter, Greystone. Paul R. Shelly was chairman. Six questions were discussed:

1. Why are you in C.P.S.?
2. Has the C.P.S. program met your needs?
3. Has the C.P.S. program contributed anything to your spiritual growth?
4. Has the C.P.S. program met the needs of your church?
5. Has the C.P.S. program made any contribution to a spirit of tolerance between the various Mennonite groups?
6. Do you have any suggestions to make as to means by which boys from C.P.S. and the Army, as well as the other branches of the service, can be united in local churches after the war in setting up a program to maintain the Mennonite way of life?

Members of the audience were also invited to participate in the discussion. This article gives a summary of the discussion.

I. Why are you in C.P.S.?

A number of influences were mentioned. Convictions are acquired, not inherited. It was discovered that each person had arrived at his own convictions. The home was one of the influences that was mentioned. However, one of the members of the panel said that his home had no influence in helping him to arrive at his convictions. Another said that one of the bishops of his church had a great influence in helping him to arrive at his own conviction. He said that this influence came about both through the personal messages of the bishop and through a booklet which he had written. The teaching of a Sunday School class was another influence mentioned. Teaching school was another. These are by no means exhaustive. However, they are suggestive as to the types of things that were effective in the past in helping people to arrive at their own convictions.

II. Has the C.P.S. program met your needs?

The concensus of the members of the panel was that the C.P.S. program has not entirely met their needs but that it is the best program that is available and that they should be thankful for the opportunities that are offered to them. One of the members of the audience asked the members of the panel whether they considered non-combatant service. The members of the panel were in agreement that this form of service was not an adequate expression of their testimony.

A few interesting problems were discussed. One of the members of the panel felt that the C.P.S. program was possibly too easy a way out for us to be really tested in our faith. Some of the members felt that a more adequate program of counselling should be worked out for those in hospital units. It was pointed out that it might be well to have an added lem to some extent. A suggestion from the audience pointed out that it might be well to have an added person on the M.C.C. staff who would be in charge of the spiritual affairs of the boys.

III. Has the C.P.S. program conributed anything to your spiritual growth?

The members of the panel gave several experiences of observations they had made of members of the various hospital units. One person has read the Bible through since he was in a hospital unit and has had his entire outlook changed. Another person was cited who was entirely transformed while he was working in one of the hospital units. One of the members of the panel pointed out the fact that the hospital work provided a different kind of a problem than that faced in the C.P.S. camps. He said that in a camp you were a member of a community that was united around a common purpose. This helped a person to carry out his way of life. He said that in a hospital unit you were alone quite often and it was more difficult to maintain your way of life. It was pointed out that counselling by the right kind of ministers is very helpful in meeting this problem.

IV. Has the C.P.S. program met the needs of your Church?

The members of the panel represented the General Conference Mennonites and the Brethren in Christ. However, four other groups were represented in the audience: the (old) Mennonites, Mennonite Brethren in Christ, Mennonite Brethren, and the Evangelical Mennonite Brethren. All of these participated in the discussion.

A number of the problems of the present program were discussed. Most of these are related to the next question and will be discussed there.

V. Has the C.P.S. program made any contribution to tolerance between the various Mennonite groups?

The members of the panel felt that the C.P.S. program has developed a spirit of understanding both of the similarities and the differences between the various Mennonite groups. They felt that we should know these.

They felt that every one should try to help each group to maintain its own distinctive characteristics. The members of the panel said that in each of the units they represented this approach was taken.

It was pointed out that visiting ministers should be encouraged to take this same kind of approach in their visits to the various units. They said that visiting ministers should not approach the group or problems in the light of their own particular outlook but rather in the light of the conference affiliation of each individual member of the unit.

They said that some problems existed in this field of tolerance. However, the members of the panel, as well as the members of the entire audience, were hopeful on this matter. They felt that we should strive to make progress by recognizing our similarities and our differences and by encouraging each group to carry on its own distinctive way of life while cooperating with other groups.

VI Do you have any suggestions to make as to means by which boys from C.P.S. and the Army, as well as the other branches of the service, can be united in local churches after the war in setting up a program to maintain the Mennonite way of Life?

The members of the panel were very much interested in this whole problem. It was discovered that members of several groups are thinking through this problem. It was pointed out that not all Mennonites would treat this issue in the same way. Some one pointed out the fact that a few editorials had appeared in the *Gospel Herald* on this issue.

One of the members of the panel emphasized the fact that three groups will be involved in this problem and that each must take a repentant attitude and all must sit down together and work this thing out. He said that the local churches had a definite responsibility, that the leadership in some of the churches was partly responsible for the fact that we have not maintained our Mennonite way of life as well as we might have, and that the boys who have gone into the Army and other forms of the service must also be willing to sit down with the others and think through this whole issue. The third group, he said, was the C.P.S. group. Much depends on the members of this group, on the way they will approach others.

The other definite contribution on this last issue was the fact that the future of the Mennonite Church depends largely on two things: Namely the type of leadership which we will provide and the effectiveness of training each person to choose for himself the way of his fathers.

A quartet from the Greystone Hospital sang four numbers. This quartet was composed of Allen Dourte, Eugene Carper, Lawrence Burkhalter, and Isaac Harms. Mrs. Dourte, Mrs. Carper, and Mrs. Burkhalter also accompanied the group. The quartet sang for its last number: "Ich Weiss einen Strom." Willie Schrag and Alvin Doell of Marlboro were also present. Jacob Enz had charge of the devotional service.

The committee arranging for this special program was composed of Paul Wenger, Paul Barackman, and Lawrence Burkhalter.

The final meeting of the New York Mennonite Fellowship for the current school year will be held on May 11.

SENIOR DEPARTMENT

THE THINGS WHICH BELONG TO PEACE

I love my God, and I love my country. I would like to do something for my country in this time of trouble. I want to do for it what is best for it and as much as I can. Since I myself do not know what is best I go to God to find out. He has sent Jesus Christ to reveal Him and so I go to Christ's teachings to find the way.

I find in the fifth chapter of Matthew, "Blessed are the meek: for they shall inherit the earth," and also "Blessed are the peacemakers: for they shall be called the children of God." Further on it says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also," and "Whosoever shall compel thee to go a mile, go with him twain." The Jews hated the Romans, under whose rule they were. Roman soldiers sometimes compelled Jews to carry their army packs for them for a Roman mile. The Jews deeply resented this. Jesus suggested that the Jew go an extra mile. Does this make sense?

A few lines down it says, "Ye have heard that it hath been said, "Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." But why such demands which go against common practice? "That ye may be the children of your Father which is in heaven." He is kind to good and bad alike the Word of our Master says.

We are asked to use this difficult petition in the Lord's Prayer, "Forgive us our trespasses, as we forgive those who trespass against us." Furthermore, he tells Peter on one occasion that he is to forgive the one who sins against him not only seven times, but seventy times seven. And in a parable he sets forth the story of a king who forgave his servant a debt of 10,000 talents, but when this servant demanded payment of 100 pence from a fellow servant the king meted out punishment and required payment of all that was due him. Then the ominous words, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Another passage says, "For if ye forgive men their trespasses, your heavenly Father will forgive you. But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

Then I find other parables like that of the good Samaritan where Jesus exhorts very forcefully to help those who are in need, and the picture of the last judgment where those are placed on the right who have dealt kindly and lovingly with their fellowmen and those who have not done so are placed on the left. Somehow it seems that I must accept the way of dealing kindly and lovingly with others if I want to belong to God's children, that I must forgive where others wrong me and bear them no ill will, and even go a step further—do them a good turn, not only say I am willing but actually go with them the "second mile."

But did not Jesus use force when he cleansed the temple? What kind of force was it? I do not find that any one was killed by it, or even hurt physically—so that record will not justify me to transgress and help ı the mutual killing in which the nations are involved. f I would cleanse my country I should not go any urther than his example warrants. He gave a demon:ration of his disapproval of existing conditions, but id not rely on physical force but on loving service and piritual power to influence people.

He further says that whoever takes the sword shall ie by the sword. When Peter rashly uses it in a critiıl moment he undoes the damage that Peter has done. ne of his dearest and best friends, John the Baptist, ses his life because he has censured the king for sinful ving. Jesus does not gather the multitude about him revenge that act. When the men bring the question f tribute money to him, he admonishes them to be ood citizens, to cooperate with the government and ive to Caesar what is Caesar's with the limitation to ive to God what is God's. Taxes they were to pay, ut God and His Word were to be the guide and the ıle of their life.

He Too Loved His Country

Toward the end of his life he weeps over Jerusalem, ımenting, **"If thou hadst known, even thou, at least in ıis thy day the things which belong to thy peace.... or the days shall come upon thee when thine enemies ıall ... lay thee even with the ground ... because thou newest not the timo of thy visitation."** Did Jesus mean ıat since they did not accept Him and His way of livıg, that is, "going the second mlie," the way of love nd forgiveness, their eventual destruction was ineviıble? Would he say that to our country today? Does ıat mean that unless we show good will to others, to ıose of other nations, we are headed for destruction ventually? Does it mean that we must forgive them ıeir trespasses though they be seventy times seven? oes it mean that we are to pray for our enemies, the apanese, and to bless them if they curse us? Must we e peace-makers if we would be called children of God? r may we choose another way?

Christ's teachings seem to be clear and definite, and e came to reveal God to us. If these are the laws of od—and unless we live by them it will go ill with our ountry—then I will try to live according to them. I do ot want to harm my country by taking up arms, going war and fighting and maiming and killing others. I ıust choose the way of living Christ has recommended nd exemplified.

And would to God that our country might have its yes opened to see the things which belong to its peace.

or Discussion:

1. What attitude should we take towards working in efense plants?
2. What should we say when we are asked to buy war onds? Peace Bonds?
3. What do C.P.S. camps do for our country?
4. What is the testimony of our church through C.P.S. ork?

—**Mrs. Gerhard Friesen**

ote: We had planned to have a C.E. program outline on The Testimony of Our Church through Civilian Public ervice Work" for this issue. But we are substituting ıe above in its place. The definite application of Scripıre in the article above should be very helpful in the lanning of a C.E. program. —rw.

IN MEMORIAM

BENJAMIN D. BAER, son of Daniel and Katherine Bergdolt) Baer, was born in Lebanon Township, onealf mile east of Summerfield, Illinois, on January 18, 371, and died April 7, 1944. In 1885 he was baptized by ev. Jacob E. Krehbiel and received into the First Mennoite Church of Summerfield. He served as Sunday School ıacher and superintendent and as a member of the hurch council for many years. In 1898 he married artha Harpstrite. She now survives him with the ollowing children: Katherine and Russell at home; tanley on a farm near Summerfield; Howard, Long sland, New York; Malcolm with the U.S. army in China

RELIEF NOTES

Relief Director Returns

C. L. Graber returned to the States from Puerto Rico on April 5.

Reporting on his visit, Brother Graber feels that along with a realization of the great need in Puerto Rico must go planning in terms of a long-range program. One Puerto Rican farmer hopes that the war will not end so that the C.P.S. Uuit may remain to further develop the work they have begun.

Additional Workers for Puerto Rico

Al Bohrer arrived in San Juan, April 1, bringing the total number of workers in Puerto Rico up to sixteen.

Two more workers, a nurse and a hospital orderly, have been chosen and will be appointed and sent within the next few weeks.

PRESENT DAY REVIVAL

Are there revivals today? The Holy Spirit's work to revive faith in the Christian's heart and create faith in unbelievers, agnostics and pagans is beyond comprehension. The proclamation of the Gospel of Christ by all means of communication is far beyond our grasp. The means of divine grace are multiplied in our day to reach the sinner's heart. The significance of it all is that God spares no effort, cost or sacrifice to induce us to respond to Him, when He reveals to us *Christ crucified, risen* and *glorified.* Do you respond to believe, to accept, to love Christ with all your heart and in full surrender?

—*H. Albert Claassen*

Drink Ye All of It

With these words Jesus encouraged all his disciples to partake of the sacred elements at that first Communion, when it was inaugurated in the Upper Room.

Ever since the Christian Church has commemorated the death of our Lord by solemnly observing Holy Communion in thankful memory of the salvation wrought on Calvary's Cross for all believers.

It is the desire of the church leaders that all sincere followers of Christ should gather for this sacred event. It is well known that because of employment and various other reasons, some members must be absent from their home church. It is the hope of the home church leaders that such members will attend and worship regularly at some church of their choice. It is hoped that such non-resident members will make a special effort to come home and celebrate the Holy Communion in their home church and thus keep a vital and fresh relationship with their Lord and fellow members. Should not members who live near to the church, feel it a duty and regard it a privilege to worship regularly on other Sundays, and not seek to "make up" on Communion Sunday, what they have neglected to do at other regular worship services?

Communion ought to be a time of heart-searching and a time of renewed dedication to our Lord and Savior and to the work of the church.

It is naturally expected that all our members in Service, will participate in the Communion that is arranged for them, be this in the regular camps or the C.P.S. camps. "This do in remembrance of me", was Christ's commandment when He instituted the Lord's Supper.

—*A. J. Neuenschwander*

IS DEATH ARBITRARY?

It is the end of February in India. The heat is increasing with an unpleasant pace. Body and mind feel that the merciless depression of the Indian hot season is near again. While these uncomfortable forbodings of the fierce heat weigh down upon the spirits of men, two distressing messages arrive. One from the north and one from the south. From the north the news comes that our brother Sontash Masih (Satisified Christian) has died. He has finished a hard life. Before he became a Christian about ten years ago, he was a merchant. As a Christian, he tried hard to feed his family from the profits in his trading. But business in India has practically nothing to do with honesty. So he had a very hard time to do business and also be a Christian. Many times have I seen him carry bags of rice, weighing two hundred pounds. He laboured like a giant. But tuberculosis took a hold of him, and he left his wife widowed and nine children fatherless.

The other message, which came from the south, told us that brother Daud (David) has passed on. For some twenty-five years brother Daud floundered around. He seemed to be a misfit everywhere. About three years ago, over thirty miles south of Jagdeeshpore, in the jungle, several families accepted Christ. Daud and his wife were told to go there and see whether they could lead those new babes in Christ into Christian maturity. They went there, and have done a most blessed and fruitful work. Not only that the first Christians have been established in the faith, but a number of non-Christians have turned to Christ, so that brother Daud had a church of some fifty members. Fever attacked him, and in three days his spirit took flight to the eternal home. O, Lord, why? This brother, after years of seeming uselessness, had found his life's work. Why had he to go so soon now? Is death arbitrary? No. It is the Father's call. Someday we will know why.

—John Thiessen

The Foundation of Our Faith

By J. C. Kaufman

(Continued from last issue)

Let us mention some of these man-made explanations.

I. We have the explanation that his body was stolen and the story of the resurrection fabricated. This explanation is the first one mentioned and it was suggested immediately after the resurrection. The evangelists tell us of this attempt to discredit the resurrection. Bribes were given to the guards and their security vouched for if they would tell this story that while they slept the disciples stole the body. This story was current when Mark and Luke wrote their gospels.

Let us analyze the story and see if it is credible. First who would have stolen the body? The enemies did not for it was they who asked for a guard at the tomb to protect the body. If they would have stolen the body they would have known the hiding place and could have produced the body to disprove the preaching of his resurrection. This would have been their opportunity to silence the preaching of the resurrection. But no one ever produced the body, because it was never found.

The enemies accused the disciples, however, that they had stolen the body. Apparently they did not consider the impossibility of such an act. The Roman seal was on Christ's grave and the disciples were weak followers of him; they were poor, they could not bribe the guards because they had no wealth or influence and no political power. Instead of that they were under a cloud of suspicion because they were followers of this imposter who just lately was killed. Furthermore it was the passover season and the crucifixion took place by the wayside as the description of this gruesome act indicates and people thronged the immediate vicinity of the cross constantly, the full moon would have made such an act impossible, because the passover feast was always held close to the full moon. And the unreasonableness of such an invention can be easily seen because the disciples themselves did not believe in his resurrection at that time, they did not even believe when the women brought them the news of the resurrection; they did not believe until the Lord himself appeared to them and talked to them and they saw him with their own eyes.

No one stole the body, no one cared to steal it, but the fact that he arose made out of these fearful and doubting disciples heroes of power and might, and fearlessly they cried, "He is risen." Him hath God raised up, and they were willing to die for this truth; they were convinced that he was God.

II. There is the explanation that Jesus was not really dead. The argument is that he had only fainted and when they laid him into the tomb the coolness of the tomb soon brought him to his senses again.

The Roman soldiers who were to dispose of the bodies knew when a man was dead; it was not their first experience with crucified criminals. His friends, Joseph of Arimathaea and Nicodemus who buried him also knew when a man was dead. The physical suffering alone was enough to accomplish his death. But let us note that the physical suffering was *not* the cause of his death, his death was a self sacrifice, he said that no man should take his life from him but that he would lay it down himself. And he did, with a great triumphal cry he laid it down.

But for the sake of argument let us admit that he may not have been dead. Can we imagine a man whose physical system was completely worn out by physical suffering to the point where he fell into a swoon with those terrible wounds in hands, feet and side, a man in the need of the best hospitalization and care would come out of his swoon with such supernatural strength so that he could lift the stone away nd flee? How could he who was so well known pass hrough the streets bound in those grave clothes unoticed? How could such a man inspire the disciples o believe in his resurrection? This theory is utterly npossible.

II. The third theory is that this was a hallucination. he disciples and the women were highly emotional nd they thought they saw Jesus, but it was only nagination. If Christ would have appeared to only ne or two persons this theory could be credible but t is recorded that Jesus appeared at various times to ifferent groups after his resurrection and at one time o more than five hundred brethren at once. To acept such a theory would require more faith than to elieve the resurrection.

We believe therefore that Jesus Christ rose from he dead, because he said he would, that those who aw him, touched him and communed with him after he resurrection tell us he arose, and because the hurch all over the world is a living testimony to is resurrection.

ITINERARY FOR H. J. BROWN

May 2	Tuesday evening	Hoffnungsau
May 3	Wednesday evening	Hoffnungsfeld
May 4	Thursday evening	Gardentownship
May 5	Friday evening	Goessel
May 7	Sunday morning	Alexzanderwohl
May 7	Sunday afternoon	Johannesthal
May 7	Sunday evening	Hillsboro
May 8	Monday evening	Bruderthal
May 9	Tuesday evening	Friedensfeld
May 10	Wednesday evening	Lehigh

He ascended into heaven and sitteth at the right and of the Father.

Is it not remarkable that such a great and stupenous fact is stated in such a few words? Yet it is od's method; biblical records are sometimes very rief, but they are always complete. The events in he life of Christ form a divine chain and to take away ny event is to remove a link and thus render the hain incomplete. From the immaculate conception o the ascension every link is very essential. He was onceived by the Holy Ghost, born of the virgin Mary, uffered under Pontius Pilate, was crucified, dead nd buried. He descended into hell, the third day He rose again. He ascended into heaven and sitteth at he right hand of God. Not one of these links dare o be removed.

In our study we have seen Jesus raised from the ead, and naturally the question arises, "Where is He ow?" He is not here. He has never been found on he streets of any city, he does not come into our omes.

We speak of him as being ever with us and yet he s not with us as he was with his disciples of old. The ible tells us that he was taken into heaven. When reat men die their graves are made into public hrines. If you happen to go to Arlington Cemetery ou will not fail to see the grave of the Unknown oldier, the public shrine of the U.S.A.

But there is no sacred shrine marking the place vhere Jesus was buried, the greatest of all men that ver lived. The Catholic church has built a shrine vhich they call The Church of the Holy Sepulchre nd claim that there is the place where Jesus was buried. For various reasons not all Protestants accept this claim. But in this one fact the Catholic church is agreed with us and that is that he is not here; he is risen. You cannot find a place on earth where you can say with certainty, this is the place where Christ was buried and there is only one reason for this, his body did not remain in the grave. There are two festival occasions which all Christians hold dear, the one is Christmas and the other is Easter. The first marks the birth of Jesus, the second the resurrection. Jesus came to us by the way of the virgin birth and he made his departure by way of the resurrection. But before the virgin birth and after the resurrection lie two events which *must* be considered. Before his birth is the conception by the Holy Ghost and after his resurrection the ascension. To disregard or to neglect one of these is to do violence to the Word of God.

We are to look upon the latter of these two great events and let us consider it under three main points. *I. The reasons for believing in the ascension as an actual fact.* The arguments for this belief may be very brief. Again we stand on the ground of Holy Scripture. We shall not take time and space to quote. See Mark 16:19; Luke 24:50-58; Acts 3:19-21; 7:55; Col. 3:1; the whole of the epistle of the Hebrews and Revelation. I wish to have the reader oberve two things here, first, the Bible record is very brief, secondly, the Bible record is true.

The Bible record is very brief; no argument is offered. The simple fact is stated in a few words. Arguments to prove such a fact would be useless. God states the plain facts and expects us to believe them.

Secondly, the Bible record is true. The books the

THE NEBRASKA ALL-MENNONITE SUNDAY-SCHOOL CONVENTION
MAY 7

The convention will convene in three different localities this year instead of at only one, due to the rationing making distant travel almost an impossibility. The Sunday Schools of the south-eastern part of the state, Beatrice, Janzen, and Fairbury, will have their convention at one of their churches. Those of the western part of the state, Paxton and Madrid, will meet at one of their meeting houses. The Henderson and Aurora churches will have their meetings in the M. B. church at Henderson.

The program is identically the same at all three convention places.

Three session programs have been prepared by the committee.

The General Theme for the day is: **The Sunday School Victorious Through Christ.**

This main theme has been sub-divided into four specific topics:

The Need of a Christ-Centered Program.
The Need of a Christ-Centered Teacher.
The Need of a Christ-Interested Scholar.
The Need of Christ-Centered Methods.

Dr. Suckau of the Grace Bible Institute of Omaha is the special speaker for the day at the convention at Henderson.

Two offerings will be taken, one will go to the C.P.S. treasury, and the other for Relief, both very timely and worthy causes.

The program consists of a great deal of singing and music.

We are looking forward to a blessed day.

Elmer L. Friesen
Program Com. Sec.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Smith Corner Mennonite Church

East Freedom, Pa.
March 10, 1944

The work here at Smith Corner at this season of the year is, as usual at a standstill. It seems that for many reasons we are unable to do much during the first three months of the year. In the first place the weather is always unfavorable, with snow filling the lanes into the homes, and the result is that both attendance and interest suffer.

In our church we depend almost entirely upon the automobile to get our folks to and from the service, since many travel very great distances, some coming as far as thrity-five miles, others from one to ten, you can readily see what war conditions and bad weather could and does do to our attendance.

We have seven boys in the armed service, one noncombatant and one conscientious objector.

I might also note that in our church there are a number of our fathers who it seems must go to public work on Sunday, this brings about a condition that I as pastor am at a loss to correct; when the father must go to work the family must stay at home for want of a car, or driver, or both, however in the evening service these for the most part attend, thus making our evening service the largest by far .

Last fall we celebrated our thirty-fifth anniversary, our church having been built in 1908 and dedicated in October of that year. We enjoyed the fellowship of some of the Eastern District Conference brethren and continued throughout the week with meetings each night in charge of the Rev. Sylvan Lehman, President of the District Conference, and pastor of Calvary Mennonite Church, Mechanics Grove, Pa. These meetings were fairly well attended, and Rev. Lehman's messages were enjoyed by all who heard them. The following Sunday the meetings were brought to a close with Holy Communion being served by both Brother Lehman, and myself as pastor.

In the past years we have had our annual spring increase in attendance and we are looking forward to it again this year. It seems that spring does not only awaken the bud and the flowers but also some church members who have slept during the cold months.

At this season of the year we hold our communion service again, always on Easter Sunday.

It will perhaps be well to mention here something of our plans for the future; we discovered sometime ago that our church building was in a bad state of repair in fact almost beyond repair. I might explain here that this building was not built by Mennonites but, by a group who built it for occasional meetings, thus it was constructed as cheap as possible, and now it seems that it has served its usefulness, and must or should be replaced by a new and better building. This we are planning to do this coming summer if it please GOD.

We have a Sunday School enrollment of seventy-four, and our average attendance last year was fifty. The average offering was $7.45. Our attendance is near 70 per cent.

We here at Smith Corner have the following organizations in our church: Ladies' Aid Society, Brotherhood, Three organized Sunday School classes, these meet once a month, then we have the Young Peoples' meeting each Sunday Evening from seven until seven-thirty.

For the benefit of strangers to Smith Corner we may say that there is nothing outstanding here save the fact that our LORD is well known, and we are happy in his service.

The latch string is out to any who may find it possible to visit us.

John S. Raugh, Pastor

Herbert, Sask., March, 1944

Time flies! And though it brings trials it also brings many blessings.

On the fifth of December, last year, Rev. Benj. Ewert was with us for a Holy Communion service. He made several house visits and also conducted a service in the Gouldtown church.

From the sixth to the seventeenth of February Rev. Jacob F. Sawatzky of Newton, Kansas held evangelistic meetings in our district. He visited all our preaching points. As he is well known around here his work was especially appreciated. In Herbert he also conducted a series of Bible Studies on the epistle of Jude. This small epistle yielded many rich fruits under his able leadership.

(Continued from page 13)

apostles have written have outlived all the books of their time. Truth and truth alone abides. The ascension is the only reasonable consummation of such a life. Miraculous in his birth, perfect in his life, vicarious in his suffering and death, victorious in his resurrection.

The last time the world saw him was when he was hanging on the cross; after this only his own beheld him. Those cries from the cross were heard, they were not unheeded by the Father and there followed the resurrection and ascension.

All heaven resounded with joy when it received him back. Angels sang to men on earth when he arrived among us, and angels sang when he returned to the Father. Listen to the song:

Lift up your heads. O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of Glory shall come in.
  Who is this King of Glory?
  Jehovah strong and mighty,
  Jehovah mighty in battle.
Lift up your heads, O ye gates;
Even life them up, ye everlasting doors;
And the King of Glory shall come in.
  Who is this King of Glory?
Jehovah of hosts, he is the King of Glory.

(To be Continued)

Rev. George Elias of Meadow Lake also had a few eetings at Gouldtown which were well attended.

At present the Rev. Joel Koehn, of Winton Cali- rnia is here conducting a series of revival meetings. 'e expect to have four services at each of our five 'eaching points. May God give grace for these eetings.

Mild Winter

Owing to the mild open winter we have been enabled visit all our stations regularly. Glen Kerr, Beaver ats and Neidpath once a month and Gouldtown as :cumstances permit. In Herbert we have Sunday hool and church service every Sunday morning, ıristian Endeavor every second Sunday evening. At esent we have a catechism class on Sunday after- ons. So far we have five candidates for baptism.

On March 16 our brother, the Rev. Jacob J. H. erg was called home from his bed of suffering. He d been ailing for the past year but suffering severe in during the last six months. On one occasion he id, "After I have preached to others that God would t lay on us a heavier burden than we can bear, but is hard to have to experience it oneself." He was, wever, very patient, never heard to complain, wait- for the deliverance of God. He has, with his iet suffering, preached to many a very sincere ser- n. On Sunday, March 19 the body was taken to last resting place on Herbert cemetery.

Golden Wedding Celebration

The privilege was afforded me last February to nduct the celebrations of the golden wedding anni- rsary of Mr. and Mrs. Henry Buhr. These people pioneers of this country, having settled near Her- t in 1904. The Rev. Abram Goertzen brought a ssage from the Word. The text for my message was ken from Luke, "Abide with us for it is toward ning and the day is far spent." The children and ndchildren had some fitting songs and recitations. e mayor of Herbert had a few eulogistic comments the services that Mr. and Mrs. Buhr have rendered this community.

How to go to Summer Camp Free

We are trying to interest our children and young ple in Scripture memorizing. For mastering 25 ses we give a story book; after another 50 an- er book; when those of 15 and under have memo- d one hundred and fifty verses they are entitled free attendance at our children's camp in summer. se over 15 memorize two hundred and fifty for the vilege of attending the Young People's Retreat . Both are given the alternative of a good Bible ttendance at Retreat or Camps is not possible.

Ve, as well as many children and young people looking forward with expectation to the coming nmer camps.

With Christian greetings,
Isaac A. Derksen

PORTUNITIES FOR CHRISTIAN SERVICE

who is the Bread of Life began His ministry hungering.
who is the Water of Life ended His ministry thirsting.
ist hungered as man, and fed the hungry as God.
He was weary, and yet He is our rest.
He paid tribute, and yet He is the King.
He was called a devil, and cast out devils.
He prayed, and yet He hears prayers.
He wept, and He dries our tears.
He is sold for thirty pieces of silver and redeems the world.
He is led as a lamb to the slaughter, and is the Good Shepherd.
He dies, and gives His Life, and by dying destroys death.

The Christian

CORRESPONDENCE

FIRST MENNONITE CHURCH
Hutchinson, Kansas

Many of the Mennonite readers may not know that there is a Mennonite Church in the city of Hutchinson. Well, there is one even if very seldom any one ever reads about it. Our membership consists of about 130 We have 170 on the Sunday School Roll. March 19 our pastor was ill, and Rev. C. H. Voth of the Hope View Church took his place. March 26, he preached at Goessel, and Dr. H. A. Fast took his place. April 2 our pastor spoke at the C.P.S. Camp, Colorado Springs, Colorado. And Brother Willard W. Wiebe of Aberdeen, Idaho, a student at Bethel College, brought a real inspiring message on "The World's Greatest Blood Transfusion," based on John 6: 54-56. April 9, the Easter message on Luke 24 was conducted by Dr. H. A. Fast. And in the evening a well arranged cantata "The Dawn of the Morning" was rendered.

On Thursday night before Easter, Holy Communion was observed. This was conducted by Missionary P. R. Wiens from Newton, Kansas, in the absence of Brother Dirks who had gone to the State of Washington for the burial of his mother.

So far about fifteen boys have been called by the draft. Members and sons of members of our congregation. Three of these are in C.P.S.

Mrs. J. S. Friesen, Corr.

NEWPORT MENNONITE CHURCH
Newport, Washington

On Easter morning our pastor was not able to be in our midst due to conditions resulting from an accident last June. He was kicked by a cow which almost cost him his leg. He is now under a specialist's care. We hope and pray he will soon recover. We are sure he would appreciate your prayers in his behalf.

Henry Dalke, a member of the church, was asked to bring the message Easter Sunday morning. He is intending to go to school to prepare himself for the ministry.

Attendance in our church is always very good.

On Wesdnesday evenings the members meet for Bible Study led by Rev. Unruh. We are now having an interesting study in the book of Revelations.

MENNONITE BIBLE ACADEMY ITEMS

The Mennonite Bible Academy will close its first year of work on May 12, 1944. The students with the parents and the teachers are planning for a picnic dinner on that day. This is to be followed by a closing program, at which Rev. Arnold Funk of the Bruderthal Church will be the guest speaker.

Some of the work that the students have been doing during the year will be on display at this time. Any high school student that might be interested in coming to the Academy next year is cordially invited to attend the picnic dinner and the program in the afternoon at 2:30 o'clock.

JOTTINGS

—Most of the boards and committees of the General Conference met for sessions at the Memorial Hall, North Newton, Kansas, from April 18 to 20. The various boards and committees chose to meet at this time, and of their own accord they met together in several evening meetings.

—Memorial Hall, North Newton, was nearly filled when the Apollo Boys' Choir gave the annual Booster Concert there on April 21.

—Brother Gerald Stucky has been busy giving messages and showing pictures in the churches in and around Newton. He has a large collection of very interesting and beautiful slides on South America and many very interesting stories to relate. The Foreign Mission Board has asked Brother Stucky to do some deputation work from now till the time of the General Conference. Brother Stucky also plans to visit the American Mission to Lepers in New York City and various orphanages in preparation for his mission work in Colombia, South America. (See the coming mission number for full details.) During this time he also intends to speak to three young people's conferences. On May 1 he will begin on his deputation trip towards the East. From May 30 to June 30 he plans to go to the Pacific District, via the Northern District, visiting churches along the way. Because of his limited time, Brother Stucky cannot possibly visit all of the churches. If any church wishes to get in touch with him, it may write to him at 338 Highland Place, Monrovia, California, where his wife is living at present. Brother Stucky is a membre of the First Mennonite Church, Berne, Indiana, and plans to visit in the Berne community during July. His parents are Mr. and Mrs. Otto Stucky.

—"For All Mankind" is the name of a helpful little booklet written by Dr. J. H. Langenwalter, copies of which may be had from the Mennonite Publication Office, Newton, Kansas, for twenty-five cents a copy.

—Bulletin, **Burrton Mennonite Church, Burrton, Kansas:** "Do you blush when you're called a Mennonite? Then read this testimony from a non-Mennonite speaking with your pastor (not knowing that I was a Mennonite) at the Mid-Kansas Music Festival, concerning a school with a high rating, he said, 'They are a Dutch Mennonite People that love to sing. They work together in such a way that they are hard to beat.' Why apologize for being a Mennonite?"

—If you want to get something into the Mennonite, then get it into the editor's hands at least a week before the date of issue.

—Did you notice the picture of the cross on the Passion Week issue? Did you notice **the excellent, glossy paper** on which it was printed? Akind brother, interested in our publication work, was so gracious as to pay for this better-than-usual grade of paper and thus make a better-appearing issue possible. **We say thank you!**

—The Chapel of the Air, sponsored by the First Mennonite Church, Wadsworth, Ohio, is now on WAKR, Akron, Ohio, for a full half hour, starting at 9 a.m. and concluding at 9:30 a.m. (Eastern Standard time). Don E. Smucker is the radio pastor.

—The Pacific District Conference will be held at Pratum, Oregon, June 1-4.

—Rev. Clyde H. Dirks, pastor of the First Mennonite Church, Hutchinson, will conduct special services for the Emanuel Mennonite Church, Moundridge, Kansas, from May 7 to 12. Brother Garman Wedel is pastor of the Emmanuel Church.

—When ministers of other districts come to Kansas, it gives the churches here a happy opportunity. The Sunday following the sessions of the various conference boards Rev. A. J. Neuenschwander brought the morning message to the Bethel College Mennonite Church and Rev. J. J. Plenert to the First Mennonite Church, Hillsboro. Both had been scheduled for different churches, but due to the heavy rains had to change their plans. Brother Harley King was supposed to speak to the Emmaus Church, Whitewater.

—Immanuel Mennonite Church, Los Angeles, California: Easter week we had a joint prayer meeting on Wednesday night, and on Friday night a group of young peopl presented a pageant "The Challenge of the Cross." It indeed challenged all those present to be more thankful of a living Saviour. Easter Sunday was a big day The Sunday School presented a short program after th Sunday School classes were over. The church was wel filled. The cantata "Darkness and Dawn" was wel rendered by the choir. Friday, April 14, a men's fellowship banquet was held with some seventy men present Dr. Paul Bauman gave an illustrated lecture on: "Hov the Science of Archaeology Confirms the Historica Accuracy and Inspiration of the Bible." —Mrs Elizabet Rempel (Corr.)

—First Mennonite Church, Summerfield, Illinois: O April 2 six young people were baptized and received into the fellowship of the church. On Easter Sunday w observed the Lord's Supper, which was very well attended. In the evening the Ladies Choir presented th Easter Cantata, "Christ Victorious." The season th spring has been rather cool. The fruit trees are just i bloom now. —Rev. Elmer Basinger

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ATTENTION ALL CHURCHES—MINISTERS AI

Pursuant with Resolution No. 63 adopted at the 194 session of the General Conference, the following Pension Committe has been appointed:

Chm. Rev. Homer Leisy, Dallas, Ore.; Sec. Herbe Goering, Newton, Kan.; Rev. H. Albert Claassen, Beatric Neb.; Robert S. Stauffer, Souderton, Pa.; Mrs. J. E. Ent Newton, Kan.; Miss Mary Bargen, Mt. Lake, Minn.

The Chairman wishes to announce that in accordan with Resolutions No. 60-62 gifts, bequests, and contributions for this fund will be gratefully received by t Mennonite General Conference Headquarters, 722 Mai St., Newton, Kansas, and be marked, "FOR MINISTER' AID FUND." Your prompt response will be appreciate

The Resolutions read as follows: No. 60. Resolved, Th the Conference go on record as favoring the creati of a MINISTER'S FUND to aid needy ministers or nee widows of ministers. No. 61. Resolved, That the conference churches be requested to contribute annual 10c per member for this fund. No. 62. Resolved, Th individuals be invited to make personal gifts or beques to this particular fund.

—Homer Leisy, Ch

ORDER BLANK

After January 1, 1944 the following prices w be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.** per year. This advance in the price is made necessary by the greatly increased cost of producir the paper under present conditions.

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Newton, Kansas

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NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

'OLUME LIX NORTH NEWTON, KANSAS, MAY 9, 1944 NUMBER 19

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SUZANNA WESLEY

By Mrs. J. E. Entz

Someone has said, "Back of every great man you nd an unusual mother, a godly grandfather or a onderful wife."

One of the greatest religious leaders and clergyman f the past century was John Wesley, the founder of Iethodism.

John Wesley had an unusual mother. She was a oman of high intelligence, and strong character, and as deeply religious, cultured, and pious.

Her father Dr. Annesley was an able and promiient dissenting minister, a man of great physical rength, dignified, handsome, and highly gifted. er mother was a lovely woman.

She was her father's twenty-fifth child and the venty-fourth of her father's second wife. She herlf was the mother of nineteen children, of whom n grew to maturity. At one time there were thiren living children in the home. Three of these beme famous. One, John, the fifteenth child, was destined to become the leader of a religious movement that has extended over the world, there being more than ten million Methodists of all races and tongues. The other two, Samuel and Charles were both poets and authors. We sing many of their hymns, such as "Come Thou Almighty King," "Jesus Lover of My Soul," "Love Divine All Love Excelling," "A Charge to Keep I Have," and many others.

I am sure that we would like to know more of such a mother, her personal appearance, her character, her education, her spiritual life, her home, her attitude toward her family, and others.

One biographer says that she was beautiful, her figure was slight and graceful, her face was narrow but her features were of classical regularity and her complexion was fresh even in her old age.

Another says, "Mrs. Wesley is a woman of fine manners, and bright conversation. Her face is grave

(Continued on Page 10)

Courtesy Pet Milk Co.

How Beautiful and Precious Is the Love of a Mother

And Ye Shall Teach Them Your Children

Homeless, they wander around on the city streets, so reports Gerald Stucky of children in countries south of ours. In some places over fifty per cent of the children are reported to be of illegitimate parentage. One of the pictures that Brother Stucky took shows a window of an orphanage so arranged that a baby can be placed within and so turned on a revolving table that the window again closes for the protection of the baby. In our own country there are door-step baby cases. What tragedy when parents refuse to be responsible for the physical welfare of their off-spring!

"I want to give my child a good education," so say many parents. And today this dream is realized by millions of fathers and mothers who love their children. However, there are thousands of parents who let their children's minds go to waste. They are not impressed with the need for an education. What tragedy when parents hinder the development of their children's minds.

However, probably, most parents in the United States assume a fairly adequate responsibility for the physical and mental welfare of their children. Last summer in Hull House, Chicago, we saw mothers from the slums, who had brought their babies for a free physical check-up by a doctor. Some of the mothers looked as though they had not been in this country very long, but never-the-less they had caught something of the significance of good medical care. When those babies grow up they will attend schools for which taxpayers spend millions of dollars. Yes, it's sterilized bottles and orange juice for the baby and text book after text book for those attending school. But parents have a further responsibility.

They are responsible for the immortal souls that they have brought into this world. When one reads the figures of juvenile delinquency and when one looks into the movies, the newspapers, and the magazines upon which millions feed, and when one considers that perhaps only from three to thirteen per cent of our people attend church regularly, then one ought to wonder about the responsibility that parents feel towards the souls of their children. Ah, but we may say, that does not apply to any extent to the Christian homes in our General Conference. Perhaps not!

What is the attitude of the fathers and mothers in our conference? Are they first and last of all interested in the spiritual welfare of their children? Are they consecrating their children unto the Lord all their years and not just on one Sunday? Are all the young people of the homes of our conference walking the way of the Lord as they ought to? Undoubtedly, we have done well when compared with the failures of others. But are our homes as a whole up to scriptural standards?

As Christians we should be above the law of the Old Testament. However, in it there is an admonition that can serve as a check and as a challenge for Christian parents. God, concerned that parents teach His Word to their children, said through Moses, *"And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."* (Duet. 11:19). That is extensive and intensive teaching.

That is the kind of Bible teaching that we need in our homes today. In some of our homes the children are good, not so much because of convictions built up by the Word of God, but rather because it is the accepted way of the home, the community, and the church. Home, community, and church standards are a wonderful and rightful aid to Christian living. However, tragedy often steps in when individuals leave their home community or have to face unusual situations, where the ways and ideals of others press upon them. Having conformed to outer standards, they may tend to do the very same thing when confronted with un-Christian standards. Just because everything goes fairly well at home or in the home community is no indication that the Christian is a sturdy and as sound as he should be. The heritag of good ways in our homes, communities, and churche is a wonderful treasure.

But we need more than that. Christian childrer must have definite convictions as to what it mean to be a Christian and as to why they are Christians There must be very strong, definite inner standard if they are to be victorious in the face of temptations If they are to be positive, contributing Christians the need something more than that which just keeps then out of the bad.

We need in our homes the kind of Bible teachin that God commanded through Moses. As Christian we should measure up to that and go above it. Whe Christian parents are more impressed by the Word God than by the words of newspaper correspondent when they implement the Word of God in the daily walk of life, and when they begin and end th day with thoughts from God's Word, then childre have a chance to root their Christian character such a way that the storms of temptation cann knock them over. Children in our homes must he more of God speaking than of the newsreporter they are to be children of God and not children this world. It is the Christian duty of parents teach the Bible in the home.

May the words of Deuteronomy 11:19 stand o in our hearts in their full importance on May 14 wh we commemorate the Festival of the Christian Hom formerly called Mother's Day. *"And ye shall tea them your children, speaking of them when thou si est in thine house, and when thou walkest by the wa when thou liest down, and when thou risest up."*—r

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A Suggestion

The articles on the visitation of the sick are particular significance to ministers, but they are a of great significance to lay readers. They help t layman to understand as to what he can do to h his pastor as he visits the sick. Furthermore, sir laymen also visit the sick and do so as Christians, th can probably use the same techniques as the pas employs.

Ernest Voth, Sunday School superintendent of the ennonite Church at Orienta, Oklahoma, contributes s second article on the subject of Sunday School ork. Read his statement on the purpose of the Sun-ay School. Don't miss out on the other important articles which are not in series form.

In this morning's mail was a card from a reader on which he stated how much he had enjoyed a recent article. Write in and tell us which articles are most helpful to you.—rw.

A Ministry-at-Large -- What Has Been Attempted

By J. H. Langenwalter

By the calendar, the work of the Minister-at-Large the Pacific District Conference began on October 1943. Much planning had been done before that ate. There were sixteen churches to be visited. At at time there were five Civilian Public Service amps within the area of this Conference. There ere long distances to be covered. There were many gles to be considered as to travel, convenience of urches and camps and as to priority of needs.

It was thought best to spend the better part of a eek at each church or camp in order to become well ough acquainted to really find common ground on hich to work. The public work was begun on nday morning and extended to Thursday or Friday ening. In order that there might be a broad basis r thinking together, consecutive studies were underken. The first six chapters in the Book of Acts ere used as a basis for Christian approaches to the oblems of life. A series of messages on "THE AY" were based on a brief survey of the Life of sus, followed by a study of Matthew 5-7, usually lled "The Sermon on the Mount." There were ief devotional periods in the camps before the work the day began on "A Thoughtful Approach to od and Life," "A Reverent or Respectful Approach God and Life," "The Principle of Live and Let ve," "The Principle of Common Human Rights and eighborly Thinking."

These messages were intended to pave the way for rsonal or group discussions of the problems with hich individuals or groups might be wrestling.

The evening meetings were closed promptly at the signated hour. Whoever was interested in further scussion might then remain for questions and exange of thought. There was no segregation of oups according to denominations. The intent being at only problems of common interest and value ould be discussed. Controversial questions were t encouraged but were briefly answered if presented.

The discussion groups often revealed strange ways which fears caused men to seek for information hich should have been open to them. It came as no rprise to find that if men are repressed they seek stealth what should have been a joy for them to scover. It is to be deplored that the joy of achieveent, found in childhood, is so soon lost in the lives adults and even youth. One feels rewarded to see e response when somebody discovers that the Author Truth wants men to be free from all which hides e Truth.

In the early stages of the discussion periods there re many questions concerning possible escapes from at which was inconvenient or of which one was raid. During the later stages of these discussions ere was a welcome broadening of the horizon of interests which can be helpfully pursued.

During the first seven months thirteen of the sixteen churches have been visited. All five of the Civilian Public Service Camps have been served and one Army Camp was entered at the request of young men, in accordance with the regulations of the Government.

One of the Civilian Public Service Camps has since been changed into a Government-controlled camp for Conscientious Objectors.

The Churches of this Conference are far removed from each other. There are many differences in background and customs. There is a lack of acquaintance which, if remedied, could lead to a better understanding of each other. There is much difference in opinions and interests which tends to widen breaches rather than to bridge them. There is too great a divergence in motives, and in attitudes. The things which Jesus said about Love and fear need to be faced more frankly and more sincerely in many cases. Men who are uprooted in a time like this see very much more clearly than ever before the futility of trying to cover fears, prejudices, hatreds, quarrels, and any other children of selfishness by fine ceremonies, "long prayers," and pious words that lack the Spirit of the "Great Commandment" of Jesus. They not only see these things more clearly; they expect the people at home to see them also and act as though they believed them.

The discoveries have not all been discouraging. There are many who have gone on year after year being real Christians. These are found in all walks of life. They are the kind of people whom Jesus called "The Meek", i.e., people who seek to find their places and to fill them well. These have usually been discovered through personal conference and by observation.

In the light of the foregoing it has been the purpose to give such information as might be helpful both to endure and to grow toward God and with men. It has also been the purpose to encourage where that might help others to see more clearly and to act more nearly as it behooves human beings to act.

The third and last subtitle under a MINISTRY-AT-LARGE will be, "What of the Future?"

Draft Manual Supplement Prepared

The Peace Section has recently completed an up-to-date supplement of the Peace Section Handbook and Draft Manual. This was necessary because modifications have been made in draft regulations since the publication of the Handbook. Copies of the supplement will be sent out over the regular mailing lists. They may also be secured from the Headquarters Office at Akron.

Bond Subscriptions

Subscribed by Peace Churches and others in Canada in the form of non-interest bearing certificates and bonds with stickers attached, as of October 14, 1943—$2,042,985.00.

Subscribed by Peace Churches and others in Unite States in the form of civilian bonds, as of April 19, 1944—$4,066,310.50.

The Purpose of the Sunday School

By Ernest Voth

A present day Sunday School must look at its constituents as they assemble with the knowledge that many have been given but very little in the line of Christian education since the church dismissed the previous Sunday. Therefore, the Sunday School must recognize that what will be taught is all that many will receive during the next week. The importance of giving them some soul food becomes very apparent.

Recognizing also the fact that the Sunday School is the agency of the Church which gathers Christians and non-Christians in a community for the study of the Word of God, so that they may know the relationship of God and Man and the Will of God manifested in Jesus Christ. The purpose of the Sunday School is threefold:

The first purpose is that of evangelism, leading souls to Christ. Leading souls to Christ, while not the only purpose, is the one phase that must be given emphasis. When we think of evangelism it is largely that of child and youth. It has been found by students of evangelism that seven times as many boys and girls are converted at the age of sixteen as at twenty-six, so that between the ages of twelve and sixteen the Sunday School is the great agency influencing the pupil to be a Christian convert rather than otherwise.

However, often in our Sunday Schools, that acceptance of Christ is not clinched because the individual is not given a chance to accept him. It behooves those who are teachers to present material that will convict and cause the pupil to accept Christ. It may mean a complete change of attitude, a turning from willful disobedience and waywardness or it may for others possibly mean the public acknowledgment as Savior.

It is the first great business of the Sunday School to see that all its members love Christ as Savior and follow him as Master.

The Sunday School must, however, not be conten with being a life saving station only because it ha to be a life building station as well. It is therefore a teaching institution. It is also spoken of as buildin Christian character, as instruction, as teaching. What ever we call it, the Sunday School must give it's pupil enough spiritual food to bring them not only to saving knowledge of Christ, but also to further thei spiritual growth. There is a danger of becomin spiritually stunted through a lack of spiritual foo

Sunday School teaching is spiritual work. It mean soul culture. When the Sunday School pupil h been led to Christ, the work has been but fairly begu Everything possible must be done to help the pup form habits of Christian living.

In the light of what we have considered and wh will follow, teaching a Sunday school class is a se ious undertaking.

The Sunday School is more than an education and evangelistic agency. The fact that for far t many it is the sole school of Biblical instructi available to youth should convince us that it mu more effectively reach the great army of pupils n in Sunday School. Measured by the quantity its instruction the Sunday School can never hold high rank among educational institutions, but it pe meates with its sacred influence the homes and t schools where our pupils go, and we are in du bound to extend widely its appeal and power. T Sunday School is missionary as well as education and evangelistic.

The privilege of giving to Christ's cause and t duty of engaging in some definite line of activi should be laid upon the conscience. The teach should keep before the pupils the joy of Christia service. Christ delivers not only from sin's guilt, b also from sin's selfishness. We are saved to ser if saved at all.

The Church Tract Shelf

A church that has a well selected supply of tracts for people to use has a real advantage. Good tracts are like good tools. They make willing workers more effective if they know how and when to use these tools. A person who goes to visit a sick friend may bestow an added comfort by leaving a tract like "Daily Comfort." In a conversation about marriage the tract, "Before You Marry" may be handed out to give valuable pointers that young people prefer to read and think about when alone. When in a conversation the question of drinking comes up, the tract, "Shall I Take a Friendly Drink?" will help people to think straight on the matter of abstinence. Especially in efforts of lay evangelism do good tracts prove helpful. A wide range of good evangelistic tracts makes possible a selection of the tract that is likely to meet the particular need of the person whom you want to help. When, for instance, you find seeker after God who feels that he has sinned t deeply to be forgiven, give such a person a tra like, "To the Uttermost," and he will come to s that if God could save the sinner of that story can also save him.

This is pointing out only a few situations in whi members of the congregation may make good use tracts. The tracts which the Evangelism Committ has selected for Mennonite churches are meant to of practical use. They should be studied with t idea of using them in local situations. The Evang ism Committee hopes that the pastors who receiv sample packets will give their congregations guidan on how these various tracts may be used.

The Evangelism Committ

Ascension Day Message

By Homer Leisy

Theme, *"Why Stand Ye Gazing?"*

Text: Acts 1:10-11. "And while they looked stead-stly toward heaven as He went up, behold, two men ood by them in white apparel; which also said, Ye en of Galilee, *why stand ye gazing* up into heaven? *his same Jesus,* which is taken up from you into aven, shall so come in like manner as ye have seen im go into heaven."

Introduction: Why stand ye gazing, at the "good old ys"—the "great revivals" of the past, and forget that still have *"This same Jesus,"* and *can* have this me power. If we, like they as our context reveals—ve in our hearts and minds the reality of *His Vir-ous Life, His Voluntary and Vicarious Sacrifice, His ctorious Resurrection,* and *now* with *His Ascension, s Valuable Intercession* and the Promise of *His Vis-e Return* and the Great Commission of Acts 1:8 nging in our ears, *why stand ye gazing?* This is *ood News"*—it calls for *action.* When Isaiah saw e Lord, he saw himself; then he saw his people, and rvice follows. (Isa. 6:1-10). Likewise, Paul (Acts . When he saw the Lord, he saw himself, he saw e fields, and "straightway he preached CHRIST" erse 20). *Why stand ye gazing?* We have this me Jesus, for. . . .

I. Jesus is the same yesterday, today, and forever. he Living Word is the same.) We often hear how od picks out *Certain men* and endues them with spe-l power, denied to the rest of us. If that were true, od would be a "respector of persons," which He is t. It would be more scriptural to say that there some men whom God uses more mightily because ey have a more definite and full surrender to the rd. Finney, Moody, Spurgeon were used mightily the Lord. If we make their sort of a committal to d, if we pay the same sort of price for the same t of power, GOD has not changed. We have *his same Jesus;"* we are the ones who have anged. The question is not so much of *OUR VING THE LORD......*but of the *LORD HAV-G US.* Too often we stand gazing—and are not lling to pay the price of a full, definite, and com-te surrender. Who is to blame? The first to me are *we preachers,* and the first one I want to ke over the coals" is myself. God forgive me, d help me to be ever on the altar of a complete rrender to Thy own sweet will, giving Thee the EEMINENCE in ALL THINGS. Then, when hear the people make excuses and alibis that is or that" trivial thing kept them away, we lose r zeal because of the indifferent, half-hearted atti-le. We begin to realize that it is not because of *O MUCH* this or that, but *TOO LITTLE* of the *IRIT,* hence too little love, power, fire, and con-ration. Beloved, fellow Christians, the channels our lives are choked, the POWER OF GOD is t flowing through us as it might. We do not e this same Jesus the same right of way.

II. THIS SAME JESUS IS STILL THE ONLY VIOR. (The Written Word is the same.) "There is no other name under heaven given among men, whereby we must be saved." In spite of all the ideas, and "isms" (fly-by-night religions) this same Jesus is the only Savior for a lost soul, and His Precious Blood is still the only possible agency for salvation. You do not have to explain Jesus, or decorate Him, just lift Him up, and He will do the rest. It is the same CROSS and the same GOSPEL. Point men to the "LAMB OF GOD." There's power in the blood; *the WORD has not changed.*

III. THIS SAME JESUS HAS THE SAME WORK TO DO. (The Work is the same). We do not have to wonder or ponder what Jesus would have us do. We have but one task—Acts 1:8—In the Power of the Holy Spirit to be witnesses unto HIM. All else must be secondary; much of it is excess baggage and impedes our progress. God sent His Son, His Disciples. He sends us to win souls. It is possible to spend so much attention to the machinery that the product is forgotten. If we *MAJOR* in soul-winning secondary things will take care of themselves. If we "go," we will "grow," and "glow."

IV. THIS SAME JESUS HAS THE SAME ORGANISM THROUGH WHICH HE WORKS. (The workers are the same.) The TRUE CHURCH is the EVANGELIZING AGENCY of the Lord Christ. The Church sent Paul out, it trained a Luther, it gave Wesley his start, Moody organized a church, and Spurgeon pastored a church. You cannot be loyal to Christ without being loyal to HIS CHURCH. The church in the hands of the Holy Spirit has been CHRIST'S INSTRUMENT down through CHURCH HISTORY. He looks to us to do *His work.*

V. THE WORKINGS OF THAT BODY ARE ALONG THE SAME LINES. (The Workings are the same.)

What are the demands of Jesus?

1. *Jesus Says,* "If any man *love Me,* he will keep my commandments." If you are HIS, show it in word and deed. Make HIS BOOK your GUIDE BOOK, your daily manna until the *heavenly Canaan* is reached. As AMBASSADORS for the KING of KINGS, keep in touch with Him—obey HIS orders.

2. *"Seek ye first the kingdom of God* and His righteousness and all these things shall be added unto you." That means to give *God* FIRST PLACE. This "seeking first" took David Livingstone into the heart of Africa, it took Paul on four hazardous journeys, it caused Betty and John Stam to pour out their lives as a drink offering unto the Lord. They counted no effort too great, no price too dear if it would defeat Satan and GLORIFY GOD.

3. *This same Jesus* demands thirdly that we all, each of us gather in the golden grain to His pierced feet. That's why He left us here. *Why stand ye gazing?* Let's discard our alibis, forget our excuses, and get right with God. Obey the commands of Jesus, and before our days are up there will be such a mani-

festation of the MARVELOUS GRACE OF GOD, that *you* and all about you will *KNOW* that this *SAME* *JESUS* is the same, yesterday, today, and forever; for the RESULTS will be the same.—Dallas, Oregon

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Post-War Problems Facing Mennonites

By J. Winfield Fretz

Only a few years ago we read, at first with interest but later with increased apprehension, of the things demanded from the Italian, Russian and German people by their governments. We read how by gradual steps the existing political institutions and economic systems were overthrown and the social and religious conditions radically changed. We heard of universal military conscription for all males over eighteen years of age; of military indoctrination programs for boys from six to sixteen and we were constantly reminded that women were being pressed into doing men's work and later that civilian labor was being conscripted and told where it could or could not work. We remember the daily pictures appearing in newspapers and magazines showing government work programs, women standing in lines at stores with ration coupons and crowds of unemployed radicals marching somewhere in protest of something.

We pitied these people and blamed it all on the wicked dictators who, most people said, were the cause of it all, but the popular attitude seemed to be "It can't happen here," because with a self-righteous implication we thought we were a democratic country and even better, a Christian nation. Today this attitude of complacency and false sense of security reminds us of the Israelites in the days of the prophets when they refused to listen to the prediction that God would destroy Israel for her sins as well as the non-Israelitish nations. The Israelites for a long time believed that because they were God's chosen people He would not punish them as he would other wicked contemporary nations. They had to learn through bitter experience that God chastens His own as well as those who do not claim to be His own.

Things To Come

The things we used to think happened only in foreign countries ruled by dictators can and are happening in our own country which claims to be democratic and Christian. But more is yet to happen. We can expect a prolonged and intense period of wide-spread disillusionment. There will be a moral and a spiritual slump as much greater than any previous post-war slump as this war is larger and more expensive than any previous war. Millions of citizens will be bitter and cynical about everything from themselves to the United States Congress and the King of England. There will be orgies of drunkenness and excessive debaucheries by those who want to forget it all; there will be disgust and antagonism toward religion by those who prayed that their sons might be spared in battle and that victory might be ours, but if their prayers were not answered they will say: "there is no God." Others will be keenly disappointed because "unconditional surrender" will not have resulted in a righteous world. Victory, final and complete, will not bring the peace and the prosperity that many expect, instead the world shall see the victor nations grabbing the spoils of war, seizing additional territory from conquered countries, building up stronger military systems with which to police the world and, in a word, lay the foundation for a Third World War.

Hatred

The techniques of hatred, bitterness and disregard for the personalities of those we do not like, nurtured and cultivated during the war, and taught to millions of our best young men at home and abroad will find expression in national selfishness and domestic greed and jealousies. There will be increased racial hatred between Jew and Gentile, Negro and White, Oriental and Occidental. Because of these conditions many will become pessimistic and lose faith in all that is good in life. This cynicism and disillusionment is one of the post-war conditions with which we shall have to deal.

Further State Control

There is every indication that the post-war world will see an increase of totalitarianism or state control in our own country. Evidences of this are already obvious on many fronts. The steady growth of government regulation of business, industry, and agriculture; the far-reaching governmental provision for social security, fittingly called the "cradle-to-the-grave" program, claims to provide for all who need it in times of sickness, accident, unemployment and old age. There seems to be much evidence that we shall have not only universal military conscription but conscription of civilian labor as well. These policies of regimentation in the post-war period wil be partially the result of war pyschology, partially the result of veterans' pressure groups to hold and expand whatever power and position they can, and partially the result of necessity to guard, supervis and educate the countries, as well as to regulate unemployment by means of public works programs and the rapid shifting of labor from one area to anothe as needed.

It is to be expected that the educational system i America will become increasingly an instrument o the government. The educational diet now being fe the public school children is only one step in the dir ection of what a thoroughly dominated state educa tional system can mean. As in the European coun tries which our country is today fighting and at th same time imitating, the aim of education is to crea enthusiastic and loyal followers of Caesar not fre sons of God and devoted disciples of Christ.

Church and State

The political state will continue to seek close cooperation with the churches, and if the America pattern follows the European pattern, the State w gradually seek to subordinate the church to it. Th churches which will refuse to "cooperate" with th State will naturally come into disfavor with it and th two agencies will be thrown into open conflict wi each other. Thus we are headed for a period history when the Church and the State will once mo be at odds with each other. This is an old proble ot a new one. The early Christians faced the problem rankly by acknowledging that both institutions had heir God-given purpose but that the Christian's irst allegiance was to God. Our Anabaptist foreathers had to endure much grief and pain to re-stablish the doctrine of separation of church and tate and to win the right to openly give their highest yalty to God.

In the face of moral disillusionment, the spiritual allousness and the increasingly greater demands of the political state upon the Christian, it remains to be seen what the Christian Church, and especially for our concern, what the Mennonite Church will do. With a disappointingly large number of Mennonite men taking military service and thus renouncing the Biblical doctrine of non-resistance there is no ground for complacency. On the other hand, the 2500 young men who have gone to C.P.S. camps in obedience to Christ and conscience give us much ground for gratitude.

And Ye Visited Me

By Walter A. Gering

Part II. Preparation For The Visit

Years ago I read of a minister and his small son ho attended a small church one Sunday evening. he minister was to deliver the message that evening s guest speaker. As they entered he saw a small ox attached to the wall near the entrance. It was e offering box. Taking from his purse a small oin and dropping it into the box the two made their ay into the auditorium. At the close of the service e officers of the church thanked the minister for his essage and placed into his hands the contents of e evening's offering: one small coin. As the little on and the minister made their way home the lad ddenly exclaimed "Daddy, why didn't you put ore in—then you would have gotten more out."

Visitation Is An Art

So it is in this matter of visitation of the sick. Vhy do we get so little out of it? Must we not con-ess with shame that only too often we put too little nto it and consequently get little out of it? Visita-on is an art in much the same degree as the playing f an instrument or the painting of a picture; the ctual doing of it is but the product of long, careful reparation. The musician sways the emotions of is hearers because hours of preparation have made e selection a part of his inner nature. The minister ho is most effective in his hours of visitation is the ne who in like manner has spent much time and nergy in getting ready for the call.

Preparation For The Visit

Several factors enter into the preparation period. n one occasion our Lord surrounded by great mul-tudes pressing upon Him turned with the question Who touched me?" One who was sick had in faith uched the hem of His garment believing that even ich a touch would bring healing unto her. It did, ut Jesus felt that "virtue had gone out of Him." isitation of the sick always drains the physical rength of any minister, and if he would be at his est he must keep himself physically fit for the task. o enter the sick room tired, weary, and listless ells defeat from the very beginning; such a spirit an hardly bring new hope, enthusiasm, and courage the sick. Difficult as it may be under the pressure f modern society and its many duties, yet one of e primary responsibilities of the pastor is to keep imself physically fit; regular hours, proper rest, aily exercise must be a part of the daily program. he minister must make time for these by the observ-nce of a carefully planned schedule. Too often we pride ourselves that we are too busy about the Lord's work to take time for these necessary things. How often our busy hurry concerns itself with things which might rightly be left for someone else to do. There is no merit in priding ourselves that we are "burning out" for the Lord in a few years a body which the Lord intended should serve Him for many years. If we would enter into the ministry of the sick we need to give due consideration to our own bodies.

The Kitbag

A second factor which enters into the preparation for the visit has to do with the kitbag of the ministry. When the physician makes a general call upon a patient he brings with him his kitbag. Therein he has placed the instuments and medicines which he may be called upon to use in the course of a general call. One by one he takes these from the kitbag and applies them as the occasion may demand. Some of them he does not use; they are there for use if needed. In like manner the minister as he steps across the threshold of the sick room brings with him his kitbag. In it he has stored that which he may use in ministering unto the life of those whom he visits.

Into this kitbag he has stored away information concerning the physical condition of the patient. One of the greatest assets which the pastor may have as he enters the room is a knowledge of the patient's condition. It will be invaluable to him in the brief moments which he spends with the patient. It will explain many things which otherwise he might misunderstand. Such knowledge can be obtained often by consulting the doctor or nurse; members of the family can usually give helpful suggestions. A knowledge of the patient's condition is one of the items in the kitbag.

A second item which may be placed into the kitbag is an understanding of human nature and the reactions of people under the pressure of sickness. No two patients are alike in their reactions for their problems are all different. There are those who are laboring under spiritual tensions and conflicts due to sin in their life, lack of living faith and understanding. There are those who have problems of family adjustment caused by quarrels, suspicions, long established feuds; others have problems of worry and concern over the pressures of daily life; some are lonely and discouraged in their old age.

(Continued on Page 12)

DAILY DEVOTIONAL MESSAGES

By Arnold Nickel, Mountain Lake, Minnesota

MAY 16—*"The Word of our God shall stand forever."* Isa. 40:8b. Read Isa. 40:1-11.

The Word of our God, and those obedient to that Word are the only two that live forever. The thing then of real importance to us is, not the fruit of our toil, but the Word of our God. The Bible is God's written revelation to man. It was not written through the knowledge and wisdom of man, but it was revealed by God and written by men who were guided by the Holy Ghost. Man would not write the Bible if he could, and he could not write it if he would. Let us search it with diligence and reverence each day.

MAY 17—*"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."* I John 5:13. Read I John 5:1-13.

Where faith is, there is life; where it is not, there is death. This metaphor of life and death runs all through Scripture. The busy life of ambition, work, pleasure, and success is what the world calls life, whereas it is the result of living. True *life* begins by trusting in the Giver of *life.* As the physical life has its beginning in another person, even so must the spiritual life begin in the Person of Jesus Christ. Faith will result in work and *life,* but work alone results in death.

MAY 18—*"Truly our fellowship is with the Father, and with His Son Jesus Christ."* I John 1:3b. Read John 15:1-14.

If we could but fully grasp this one truth, how would all life be elevated and inspired! Fellowship with God is impossible apart from Jesus Christ. In Christ we see God whom we can know, who still wears the glorified body, who speaks to us in that still small voice, and who is our closest friend. The Scriptures were written that we might understand more clearly, and that we might fellowship more conscientiously with the Godhead. Fellowship with the world will separate us from Christ, but fellowship with our Redeemer will keep us from the enticements of the world.

MAY—19 *"Work: for I am with you, saith the Lord of hosts."* Hag. 2:4b. Read Matt. 25:14-30.

Work must be approached in the right spirit, it must be in God's vineyard, and it must be for God. Thousands of Christians work, nay, slave to further their own interests. Such work is but idleness, and corrupts the heart. The Christian should work as if he must live forever, and he will live as if he must die at once. There is no work that will give more satisfaction and impart more blessings than does the work for God. God's harvest is ripe. Are we labouring to bring in His fruit, or does our own harvest come first?

MAY 20—*"Beloved if God so loved us, we ought also to love one another."* I John 4:11. Read I John 4:7-21.

God is love, and His purpose is love. We love God because He manifested His love to us. But to love our fellowman who perhaps does not love us is another thing. Our love is as deep as it will reach the most unlovable. A hypocrite can love one that loves him, but only a Christian is able to love one that hates him. It is only God's love manifested through His witnesses that will draw all men. Have you loved God with all your heart? Have you loved your neighbor as yourself?

MAY 21—*"See then that ye walk circumspectly, not as fools, but as wise."* Eph. 5:15. Read Eph. 5:1-17.

Godliness is possible, but it is not possible without effort. There is nothing worth anything that can be gained without paying the price that nature, man, and God have established. Christ has paid the price for our salvation, and we are commanded to pay the price by our walk. To walk circumspectly means to walk carefully, prayerfully, and watchfully. The Christian walk is an open gospel to the world. It will either drive the world from Christianity and God, or it will convict the world of their sin, and cause them to come to our Saviour who is willing to introduce them to the *narrow way* of life.

MAY 22—*"Brethren, ye have been called unto liberty."* Gal. 5:13a. Read Gal. 5:1-15.

The Bible, rightly used, is the book of freedom. The Scriptures are the truth, "and the truth shall make you free." By the Bible Christians are freed from all things which enslave the body and the soul; freed from anything and everything but the law of faith, the law of grace, the law of liberty, and the law of Sonship. The Christian is not free to do as he pleases, but as God pleases. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1).

MAY 23—*"And every man that hath this hope in him purifieth himself, even as he is pure."* I John 3:3. Read I John 3:1-10.

Very often earthly hope bursts as a bubble and leaves us and our future shattered. But heavenly hope is grounded on the Eternal Rock that never sways under any circumstance which would threaten to destroy it. Such *hope* inspires our efforts, and causes doubts to vanish away. *Hope* in Christ will solidly root the Christian, and enable him to withstand every storm that may enter his life. Without Christianity there is no *hope,* and without *hope* in Christ there is no purification. Our *hope* undergirds our Christian faith.

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Service Men in White

By Marvin Dyck

In Duke General Hospital, located on the Duke University Campus, Durham, North Carolina is a group of men known as Civilian Public Service, Unit No. 61. It is a group of forty-five men representing all three Historic Peace Agencies and many various church affiliations. The unit is sponsored by the Methodist Commission of World Peace.

Unlike other hospital units there is a diversity of project work at Duke. There are fifteen working in the psychiatry department, ten men in the operating rooms, ten men at Highland Hospital, (Ashville, North Carolina Private psychiatric hospital to be taken over by Duke) and ten men engaged in research individual projects, blood bank technicians.

In the interest of brevity, this article interests itself with the men and their work in the psychiatry department and ward.

Meyer Ward, named in honor of Adolph Meyer, eminent psychiatrist, has beds for eighteen patients. The ward is always filled to capacity and the waiting list is long. Upon entering the ward, through a locked door, one is struck by the absence of the usual conception of an "insane asylum"—padded cells, dingy rooms, bars at the windows, wardens with keys jangling from a long chain. In contrast the rooms look like any hospital rooms—bright and cheerful, the attendants are cheerful, and there are no keys visible. Upon closer examination of the rooms there are differences. The bars at the windows are cleverly concealed behind the lattice work of the window. The mirror on the wall is of steel, not glass.

Down the hall is the day room equipped with soft easy chairs, ping-pong table, fire place, games of all sorts and magazines. Here the patients spend the time playing games with the attendant, listening to the radio, or quietly reading. Frequently a stranger on the floor will remark, "Where are the patients?"

There is a disturbed section. Here patients who are unable to socialize properly are kept. There are three small rooms, unpadded but stripped of non-essentials where patients may be locked in if occasion demands. However patients are kept in the hallway as much as possible for the locked room is considered poor therapy. The patient is immediately moved to the open ward when he proves himself able to live at peace with fellow patients.

The C.P.S. men in the psychiatry unit have a wide range of jobs to do—two men are ward typists (type all histories and official communications of the doctors of the ward); one man assists in the testing program as carried on in the psychiatry clinic; two men work with the electroencephlogram, (a device which measures graphically the minute electrical impulses of brain cells; the tracing produced when read by an expert aids in giving an accurate diagnosis for brain tumor, epilepsy, and other abnormalities); one man has lately begun working with speech deficiencies and difficulties of patients. Another man works in the poorly adjusted childrens' clinic in town. The rest of the psychiatric unit are attendants on the floor.

There are C.P.S. men on duty twenty-four hours a day. They work primarily with male patients but upon emergency assist the nurses with women patients. Their work varies from playing shuffelboard with patients to nursing care, from janitorial duties to friend and counsellor of the patient.

As a nurse, the attendant takes routine pulse, respiration, temperature, blood pressure, assists doctors with therapies, watches over patients who are getting fever treatment or protracted narcosis, records carefully on a chart patient's behavior, mood, amount of food eaten by patient, amount of sleep.

As a janitor the C.P.S. attendants assist the negro janitor in keeping the ward clean at all times. As the friend and counsellor, the attendant makes the patient feel at home, plays games with him, reassures the patients at all times, encourages the patient to "spill" to the doctor, that is telling the doctor points of tension and problems which are the cause of the mental condition. In a great many cases the attendant has a great deal of influence with the patient's recovery.

Much of the work is dull routine. There are many unpleasant tasks to do, many unpleasants sights to witness. And after the regular working day is over, there is nearly always special duty to do. That is voluntary but nearly imperative that it be done. Some of the treatments require twenty-four hour attendance on the patient, and it is impossible to do his on regular work time; so the attendants have to do it on their "free" time—attendants receiving a small amount of cash for this overtime.

It is a great personal satisfaction and thrill to talk with a patient who has recovered. To know that we as individuals have aided to a certain extent in the recovery of a person's mental condition is a superior reimbursement to receiving material gain for services rendered or time put in. We know then that being a conscientious objector has not been in vain.—Box 3805, Duke Hospital, Durham, North Carolina.

Suzanna Wesley

(Continued from Page 1)

and thoughtful and her expression is serene."

In one of her letters, her son, John Wesley expresses amazement over the cheerfulness with which his mother surrounded by thirteen children took care of her manifold duties, wrote letters, conversed, and entertained.

She was not only beautiful in face but was beautiful in character and in intellect, possessed of that "inborn dignity which compels respect." She was submissive to authority, yet of a very strong will. The high tone of her mind can be seen "in its independence, its self-control, and the warmth of her devotional feelings." When we read her biography we find that she is meditative, orderly, methodical, kindly, gentle, pious, courageous, has initiative, and a strong sense of duty to God and service to mankind.

OKLAHOMA ITINERARY
W. C. Voth—May, 1944

Goltry	Rev. J. W. Bergen	May 10 Wednesday
Meno (O.B.A.)	Rev. Lubin Jantzen	May 11 Thursday
Orienta	Rev. H. P. Fast	May 12 Friday
Canton	Rev. Arthur Friesen	May 14 Sunday
Taloga (Kidron)	Mr. Francis Koehn	May 15 Monday
Clinton	Rev. J. B. Ediger	May 16 Tuesday
Thomas	Rev. J. B. Ediger	May 17 Wednesday
Bessie	Rev. C. B. Friesen	May 18 Thursday
Corn	Rev. Henry Hege	May 19 Friday
Cordell	Mr. W. T. Schmidt	May 21 Sunday
Gotebo	Mr. H. H. Wedel	May 22 Monday
Fort Cobb	Rev. Rudolf Schmidt	May 24 Wednesday
Hydro	Rev. Henry Funck	May 25 Thursday
Geary	Rev. H. N. Harder	May 26 Friday
El Reno (Mennoville)	Rev. H. T. Neufeld	May 28 Sunday
Inola	Rev. Solomon Moutett	May 30 Tuesday
Fredonia, Kansas		June 1 Thursday

Note: If the date for your church is not suitable, then please notify W. C. Voth, c-o J. B. Ediger, Clinton, Oklahoma.

She was well educated, and could judge books and people. "She had the talent and discrimination, judgment, investigation and comparison."

Dr. Adam Clark says, "Suzanna was always a favorite with her father, who gave every attention to her education. Greek, Latin, French, logic, metophysics formed a part of her studies." She was permitted to think for herself. She was deeply interested in the absorbing religious discussions of the day even as a young girl. When only thirteen years old she studied and examined the whole controversy between the Church of England and the Dissenters, and although her father was a Non-Conformist she adopted the creed of the Church of England. This action was opposed to his views, but this difference in their religious views caused no disturbance of that inner bond between father and daughter.

From her earlist childhood religion had a prominent place in her life. It was practical rather than mystical. Her definition of sin gives us an insight into her spiritual nature. "Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes away your relish for spiritual things; whatsoever increases the authority of your body over your mind—that is sin."

At her death, before she lost her speech she said, "Children, as soon as I am released sing a Psalm of praise to God."

She was married at nineteen to Samuel Wesley, who was almost seven years her senior. In many respects he was exactly her opposite. He was a pastor, poet, and writer but was not practical. However, he too, possessed her conscientious independence in questions of religion—expressed his views freely—even though it meant persecution. He knew no fear, was an untiring student, cheerful, and devoted to his work. The rector spent most of his time in verse making and writing his sermons. The rest of the work, the business of the home as well as the rectory farm, the distribution of the tithe and the education of the children he left to his much more practical wife.

The parsonage home was almost a perfect Christian household. It was characterized by a seriousness and strictness on the one side and by a kindliness and cheerfulness on the other. Order and simplicity was the rule. Their simple diet was bread and milk with a few vegetables. They could seldom afford any meat or sweets.

The children were taught never to address each other without prefixing "brother" or "sister", (brother Charles, sister Martha). Courtesy was practiced in the family circle. If a child confessed a fault and promised reform he was not punished, nor was he ever reminded of it afterwards. From their birth the children were trained to a regular schedule. They were early taught to obey. Acts of obedience were commended. The little ones were taught to cry softly. "The house was usually so quiet as though there were no children in the home." The mother was very firm but also very patient. Once when she repeated the same thing to one child twenty times, her husband said, "I wonder at your patience, you have told that child twenty times the same thing. "If I had satisfied myself by mentioning it only nineteen times," she said, "I should have lost all my labor. It was the twentieth time that crowned it."

The children must be educated. There was no income for schooling. The rector's income was so small that he was at times confined in Lincoln Castle for debt. The wolf was never far from the door. Since the father had no time to spare from his church and his writing,—the mother took over the responsibility of educating the children. She began her household school, and for six hours a day through twenty years she continued it.

Psalms were sung every morning and night at the opening and the closing of school. They were taught to repeat the Lord's prayer as soon as they could talk.

Each older child took a younger one morning and evening and read a chapter in the Bible with him or with her after which each went to his private devotions.

At six there were family prayers and suppers; then each was washed and undressed and to bed by eight.

The children were not taught to read till they were five years old. On its fifth birthday each child learned the alphabet. Mrs. W. writes, "One day was Early rising was the rule in the Epworth parsonage.

llowed each child wherein to learn its letters, great nd small and each did it except Molly and Nancy. They needed a day and a half for which I thought hem very dull." The Bible was their first reader, eginning with Genesis. Each child read long be-ore the age of six.

Finding no text books available that met her severe equirements she prepared three text books for the nstruction of her children: "A Manual of Natural Theology," "An Exposition of the Leading Truths of he Gospel Based upon the Apostles' Creed," "A Practical Exposition of the Ten Commandments," and lso sixty pages of, "A Religious Conference written or the Use of My Children in the Form of a Dialogue With My Daughter Amelia." She wrote many long etters to her sons when they attended the universities.

She gave one evening each week to each child eparately. "I take such a proportion of time as I can best spare every night to discourse with each child on something that relates to its principal concerns. Monday I talk with Molly, Tuesday Hetty, Wednesday Nancy, Thursday, Jacky . . ." These Thursday talks with John were never to be forgotten by him, and years afterward he wrote her, "If you can spare me only the little part of Thursday evening which you formerly bestowed on me in another manner, I doubt not it would be as useful now for correcting my heart as it was then in forming my judgment."

She was a most wise and affectionate mother to her children, a true preacher of righteousness.

During her husband's absences from Epworth she continued family worship holding services every Sunday evening in the rectory kitchen for the benefit of her own children and the servants. Others asked permission to come till soon two hundred or more were present and many were obliged to go back for lack of room. She would read a sermon and a prayer then talk to the people on some religious subject. The Curate, who preached in Mr. Wesley's absence, objected so that he wrote to his godly intellectual wife remonstrating with her. In answer to his letter she writes in part, "If you do after all think fit to dissolve this assembly do not tell me that you desire me to do it, for that will not satisfy my conscience, but send me your positive command in such full and express terms as may absolve me from all guilt and punishment for neglecting this opportunity of doing good—when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ."

She looked upon her children as talents committed to her under trust by God and continued her instruction of them even after they were grown, writing them letters on religious questions that troubled them. A few sentences from letters written to Samuel, the first born, when he was at Westminster school, where he was distinguished for his scholarship prove her concern for them and her wise counseling and teaching.

"If you have wasted or misemployed your time take more care of what remains."

"Set apart the hours of Sunday from 4-6 for prayer and meditation. (I will also)"

"Never spend more time in any matter of recreation in one day than is spent in private religious duties."

"Appoint so much time for sleeping, eating, for company, etc., but above all things my dear Sammy, I command you, I beg you, I beseech you, to be very strict in observing the Lord's Day."

The husband and father wrote thus beautifully of his noble wife to his beloved Samuel.

"You will, I verily believe remember that these obligations of gratitude, love, and obedience and the *expression* of them are not confined to your tender years, but must last to the very close of your life.

"You will endeavor to repay her prayers for you, by doubling yours for her, and above all things to live such a virtuous and religious life that she may find that her care and love have not been lost upon you. In short, reverence and love her as much as you can."

What a wonderful blessing to have a consecrated, godly mother!

From a Heart to Heart Talk

By C. H. Suckau

In John 14:1-6 we have what we may call a heart to heart talk between Christ and His disciples. The use of the first and second personal pronoun abounds. The third personal pronoun is not once used. We would do better if in our conversation we would make less use of it.

Christ, in this precious passage, which is well worth memorizing, emphasizes three things. First, in the face of trouble ahead for His disciples, He speaks peace to their heart. He points out that it is not sufficient to believe in God; they must also believe in Him. Many today believe in a god but not in Jesus Christ. In these days of trouble we can have peace and quietness of heart only through Jesus Christ.

He next gives to His disciples the promise of His return. "I will come again." This promise is repeated thrice in John 14 and is found seven times in Revelation. How comforting it is to know the blessed hope of His return in these days of strife, and to know that when He returns to set up His Kingdom, nations will learn war no more.

In the sixth verse Christ points out that through Him alone do we have access to the Father. "I am *the* way," not *a* way. "No man cometh unto the Father, but by me." There are different ways by which we may travel to Wichita but only one way to heaven. Next He says, "I am the truth." In John 8:32 He says, "The truth shall make you free." It is Jesus Christ the truth Who makes us free from sin. Therefore He said, "I am—the truth,—no man cometh unto the Father, but by me." His last assertion in this verse, "I am—the Life." Not a life but *the* life. Christ was not only unique and supernatural in His birth, death, and resurrection, but also in His whole life. Therefore He could say, "I am—the life: no man cometh unto the Father but by me."

May we realize that in Christ we have comfort, hope, and the way to the Father.

(The above is the essence of a message given in the Bethel College chapel recently.)

And Ye Visited Me

(Continued from Page 7)

There are those who have enjoyed rich experiences in their hours of illness and are longing to share them with others. Still others are baffled with the question "Why?" No two patients are alike, and as the minister enters the sick room he passes into an unknown world; at any moment he may see that which he did not expect. Yet inspite of all that, human nature in many respects follows the same pattern and the minister does well to have in his kit at least some knowledge of the reactions of the human mind; in other words he ought to be acquainted with life.

That knowledge can be obtained in two ways, directly and indirectly. Good books are constantly appearing on the art of counseling. Increasing emphasis is being placed upon the importance of the eye to eye talk, and out of this many valuable suggestions have been recorded in books which others may profitably read. Even more valuable than books is daily contact with life itself. The man who would understand human nature must live with others in their daily experiences. A constant eating, working, and visiting with others provides a rich background of knowledge.

A third item in the kitbag as the minister enters the sick room may be a well thought out, planned procedure. That does not mean that it must be followed out in detail. The circumstances revealed in the first moments of the visit may be such as call for an entirely different procedure. But that does not eliminate careful, studied planning of the procedure to be used. I remember reading years ago a statement to the effect that a minister ought to prepare more diligently for his meeting with a single individual than for his meeting with the congregation in a regular service. That statement presents a tremendous challenge for it embodies a principle which we too often neglect. We excuse ourselves by saying that we are depending upon the leading of the Holy Spirit to direct our visitation. That is necessary; we must yield ourselves unreservedly to His guidance. Unless our efforts are directed by Him all is in vain. But divine guidance does not eliminate intelligent thinking and planning. Before entering the sick room we can quietly and carefully consider the facts which we know about the patient and his condition. On the basis of these facts we may plan our procedure asking the Spirit of God to direct our planning. Subjects of conversation, scripture passages, suitable for the occasion and content of prayer may be planned and placed into the kitbag. Why cannot we believe in the guidance of God's Holy Spirit in the study as well as in the sick room? The minister who brings with him into the sick room a plan of procedure brings with him a spirit of confidence and sense of mission which will eliminate much purposeless social visitation. After all, the minister enters not as a social caller; he enters as man of God ministering to the soul of man. His time is too valuable and the cause too sacred to be spent in mere social visitation.

Christian Literature

Then there is the field of Christian literature. It is here that we are missing one of our greatest opportunities. God has given unto His children the gift of putting into written form an expression of the deep spiritual experiences of mankind. Hymns, poems, tracts, pamphlets, books—all can become the means of inspiration for many a lonely soul. The history of the Christian church is a constant affirmation of the fact that Christian literature, deeply spiritual, is a gift of God intended for the happiness and welfare of mankind. We make too little of it; we ought to give ourselves in quiet meditation upon the expressions of the inner experiences of God's people. In preparing for the art of ministering unto the sick the minister may well gather into his treasure box such bits of literature as have been helpful to others. It may be the very thing which will be instrumental in his hands in helping some sick soul. In preparing for the call why not take out of the files some choice bit of literature, place it into the kitbag and leave it with the patient? It may be a gift; it may be loaned until read; the method may vary, but we need to explore with greater emphasis the possibilities of good Christian literature.

Visitor's Own Devotional Life

The item which is mentioned last but which is first in importance is that of our own devotional life. Within our kit as we enter the sick room we must have the reality of a deep personal experience with the Lord Jesus Christ. We enter the sick room with the purpose of ministering unto the spiritual life of the patient. We come that we might bring to the patient a quiet living faith in God as the Giver of good gifts, as the ever present Comforter whose heart of love is boundless in mercy. We enter the sick room that we might depart leaving behind us a new vision of the Lord Jesus Christ as Saviour and abiding Companion in hours of suffering; we are to leave behind us new faith, hope, and courage. That is our purpose and we shall accomplish that only as we experience and radiate that same spirit in our own personal life. Thus preparation for the call involves a deep consecrated life of devotion day by day, a life of prayer, study of the Word of God, and a humble walk with God. These are the foundation stones of primary importance upon which effective pastoral visitation is built. A kitbag may be ever so full of other items, ever so empty, but this personal life of devotion to the Lord Jesus Christ must be present each time the minister steps across the threshold.

Visitation of the sick—what a privilege for service it offers. But also what a challenge to present unto those who look unto us for spiritual guidance, the best that we can offer. Let us be as willing to give ourselves wholeheartedly to this cause as the world is for its causes.

"A pauper who divides with a dog is greater than a prince who takes from the poor."

—Edward Yoder

"Every time you lose your temper you advertise yourself."

When Prevention Fails

A great many young parents soon come to realize how important proper teaching and example are for the growing child. However, with the best of intentions prevention sometimes fails. What then? Then the more difficult cure must set in. Where there is neither prevention or cure there is bound to be a sad story. Below we reprint a question and an answer from the personal counseling department of *The Protestant Voice.* The department is conducted by Mrs. Paul Krauss, a minister's wife.

Dear Priscilla:

In a young mothers' study club one of the mothers said, "My little boy is so naughty sometimes I don't know what to do with him, but I'm afraid to punish him or cross him for fear he'll turn against me. I don't want him to hate me." What is your answer to this mother?—INTERESTED MOTHER.

Dear Interested Mother:

She should begin immediately before it is too late to take charge of the training of her boy with a firm, wise but just and kindly discipline, lest he have no respect for her. A few years from now, when the world begins to deal him the heavy blows which his arrogant, selfish spirit will inevitably deserve and get, he will be more likely to hate her than to love her. He will have a feeling of resentment if not scorn toward his parents for not teaching him in childhood the important lessons of obedience, self-control and consideration for the rights of others. The only way this can be taught is by punishment for wrong doing. It needn't be severe but it is necessary if he is to have moral character at all. God, Himself, the Father of us all, has taught us that punishment is often the kindest treatment. Administered at the right time to her boy, it will teach him there is a difference between right and wrong and it matters which he chooses. Occasional praise for good behaviour is equally as important as disapproval of wrong doing. Gradually teach the boy that doing right is the normal and expected attitude toward life. Do not pat him on the back too often or he will become a weather-vane, capable only of doing right under the incentive of flattery.

Letter From Sam Goering

22 Club Back Road,
Byculla, Bombay.

Mrs. Sam J. Goering,
North Newton, Kansas.

Dear Pauline:

This is my last letter from India. About three weeks before my birthday you are going to have me back again. Of course this is only a guess but should not be far out of the way. Now that we are on our way we are anxious to go as fast as possible and you may be sure that we will proceed just as quickly as we possibly can.

We were in Iindia about a month on our way to China and now again we had six weeks here. This gives one a good chance to make comparisons. On the one hand one moves as it were in two different worlds; on the other hand one is constantly aware that this is "one world." Just now it is India rather than China that is at the "cross-road," where the race of men go by. Men and women from everywhere. Bombay is a beautiful city. I love to stand and watch the crowd move back and forth on Hornby Road. Reminds me of a poem I learned as a youngster. Here they go and here they come. Where they going and where they from? Hear the patter of their feet moving down the city street. Rich and poor, and high and low, here they come and there they go. Some that smile and some that frown; powdered white and honest brown. etc. Well here they all are. With us here stay a doctor and Mrs. Anwar. She is an American and he Afganistan. She is white, he rather dark. She is a musician and he a chemist. She is a Christian and he a Mohammedan. Three years ago they were students at Columbia University. Now they are students together in life. Mrs. Anwar would like to get back to the states, but at this particular time no transportation seems to be available for women or children, and no telling how soon there will be. Wish you could hear Mrs. Anwar sing the negro spiritual, "Nobody knows the trouble I'se seen . . . . Glory Hallaluha." Dr. Anwar is an outstanding chemist and was teaching at one of their universities. I think he would have liked to continue, but Mrs. Anwar is anxious to get back to the States. This was her first experience away from home and she looks back to America as a land of milk and honey. Not all feel that way, however. India has made a lot of progress since 1926 when you and I were here together. Maybe I should say 'progress as we think of it' because some who should know claim that India was civilized when, as one guide book puts it, "some of the most simple things were an unknown art to our ancestors." I have tried to learn something of Hinduism while here because that still is the heart of India.

BOOKLET AVAILABLE

The supply of the reprinted booklet, *Power Through Prayer,* is sufficient to offer free copies to Sunday School officers and teachers if they mean to read them. We would rather have the booklet distributed and really read than keep the supply and wait for orders. The Committee and the brethren who financed the reprinting of the booklet did this to make the valuable message available to as many leaders in the church as possible. When you write for free copies, kindly enclose stamps for postage. Copies may be obtained by writing to W. F. Unruh, Moundridge, Kansas.

The Evangelism Committee

Dependency Problems of Men in Service

There always was a dependency problem connected with the drafting of men under the selective service act. It was more acute in the case of men who went to Civilian Public Service Camps, because these men served without pay. But the dependency problem definitely was not confined to them.

In the early stages of Civilian Public Service, the problem was comparatively simple because, (1) those with dependents were generally deferred, and (2) those who had dependents generally found it possible to provide for them for a temporary period. Now the situation has definitely changed. The war continues. Some men have been in camp for three years. It becomes increasingly difficult to provide for dependents as time drags on. Furthermore, more men with dependents are being drafted constantly. Men having two and three children or having aged parents that need continuous care are now being inducted. This condition affects the young men of our Conference no less than it affects others. It is, therefore, becoming increasingly urgent that our Conference make some careful, wise, and understanding provision for dependents suffering hardship because of the war effort.

In the early stages of the draft, the Mennonite Central Committee as well as our Conference took the position that it was best to handle dependency cases in the traditional Mennonite way which was regarded as good practice. Mennonites have always believed in the scriptural principle that we should bear one another's burdens, and that we should be deeply concerned about those belonging to our own household of faith. According to Mennonite custom, the immediate family or relationship would try to help the young man and his dependents find a satisfactory and honorable way to provide for themselves without undue hardship. If the family group or group of relatives felt unable to do so, the local church would assist in ways which were thought wise and acceptable. Where necessary, the Emergency Relief Board stood ready to give needed assistance. The Mennonite Central Committee likewise was ready to assist wherever necessary.

This system worked reasonably well while there were only a few isolated individuals involved, but it was not entirely satisfactory because those concerned did not like to be regarded as objects of charity. Leaders of the M.C.C. as well as of our Conference understood this feeling and sought an answer that would have sensitive regard for the feelings of those most concerned.

Since this problem was becoming increasingly urgent, the M.C.C. called a special meeting of representatives of its various constituent groups on March 17-18 to consider this whole problem. At this meeting, a plan of assistance was unanimously agreed upon by the cooperating groups. The details of this plan are described in an M.C.C. folder which has been mailed to local churches and to C.P.S. Camps, and so will not be described here. The M.C.C. does certain work for all the co-operating groups, but it was thought best to have the various constituent groups indicate how they wanted to put the plan into operation.

At its meeting on April 18-19, the Emergency Relief Board after careful deliberation undertook to assume this responsibility for our Conference believing its Conference responsibility would include that of providing for dependents of drafted men, whether in C.P.S. Camps or other camps. The Board authorized setting aside a small but adequate sum to serve as a revolving fund to be drawn on as needed in the judgment of the Board. In its payments to dependents the Board would follow the policy agreed upon at the above M.C.C. meeting. This revolving fund would be replenished monthly from *undesignated* funds in the Relief Board treasury. Contributions designated for special causes would as always continue to be spent for the purposes intended. The Relief Board, however, would like to invite churches to make special contributions to this fund whose purpose is to give needed assistance to dependents of drafted men. At present, the sum needed for this purpose is not large, but with the increasing draft of fathers it is bound to grow.

Henry A. Fast
(For the Emergency Relief Board)

Churches in Four Districts have Plan

Churches in the Pacific, Northern, Middle, and Western districts have adopted the 100 Per Cent Plan. Nineteen in the Western District have the plan, four in the Northern District, four in the Pacific District, and two in the Middle District. Perhaps some church in the Eastern District will adopt the plan in a year, and then all districts will be represented. —rw.

RELIEF NOTES

Garments for Greek Relief

Mennonite women have accepted the invitation from the Greek War Relief Association to share in the making of children's garments for relief purposes in Greece. Thirty thousand yards of material have been sent to the three cutting rooms where it will be cut over standard patterns and then be sent out to the sewing circles to be made into garments. The work is to be completed and sent in sometime between June 1 and 15.

Experiences in a Refugee Camp

The following paragraph is taken from a letter written by Delvin Kirchhofer, Mennonite relief worker at a Yugoslav refugee camp in Egypt.

"We are within fifteen minutes walking distance of the Canal (Suez) and occasionally I see our own flag which looks good indeed. We have had two severe sand storms since I have been here. Both times some tents have been blown down, but fortunately mine has stayed up so far, although the last time I barely managed to save it. At such times everything gets covered with sand, and it is impossible to keep anything clean anywhere. Our dress suits and white shirts are getting much-needed rest for they are out of place in such a camp."

Food in France

One-third of the school children show signs of emaciation, it is stated. Teachers report intellectual apathy, loss of memory and attention, insufficient concentration and instability—all due to insufficient food. There is a great increase in tuberculosis, both in number of cases and in severity. (Report of Famine Relief Committee,

-3-44)

Camp Paper from Hospital Unit

The C.P.S. unit at Western State Hospital, Staunton, 'irginia, is the first Mennonite hospital unit to publish camp paper. The first issue came out for the month f March and is called **C.P.S. No. 44 Unifier.** The state ospital at Staunton was the first mental hospital to eceive M.C.C.-C.P.S. men, and has been in operation ince August, 1942.

Discharges from C.P.S.

All men released from Mennonite camps, for physical isability or other reasons, will receive upon their discharge a letter of farewell from the Mennonite Aid Secion of M.C.C. The representative on the Council on Menionite Aid from the camper's denomination will also eceive a notice and a report of the discharge. This pracice is a result of the interest of the churches in the ehabilitation of C.P.S. men.

IN MEMORIAM

SARA WEDEL SCHMIDT was born on September 19, 867, in Alexanderwohl, South Russia. In 1874 she came vith her parents to a new home in McPherson County, Kansas. She was baptized in 1885 by Elder Jacob Buller and received into the Alexanderwohl Church. She was nited in marriage to John P. Schmidt in 1889. She assed away on February 16, 1944. She is mourned by he following children: Mrs. A. U. Reimer, Hillsboro; 3. B. Schmidt, Canton; and Frank J. Schmidt, Newton.

P. A. HIEBERT, son of Abraham and Helena Pankratz Hiebert, was born February 8, 1873, in South Russia, and died April 18, 1944. He came to this country with his parents. In 1901 he was baptized by Rev. Hirschler and received into the First Mennonite Church, Hillsboro. He served his church as Sunday School superintendent, choir leader, deacon, and otherwise. He received his early education in the Hoffnungsthal School and later he attended Bethel College and McPherson College. He and Emma Weyand were united in marriage in 1903. Since 1918 they have lived on their farm west of Hillsboro. His wife and six children survive him.

EVANGELISTIC SERVICES

Evangelistic Meetings will be held at the Emmanuel Mennonite Church, Moundridge, Kansas, of which Rev. Garman Wedel is pastor. These special meetings will begin on Sunday evening, May 7 at 8:00 p.m. through Friday evening, May 12. Rev. Clyde H. Dirks, pastor of the First Mennonite Church of Hutchinson will be the speaker. He will bring messages on the following topics:

May 7: "The Greatest Pledge
May 8: "The Greatest Preference"
May 9: "The Greatest Proposition"
May 10: "The Greatest Power"
May 11: "The Greatest Proclamation"
May 12: "The Greatest Preparation"

The public is cordially invited to attend all these services.

JOTTINGS

—**The Bethel Mennonite Congregation of Perkasie, Pa.,** enjoyed four days of special services. We were privileged to hear the Rev. Henry J. Heydt, president of the Lancaster School of the Bible, and Bible teacher. Rev. Heydt is a graduate of Moravian College, and studied further in both America and Europe. He spoke on the themes "Power in Prayer," "Work of the Holy Spirit in the Believer," and "Unto You He is Precious." Mrs. Heydt and others brought messages in song. A fair attendance and manifest interest marked these services. A few weeks earlier Rev. Heydt conducted Bible lessons at the Springfield church which is the Rev. Ward W. Shelley's other charge.

On the following Sunday the young peoples' chorus of Springfield presented the Easter cantata, "Hail King of Glory," in our church. The chorus made up of thirteen voices showed careful training. The rainy spell we are having this month brought us a rainy day which cut down the attendance somewhat.—**FEL. Corr.**

—**First Mennonite Church, Halstead, Kansas:** No church services were held here on April 23, due to the flooded conditions of Halstead and surrounding community. This was much regretted due to the fact that Rev. J. E. Amstutz of Trenton, Ohio, a former pastor, was to occupy the pulpit, and following the morning services a fellowship meal had been planned.

This is the second flood experienced here during the month of April. Some property and live stock losses are reported. A number of residents were forced to evacuate their homes after basements were filled and water was entering the homes.

Communion was held on Easter Sunday, and in the evening a special program of scripture and music, taken largely from Stainer's "Crucifixion" was given.

The Bethel College Academy students gave a splendid program here in March. On April 16, the Bethel College A Cappella Choir rendered a program of music at a Union church service held in our church.

On April 18, church members gave a shower for the Paul Schroeder family whose home and all contents were destroyed by fire. Miraculously the family escaped uninjured. Brother Schroeder had recently been elected as a new member of the church board of deacons.

Brother Walter Berger a former member of the Halstead church but now of Arlington, passed away and was laid to rest in the Halstead Cemetery on April 10.

Theodore Bausemer, a member of this church, serving his country, passed away in Italy on January 31, about two months after his brother Orville passed away in service. This is a great sacrifice for their parents, who have another son in the service. He is the fifth Halstead Casualty in this war.

Brother Jacob Friesen, Bethel College student, who serves as Rev. D. C. Wedel's, assistant, brought the message on two Sunday morning services during the first quarter of the year.

—**Brother Paul Wenger**, who with Mrs. Wenger is now studying at Biblical Seminary, New York, brought the morning message to the First Mennonite Church, Philadelphia, on April 23, while Rev. Plenert was in Kansas. Brother Plenert is treasurer of the Home Mission Board of our conference.

—**Berne, Indiana:** The Mennonite Ladies Choir, under the direction of Mrs. C. T. Habegger, gave their annual spring concert at the First Mennonite Church on April 30.

—**Rev. P. Moutett**, who served as a minister of the Brudertal Church, Hillsboro, Kansas, for many years and is the father of Rev. Solomon Mouttet, pastor of the Eden Mennonite Church, Inola, Oklahoma, was found dead in his bed in Hillsboro, Kansas, on April 24. He was seventy-nine years old.

—Bulletin, **First Mennonite Church, Upland, California:** "In the absence of the pastor next Sunday morning Mr. L. J. Horsch will give a report of a Committee (Peace) meeting he attended at Newton, Kansas, this past week."

—**The Deep Run Mennonite Church, Deep Run, Pa.,** has decided to excavate for a basement under its meetinghouse.

—**The Mennonite Central Committee** has put out an attractive folder on "Gifts in Kind." This deals with the canned and dried foods program for the Mennonite C. P.S. camps. Your pastor may have a copy for you. The folder also has a section on clothing and soap for relief.

—**There were 395 converts on our India mission field last year.**

—**The Springfield (Pa.) Mennonite Church** gave as its Easter cantata "Hail King of Glory." This cantata was also presented to the Bethel Mennonite Church, Perkasie.

—**First Mennonite Church, Paso Robles, California:** Rev. Hege preached his final sermon Easter Sunday. Words cannot express how we feel about losing our pastor. We hope and pray that God will open a way by which we will find a new minister. Chaplains from Camp Roberts have been filling the pulpit since Easter Sunday and will do so until we secure a new minister.

April 12 the Ladies Missionary Sewing Society held their annual Silver Tea at the home of Mr. and Mrs. Gus Toevs. The afternoon was spent hemming dish towels for the C.P.S. Camps—**Lydia Quenzer, Corr.**

—**A Sunday School Class as Large as a Church:** Can you imagine a Sunday School class of two hundred in one of our Mennonite churches? We have a goodly number of congregations whose membership do not come up that figure. But on Sunday morning you can find a class of this size in the back part of the meetinghouse in Berne. Indiana. Teaching the class is Elmer W. Baumgartner.

—**Watch for a series of articles** that will be entitled "From Gerald Stucky's Scrapbook." This series will tell of his journey through Latin America. It will give his personal observations in a vivid, interesting way.

—**The Hebron Mennonite Church, Buhler, Kansas,** has a meetinghouse that impresses one with its neatness and beauty as one enters it. No disorderly arrangement of songbooks here. Every rack holds a certain number of books, all turned in a certain direction. This suggests care and orderliness at once. There were some Sunday School quarterlies in the men's hall; they were there for distribution. Now such supplies easily get strewn around. But these weren't. They were in their exact order. Right above them was a mirror. That is not unusual, but it was unusual to find a comb rack with some good combs right underneath it. This church house is over fifty years old, but the woodwork glistened with varnish. The floor was clean and varnished. The wall paper was fresh and clean. The benches have a unique style and are old, but no scratches stand out on them. Two fluorescent lamps provide adequate light for the choir. Neatly arranged in the front were some potted plants and a bouquet. Even the loose petals of these were picked up. Directly in the back and in the middle is the nursery room. The young women, called Candle-lighters have fixed up this room. In it there is a good couch with protective blanket, two comfortable, upholstered rocker chairs, two beautiful little cradles painted in white and both over fifty years old, and a little table also over fifty years old. The table was once in the basement with layers of dirt and varnish on it. No one wanted it. Mrs. Dietrich Dick, the caretaker's wife, took it home, cleaned off the dirt and varnish, and refinished it. Now all adore it. This meetinghouse is not ornate or elaborate, but one likes to enter into it because it is clean, neat, and orderly. To Mr. and Mrs. Dick goes much of the credit for it being so, the editor was told. But it was also evident that the members as a whole desire that kind of an atmosphere and help maintain it. Rev. Alvin van der Smissen is pastor of the Hebron Church.

BETHEL COLLEGE COMMENCEMENT WEEK

May 14 Sunday 8:00 p.m. Baccalaureate Service
Pres. E. G. Kaufman
Memorial Hall
May 15 Monday 8:00 p.m. Senior Program
Chapel
May 16 Tuesday 9:30 a.m. Alma Mater Meeting
Chapel
May 16 Tuesday Alumni and Ex-Student Day
3:00-5:00 p.m. Open House to Alumni and Guests and Class Reunions
6:30-7:45 p.m. Alumni Banquet
7:45-8:35 p.m. Business Meeting
8:30-9:30 p.m. Program
Memorial Service—Rev. Henry Fransen in charge
Address—"Education in Mennonite Institutions"
Rev. J. H. Janzen, Ontario, Canada
May 17 Wednesday 10:00 a.m. Commencement
Adddress—"Life at its Best"
Rev. P. P. Wedel
Memorial Hall

—**Mr. and Mrs. Henry P. Buller** spent Easter in the Swamp Mennonite Charge (that of Rev. A. J. Neuenschwander). They were the guests of Rev. and Mrs. Neuenschwander. At present the Bullers are located at the M.C.C. office at Akron. On March 15 Mr. Buller spoke of the relief work in the West Swamp Sunday School and to the Bethany Sunday School on Easter forenoon. In the afternoon he spoke at Flatland. Mr. and Mrs. Buller were interned at Baden-Baden, German for some time.

—**The Buhler Mennonite Church, Buhler Kansas,** gav $49.60 for the Publication work of our Conference in recent Sunday morning offering. Such offerings hel our publication work greatly, for our papers are not money-making proposition. Last year one of them wen $400.00 into the red. They are an educational-missionar effort of our conference. and the board seeks to kee their price low so that they may go into many homes

—**Bethesda Mennonite Church, Henderson, Nebraska**

I. A member of our congregation who has recentl been released from C.P.S. due to physical unfitness an who has taken up farming on a small scale was surprise one evening by a neighborhood group showering hi with groceries, feed for livestock, etc.

II. The C.E. Service Committee changed their regula routine of writing a letter to each man in service from our congregation for the month of April and instead passed out four sets of names to whom Easter greetings were to be sent, thus each man in service receiving four greeting cards.

III. The Easter Cantata. "He That Liveth" was rendered by the choirs of our church on Easter Sunday evening. An offering was taken for choir music and loud speaker fund which netted nearly $65.00.

—**Benj. P. Waltner completes his twenty-fifth year of teaching at Freeman Junior College:** Benj. P. Waltner first joined the College teaching staff in the fall of 1919. It was shortly after his discharge from the army where he served as non-combatant in the World War I. That was also the year when he chose Adina Graber, class of '09, to be his life companion. Previous to the war he had been Principal of the Big Stone City High School for one year and instructor in Agriculture at Jackson High School in Minnesota for two years.

Mr. Waltner received his formal training in Freeman College Academy, Redfield College, South Dakota State College, Iowa State College and the University of South Dakota. During his quarter century of service at Freeman he has taught Science, Agriculture, and Normal Review subjects. He has served as Acting-President of the College on two different occasions, Principal of the Academy, Registrar, and Dean of the Junior College.

—**Rev. Willard Claassen,** pastor of the Salem Mennonite Church, gave the Baccalaureate sermon to the graduates of Freeman Junior College in May 7.

—**Dr. J. Winfield Fretz** will give the commencement address at Freeman Junior College this year. He will speak on "The Shape of Things to Come." The commencement exercises will be held on May 12, beginning at 8 o'clock.

ORDER BLANK

After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS $1.25** for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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Mission Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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OUR HOME MISSION WORK

A. J. Neuenschwander, Secretary of the Home Mission Board

HOME MISSION BOARD MEETING
Memorial Hall, Bethel College
North Newton, Kansas
April 18-21, 1944

Tuesday Afternoon 3:00 p.m.

Present of the Board were: J. M. Regier, Chairman; . Harley King, J. E. Amstutz, A. J. Neuenschwander, J. Plenert. Visitors were: Rev. William H. Stauffer, igarcreek, Ohio, and Rev. Freeman H. Swartz, Norris-wn, Pa. All members and visitors participated in the ening season of prayer. Minutes of the 1943 meeting ere read and approved.

Rev. William H. Stauffer, Field Worker for the last ar, was asked to make a complete report of his ork. A Miss Goering, stenographer, took the report shorthand and it will be edited by Rev. Stauffer and ade available. The year of labor entailed much travel id effort, but it was a year filled with rich spiritual periences as the various camps and detached units C.P.S. men were visited. Rev. Stauffer visited all ie district conferences and also presented the work one in C.P.S. in a majority of general conference iurches. Brother Stauffer's recommendations, and milar ones that have come to the Board through presentatives of the General Conference at M.C.C., kron, Pa., will be given due consideration, and action ter on. Dr. J. Winfield Fretz, M.C.C. worker also ime into our meeting before the afternoon was over id offered some valuable suggestions, which were also onsidered later on.

The advisability was considered of having joint meet-igs with the Relief Board and the Peace Committee iasmuch as some of our work would be of mutual oncern. The Evangelism Committee, working under ie direction of the H.M.B. was to come and report on ieir work. Rev. Jacob J. Gerbrant, Drake, Saskat-hewan, and Rev. J. F. Sawatzky, Newton, Kansas, were be present when the Canadian field would be con-idered.

Wednesday morning 8:30 a.m.

The matter of choosing and arranging for good Bible eachers to visit our C.P.S. camps, units and home hurches was considered. This was suggested by Rev. tauffer and General Conference men connected with I.C.C., Akron, Pa.

In the mid-forenoon the Peace Committee came in to oin in this problem. **Motion,** It is the sense of the two roups, the Home Mission Board and the Peace Com-mittee that we cooperate in the effort to secure good ible teachers, to do the kind of work as suggested and sked for by above named groups, to give systematic ible teaching to our men in C.P.S. camps and units nd in the home churches, to give more unity in the basic Christian principles from our Mennonite viewpoint. This program to be worked out on a three month basis, if possible. Carried.

Wednesday afternoon, 1:30 p.m.

The Relief Board and the H. M. B. met jointly. Dr. J. Winfield Fretz, was asked to give the main points of his paper on "Giving Mutual Aid, in the form of loans etc., to our young people, especially as this concerns men in service."

Motion: We request that each of the three groups, the Home Mission Board, the Relief Board, and the Peace Committee, select an individual who is to act as a fact finding committee to set up the organization for the giving of Mutual Aid to our young people. This committee to submit their findings or plan to the three boards for study so that action can be taken by the time of General Conference. Carried.

After the departure of the Relief Board, the H. M. Board turned to the work of the Evangelism Committee. Membership for past year: W. F. Unruh, 1944, Erland Waltner, 1945, Walter Gering, 1946.

The Secretary having received a letter containing the resignation of Erland Waltner, presented this to the Board.

Motion: That we regretfully accept the resignation of Erland Waltner, as member of the Evangelism Committee. Carried.

Motion: That we nominate W. F. Unruh to continue on the Evangelism Committee for another three year term, ending in 1947, and that we appoint Rev. John T. Neufeld, 4215 South Rockwell Street, Chicago, to fill the unexpired term of Rev. Waltner, expiring in 1945. Carried.

Thus the Committe is to be: W. F. Unruh, 1947, Walter Gering, 1946, John T. Neufeld, 1945.

At 4:45 p.m. the committee of two, Rev. Unruh and Rev. Goering, came in to report of their efforts and accomplishments. They have a large number of carefully selected tracts on hand. They have sent out sample tract packets. The supply is at the Bethel College Secretarial Bureau, where orders are filled out. Orders are coming in and it is hoped that in the near future more articles will appear in our church papers giving direction as to how to use the tracts to best advantage. All General Conference ministers and churches are encouraged to send their orders in to either Rev. W. F. Unruh, or Rev. Walter Gering, Moundridge, Kansas.

Motion: That we allow the Evangelism Committee additional financial support for their tract work. Carried.

The Secretary turned over to the Board the resignation of Rev. Sylvan S. Lehman, Quarryville, Pa., R.F.D. No. 2.

Motion: That with regrets we accept the resignation of Rev. Sylvan S. Lehman, as Pastor of the Calvary Mennonite Church, Mechanics Grove, Pa., and that the secretary write a letter to Rev. Lehman expressing the Board's thanks and appreciation for the good work done, and that we pray for God's choice blessing as he goes to the new field in Lima, Ohio, as of June 1. Carried.

Motion: That in view of the needed change at Calvary Church, Mechanics Grove, we request the two members of the Home Mission Board of Pa. to confer with the E. D. Home Mission Committee, to study the Lancaster field with a view of locating a church in that city. The congregation in Mechanics Grove to be cared for and opportunity be given for the spiritual care of the membership. Carried.

The Secretary presented the matter of the New York Mennonite Fellowship, especially a letter from Rev. Paul R. Shelly, 600 West 122nd Street, New York, 27, N. Y. The request has come from the New York group that some Mennonite student be engaged to contact all Mennonites in the New York area in order to encourage them spiritually and if possible to bring them into a closer fellowship.

Motion: That we contact Robert A. Behnken, a Mennonite, 310 E. 42nd Street, New York, 17, N. Y. and ask him to assume this task of contacting Mennonites in the city with a view to enlist their interest in the New York Mennonite Fellowship and assuring them that the Mennonite church is interested in their spiritual welfare. That we appropriate (the amount necessary) for this work. Carried.

In response to an appeal from the Literature Committee of the Women's Missionary Association, to help in printing leaflets for use in connection with the General Conference, the following action was taken:

Motion: That we allow the Literature Committee of the Women's Missionary Association, $50.00 toward their printing. Carried.

In response to an enlarged program to care more adequately for the scattered Mennonites in the Chicago area, and in response to action taken by the two ministers, Rev. John T. Neufeld and Rev. Erwin Albrecht, for religious meetings in the afternoon of the first Sunday in the month in the Loop District. Action was taken:

Motion: That we appropriate $100.00 to the plan of the Chicago Mennonite Fellowship meetings and expenses to be held in Dixon Chapel in First Methodist Church, in the Loop District. The money to be sent to Rev. Erwin Albrecht. Carried.

Thursday Morning 8:30

Rev. J. J. Gerbrandt was with us. Rev. Gerbrandt is from Drake, Saskatchewan. The various fields of labor in Canada were enumerated and discussed, one by one. While this was going on, Rev. J. F. Sawatzky, Newton, Kansas, came in by invitation and Mrs. Goerz and Mrs. Lohrentz of the Women's Missionary Association, visited with our Board.

The news was received with real satisfaction that the Steinbach church group had repaid the entire $1,000.00 loan.

A letter was read from Rev. J. B. Wiens which gave information as to how the Mennonites in Vancouver, took care of the C.O., men who were stationed near to that city during part of the past year. The joint effort of Mennonites from different conferences in Vancouver made us feel that perhaps something similar might be worked out by the Brethren in Ontario in the city of Toronto, to minister to the spiritual needs of the young men stationed in camps near Toronto.

By common consent this thought was accepted—namely that all Canadian H. M. fields and workers be studied carefully by the Canadian Home Mission Committee and Rev. David Toews. The results to be submitted to th Secretary for the Board.

Afternoon Session, 1:30 p.m.

Motion: That we as a Home Mission Board favor tha steps be taken by the Board of Trustees of the Genera Conference to accomplish Registration of the Genera Conference in Canada, to facilitate holding of property in Canada. This resolution carried.

With regard to the proposed visitation work of Rev J. J. Easu to the Canadian North-West, British Columbia and Alberta, that he follow the suggestions from these two provinces as to the best time to visit each one after June 1.

Motion. That we as a Home Mission Board sanction the undertaking of a retreat of promising ministerial students from C.P.S. camps at Bethel College, in connection with General Conference and underwrite our share of the travel expense involved and lodging expense, after offerings have been taken in public meetings to help defray the all over expense of the retreat. Carried.

At 5:00 p.m. the Board of Education came in to further consider and discuss the program of working out the details of the Bible teachers to be sent to C.P.S. camps and units, this also to reach the home churches.

A joint expression was made that the Board of Education would cooperate with the H. M. Board in carrying out these plans.

Friday morning, 8:30 a.m.

Rev. W. C. Voth and Rev. Gerald Stucky, who had recently visited in Paraguay, South America, gave a report of their findings. Their report on Paraguay was read. Verbally they reported further and discussion followed.

Mennonites in Curytiba, Brazil, via Rev. David Koop, have sent a request for some spiritual aid, with the Brethren Voth and Stucky. The language—only Portuguese to be used.

By common consent, it was agreed that we continue to study the Paraguay problems, via: 1. Dr. John R. Schmidt. 2nd. via Prof A. E. Janzen, Hillsboro, Kan. 3rd. Through our contact with M.C.C. when Stucky, Plenert, and Neuenschwander visit with Orie Miller, Ex.-Sec., M.C.C. Akron, Pa. 4. via possibility of helping students who desire to come and study in the United States. 5. via possibility of supporting the newly organized Bible School. 6. via opportunities as they develop in the Asuncion, Mennonite center.

Motion: To authorize the payment of bill from Mennonite Publication Office, for $99.30 for books, S. S. Quarterlies, **The Mennonite** subscriptions to C.P.S. camps, and one-half of 42 **Bundesbote** subscriptions, sent to leaders in Paraguay, S. America. Carried.

Motion: That for the coming year we agree again to assume our one-half share of the books, S. S. Quarterlies, and **Mennonites**, to be sent to C.P.S. camps and one-half of the 42 **B. Bote** subscriptions to Paraguay. This motion carried.

Motion: That our support to Portland continue as in the past. Carried.

Friday Afternoon 1:30 p.m.

Mrs. W. C. Voth came in as a visitor, she being a member of the Womens' Missionary Association.

The matter of our connection with the Mennonite work and workers in Kentucky mountains as well as the work of Miss Elsa E. Grantland, was considered.

Motion: That we ask Rev. J. E. Amstutz, Trenton, Ohio, to visit the Kentucky field and call on Rev. Abraham Unruh, Elsie Pfister, and Margaret Slotter, with a view of cooperating with them in their fields. The Secretary to contact the home churches, East Swamp and Grace Church, Landsale, with a view of having these churches send their support through the Board. Miss Elsa E. Grantland also to be visited by Amstutz. Carried.

Motion: That we authorize the Treasurer of the Home Mission Board to transfer all his funds to the United General Conference Treasury, P. A. Penner, Treasurer, 722 Main St., Newton, Kansas, as of July 1, 1944. This to permit Rev. Plenert to complete the trienium. Carried.

Motion: That we sanction the repairing of the church at Smith Corner, if possible, one of the sills needs to be repaired; and also to purchase a few acres for our church worker's use, if possible. Carried.

Motion: That we recommend to General Conference that the Home Mission Board turn over the Colonization work to the Relief Board, since this kind of work falls much more logically into activities of the Relief Board. Carried.

Mrs. W. C. Voth reported that the Women's Missionary Association was going to work with the Home Missions Council of N. A. for this summer, to carry on Migrant Work. Mary Becker or Fern Bixel to be invited to do this work.

Discussion of details and mechanics followed as they relate to the choosing of Bible teachers who are to visit the camps and detached units and also the home churches, to give systematic Bible teachings on our principles of faith.

Motion: That the Home Mission Board meeting be adjourned. Carried. This was at 7:15 p.m.

Our Chairman, Rev. J. H. Regier offered the closing prayer.

Very Sincerely in Him,

A. J. Neuenschwander, Sec.

OUR FOREIGN MISSION WORK

P. H. Richert, Secretary of the Foreign Mission Board

REPORT OF THE FOREIGN MISSION BOARD SESSION HELD APRIL 18-21, 1944 IN THE MEMORIAL HALL, NORTH NEWTON, KANSAS

The session was opened by the President of the Board. He read Is. 60:1-3 and Matthew 5: 13-16. He pointed out that both passages, one from the Old Testament and one from the New Testament, speak of the great light that is to shine in the darkness of this world through Christ, who is the "Light of the World," and also through the children of light, to whom Christ said, "Ye are the light of the world." What a challenge that is for us today, when there is still so much darkness.

Then followed a season of praise and prayer.

All Board members attended this meeting: P. P. Wedel, A. E. Kreider, H. G. Nyce, A. P. Waltner, P. A. Penner, P. H. Richert, and part of the time also C. E. Krehbiel, President of the General Conference, and Philip Wedel, Secretary; also the officers of the Women's Association, Mrs. R. A Goerz, Mrs. Frieda Regier Entz, Mrs. A. M. Lohrentz, and Mrs. W. C. Voth. Part of the time also the following were present: C. E. Rediger, Sec. of the Congo Inland Mission, the two delegates to South America, G. B. Stucky and W. C. Voth, and missionaries Bro. and Sister Brown.

The first report read was that of the new Treasurer, P. A. Penner, assisted by his Secretary-bookkeeper, Mrs. A. T. Mueller.

Since the change of treasurers took place in the middle of the year, this report covered only 6 months. The total income (including the $6189.88 received from the former Treasurer J. E. Regier) was $105,900.34, and the total expenditures were $44,029.65. The following is a brief resume of the report:

Bank Balance Jan. 1, 1943	$ 2,773.41
Receipts, Jan. 1—July 1, 1943	55,962.04
Receipts, July 1—Dec. 31, 1943 (from J.E.R.)	99,310.46
Total Income (for 12 mo.)	158,045.91
Total Expenditure	96,119.26
Balance	61,926.26

1. **Resolved** to adopt the report of the treasurer.

2. **Resolved** to thank the treasurer and his secretary-bookkeeper for their efficient service and good report.

3. **Resolved** to include the following resolutions of appreciation and thanks in our minutes:

"The Foreign Mission Board of the General Conference wishes to express its appreciation to Brother J. E. Regier for his many years of faithful service as its treasurer. We are aware, at least in part, of the time and labor required by the duties of this office. He has given his time and counsel freely, without receiving any remuneration. He has provided his own clerical help without accepting remuneration from the Board for the same. We as a Board by formal vote are hereby expressing our sincere gratitude. May God's continued blessing be with him."

Oklahoma

4. **Resolved** to approve of the budget for Oklahoma as follows:

Canton, Longdale, and Fonda (Arthur Friesen, Canton, Oklahoma)	
Station account	350.00
Painting Longdale and Fonda Churches	200.00
1943 Deficit	85.46
Native Help account	600.00
Clinton, Hammon, and Thomas (J. B. Ediger, Clinton, Oklahoma)	
Station account	350.00
Painting Hammon church inside, including furniture	100.00
1943 Deficit	35.31
Native Help account	800.00
Total	2540.77

5. **Resolved** that in view of the fact of the heavy expense involved in maintaining some of the older model cars by the missionaries among the American Indians, we encourage them to get full information about the possibility of exchanging their car for a later model, and that the Mission Board assures them of reasonable financial aid.

Montana

6. **Resolved** to allow the following budgets:

Ashland	200.00
Lame Deer	260.00
Total	460.00

7. **Resolved** that we allow the repairing of the Ashland house roof and the installing of two furnaces at Birney and Busby and needed repairs at Lame Deer, besides the above mentioned budget of 460.00

Arizona

8. **Resolved** to accept the Arizona budget as follows:

Moencopi	
Fuel	$ 80.00
Repairs and other expenses	200.00
Total	330.00

Hotevilla	
Building	550.00
Fuel	$ 45.00
Other expenses	20.00
	615.00
Oraibi	
Interpreter's salary	$500.00
Repairs and other expenses	100.00
	600.00

9. **Resolved** to allow the salary, traveling expenses, and board for two helpers in vacation Bible school.

10. **Resolved** to approve of the plan to employ and train Willard as interpreter and full time Christian worker at Oraibi.

Congo Inland Mission Cooperation

The Congo Inland Mission Board had proposed a few amendments to our plan of cooperation, which were now discussed and acted on in consultation with Bro. C. E. Rediger as representative of that Board.

11. **Resolved** to accept the first amendment (to item 5) of the plan in regard the missionaries' reports, and to administrative authority.

12. **Resolved** to accept the second amendment (to item 7) of the plan regarding the joint control of our missionaries while on furlough at home.

13. **Resolved** to ask Bro. P. A. Penner to go to Manitoba at the time of their conference July 1-5, in order to discuss the application of Bro. and Sister D. H. Loewen with them and their church council.

14. **Resolved** that our standard of qualifications for missionaries which we send to Africa be the same as that of the CIM Board.

15. **Resolved** that either the President or the Secretary of our Board is to attend the CIM Board meeting.

16. **Resolved** that we plan to send the following couples to Africa under our cooperative plan with the CIM: Bro. and sister George B. Neufeld, Bro. and sister Elmer J. Dick, and that we aid to the extent of one half of the trip expenses and salary for the return to Africa of the missionaries Bro. and Sister H. A. Toevs and their two children, and that we send Bro. and sister Waldo E. Harder also as soon as feasible.

17. **Resolved** that the Executive Committee in cooperation with the mission candidates and their pastors work out the programs for the ordination of Bro. and sister Geo. B. Neufeld and Bro. and sister Elmer J. Dick.

South America (Colombia)

18. **Resolved** to lay before the General Conference the recommendation by our delegates that we open work in Colombia, South America. (See the recommendation below.)

19. **Resolved** to extend a vote of thanks to the delegates G. B. Stucky and W. C. Voth for their very good reports (each of about 10,000 words).

20. **Resolved**, if the conference accepts our recommendation to start work in South America, that Bro. and sister Gerald B. Stucky be commissioned and ordained as missionaries during the session of the General Conference.

21. **Resolved** that we ask Brother W. C. Voth to visit the Western District churches between now and the General Conference.

22. **Resolved** that we aim to send 4 or 5 workers to S. A. this coming fall, including a nurse. (Where is a consecrated and prepared nurse, willing to go with these first missionaries to S.A.? Let the mission friends pray for one.)

23. **Resolved** that in regard to the length of term that missionaries are to serve in Colombia, we follow somewhat the practice of other boards.

24. **Resolved** that we ask our missionaries in Colombia to spend at least one year in formal language study.

25. **Resolved** to approach sister Mary Becker about the possibility of her going to Colombia in case we do not get word soon from London that she can go to India.

China

For the discussion of our China mission we had called in Brother and sister Brown. Brother Brown reported how the missionaries had prepared the native churches and workers for just such an emergency, when they would have to get along without white missionaries. What the church there can accomplish under the terrific stress and strain of war time and rival factions in the country, remains to be seen. But indications are that they do as well as could be expected. So we are waiting now until at least some missionaries can return, not so much as official leaders but as brothers and sisters and co-workers, even under Chinese leadership.

26. **Resolved** that we set aside 10,000.00 for China (including the 8000.00 which were earmarked for X-ray by special gifts before the war.)

27. **Resolved** that we allow up to 75.00 for the printing of leaflets and pamphlets for distribution at the General Conference by the Women's Missionary Association.

28. **Resolved** to ask Brother A. E. Kreider and one of the missionaries to go over Brother Brown's manuscript (for a book which relates the experiences in China during the time of war) for the purpose of eliminating nonimportant matter, or matters regarding the Japanese, that may be risky to publish, and then have the book printed in an inexpensive form.

India

29. **Resolved,** that we wait with action on resolution No. 1 of the India report till Miss Burkhalter comes home. (It deals with the proposal to ask Sister Burkhalter to solicit a fund of 15,000.00 for the Bible School plant.)

30. **Resolved** to defer action on resolution No. 3 for at least another year. (This refers to the building of another bungalow at Jagdeeshpur, estimated to cost 6000.00.)

31. **Agreed** to let the total budget stand as accepted some time ago, namely $29,292.00.

32. **Resolved** to accept resolution No. 11 of the Resolutions Committee in India, and to comply with it as soon as possible (It asks for more workers).

33. **Resolved** to authorize the Treasurer to send occasionally some money for our leper work in India. (Which otherwise is supported by the "Mission to Lepers")

34. **The resolution** to send the Wengers and Sister Elenor Schmidt, and Sister Augusta Schmidt, two nurses, to India this year was passed some time ago. We have at least some reason to hope that they can get passage.

General Matters

35. **Resolved** to continue the 10% increase of salaries of those on the foreign fields.

36. **Resolved** to thank the brethren Nyce and Unruh for their report from the last week's meeting of the National Association of Evangelicals at Columbus, Ohio. They were well impressed by the spiritual atmosphere, and spirit of prayer. This organization is a protest against liberalism in the Foreign Missions Conference. Brother Nyce had been sent there as our delegate.

37. **Resolved** to allow the Committee of Reference and Council 15.00 for their budget.

38. **Resolved** to allow the Presbyterian Board of F.M. $10.00 for sending their information bulletins about in-

terned missionaries also to the relatives of our interned missionaries in China.

39. **Resolved** to send Brother Nyce also next year as delegate to the National Association of Evangelicals.

40. **Resolved** to send also a delegate to the F.M. Conference.

41. **Resolved** to ask Brother Waltner to write the next annual Board letter to the missionaries.

42. **Resolved** to ask Brother Nyce to visit Montana this year.

43. **Resolved** to pay Brother and Sister Wenger regular furlough salary for the time they lost out on their furlough by working in Roaring Springs awhile.

44. **Resolved** to allow our share of expenses for the proposed Christ and Workers' Retreat to be held just before the General Conference session.

45. **Resolved** that we encourage our missionaries to accept appointment under the M.C.C. (who have been approached for service in China), and that we request the M.C.C. that they may have the opportunity to make contacts incidentally with our field and work while in China.

46. **Resolved,** in view of the fact that we cannot at present send Miss Fast back to China, we advise her to seek employment wherever it is most congenial to her. (Preferably under the M.C.C., as stated above).

47. **Resolved,** in view of the practice of the Board, not to pay traveling expenses of missionaries who attend the General Conference, we offer only to pay the extra expenses involved by attending the proposed Missionary Conference at Henderson, Nebr.

48. **Resolved** to continue our present arrangement with Brother P. J. Wiens. (He files mission material and labels it).

49. **Resolved** to thank Bethel College for the free use of a committee room, and for the free lodging arrangements, as also for the good boarding service.

50. **Resolved** to thank Brother C. E. Krehbiel, conference president, for attending our sessions as much as time permitted him.

51. **Resolved** to thank all our mission friends, churches, C. E. Societies, and Women's Association for their faithful and growing support of our mission work. This growth is, no doubt, largely attributable to the increased spreading of mission information through the "News and Notes."

52. **Resolved** to thank all our mission workers at home and abroad for their faithful service, including the good reports for our church papers from time to time.

53. **Resolved** to thank the Lord for his continued blessing of our work in so many ways. We think especially of the safe return of three interned missionaries from China, of their report that the other two there are safe and well, of the report from the Philippines, that the six interned missionaries there are also safe and well, of the safe return of our delegates from their search for a new field in S. A. with the good report they brought back, of the two new missionaries to Montana, of the three missionaries who received permission and passage to return to India, of the four who are ready to go there as soon as passage can be secured, of the over 400 souls saved the past year, and of the growing income, which has increased from 116,000.00 in 1942 to 158,000.00 in 1943—of all this we think with profound gratitude toward God.

54. **Resolved** to accept as our total budget for 1944 103,216.77.

55. **Resolvdd** to adjourn.

Brother D. J. Unruh led in the closing prayer.

President
Secretary

COLOMBIA

One of the finest opportunities for mission work to be found anywhere is in Colombia. This Spanish-speaking country is the fourth largest in South America and has an area about ten times the size of Ohio or Pennsylvania. The population is nearly 9,000,000. The chief city of this republic is Bogota, situated ideally more than 8,000 feet above sea level. It is a city with a population of nearly 4,000,000 and is the commercial center for more than a million people. The climate is cool; average temperature is 57 degrees Fahrenheit.

Not until recently has Colombia received much attention from the Christian Church. Nevertheless, for years it has been white unto harvest—but few have volunteered to bring in the harvest. It is entirely possible that we too would have overlooked this field of opportunity had the Lord not caused us to pause there through the illness of Mr. Voth. Because of the latter's illness, which took place in Bogota, it was not only necessary to remain until he was well, but it was also the causative factor which made us stay until we learned both the real need of Colombia and the great opportunity for us in that land. It was significant that our Colombian "pause" took place in Bogota, for in this fine city we not only received of the best medical attention in Colmbia, but we also were entertained in the home of the man who was probably the best able to help us in our mission survey of Colombia. We believe that it was through the guidance of God that we were directed upon our arrival in Bogota to the home of Dr. and Mrs. Edward G. Seel, executive director of the Presbyterian Mission in Colombia. It was in this home that Mr. Voth was taken care of during his serious siege of typhus. It goes without saying that we owe a debt of gratitude to Dr. and Mrs. Seel. It may also be said that it was largely through conferences with these Christian friends that we heard the "Macedonian Call" of Colombia.

The mission situation as it exists in Colombia today is briefly as follows:

1. Of the 9,000,000 people in Colombia, there are only about 1,500 evangelicals. In other words, there is only about one evangelical to every 7,000 people.

2 Dr. Edward G. Seel, executive director of the Presbyterian mission in Colombia, a missionary of about thirty years' experience in Latin America, believes that if all of the missionaries were withdrawn from Brazil, Argentina, and Chile, that the work would go on; but that if the missionaries were withdrawn from Colombia the work would collapse.

3. During the last twenty years, about twenty new mission societies have entered Colombia with approximately 200 missionaries. Stll Colombia is large, and not nearly all of it has an evangelical witness. The situation is such that:

a. The Chaco is practically untouched
b. Marino is practically untouched
c. Lower Santander has only about two missionary couples working among 5,000,000 people
d. Western Boyaca is largely untouched
e. The territory in south western Colombia along the coast south of Buenaventura is worked very little
f. Cundinamarca, with its capital Bogota, has a population of 1,174,607. The Presbyterians have a school in Bogota and the WEC (World Evangelistic Crusade) has a small number of workers here—but that is about the extent of the work that is being carried on among more than a million people. Here there is vast opportunity and need.

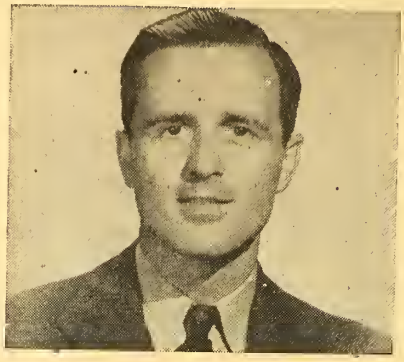
4. There is great need of itinerant evangelism, primary and secondary schools for evangelical children, an evangelical press, of numerous orphanages for unwanted

children, child evangelism, clinics for the poor—just to mention a few of these pressing needs.

5. The government, although not openly enthusiastic concerning the Protestant missionary work, is liberal and does allow the entrance of evangelical missionaries.

6. The Roman Catholics are offering the Evangelicals organized opposition.

One cannot travel in and through Colombia without being impressed with the needs of hundreds of children who roam the streets—unwanted and uncared for. It is a tragic sight to see little seven and eight year old children, ragged, dirty and hungry having no place to live except the street, and having no place to sleep but the nooks in buildings. Yet even greater is the need that we found in a leper colony in Agua de Dios. Here is a colony of about 7,000 people—about one half of whom are lepers. In this colony live men, women, and children, both lepers and non-lepers. Some of the people are relatively well, other cases are very far advanced and very tragic to behold. Although the needs of this colony are numerous and great, the outstanding need that was presented to us was the need of getting the non-leprous children out of the colony, giving them a home of a Christian nature, and giving them a chance in life. As long as the children remain in the colony they are constantly in danger of contracting the dreaded disease and becoming maimed for life. As long as the children remain—they have no future. There are in the colony a number of evangelical families. These above many, would desire to have their children removed from the colony, for not only are their children in danger of contracting leprosy, but they are also discriminated against in the colony's Catholic schools to the extent that it is not wise to send them to school. Not only is there a present definite need to get these children out of this colony, but besides this colony there are yet two other colonies in Colombia—each of which needs to have the children taken out and cared for. At present there is practically nothing being done for such children—untainted children of leper parents. The Colombian government is anxious to have someone undertake a work with these children. The American Mission to lepers offers to supply the land and the buildings and partial support of the children if some mission agency will undertake to staff the project, to care for the children's education and spiritual welfare. The government has also offered partial support of the children. The Mission Society taking over the project would have the liberty to dictate the policies of the Home for the untalented children, and would also receive from the American Leper Mission the deeds of the land for the Home.



This is Gerald Stucky who together with W. C. Voth made a tour of 25,000 miles through Latin America to investigate opportunities for a new mission field. If the General Conference decides to open a new field in Colombia, South America, then Brother Stucky and his wife will begin the work there.

This project was offered to the Presbyterians about five years ago. It was turned down at the time because of lack of staff and finances. They felt that they could not undertake it at the time. Then it was offered to the W.E.C. mission. The W.E.C. (World Evangelistic Crusade) headquarters in London approved of the project, but since that time the American Mission to the Lepers sent a representative to Colombia to investigate the project and they have concluded that possibly the W.E.C.'s were not the ones to undertake it. The W.E.C. has the personnel, but not the finances—apparently. So, the Society again appealed to the Presbyterians to take over the project which is in immediate need of attention. The Presbyterians in their own recent mission meeting in January have considered the matter at length but because of their present limited staff and limited budget feel that they still are not in a position to undertake this project nor to take advantage of this great opportunity for service. After the Presbyterian mission meeting, Dr. Seel, the Executive Secretary of the mission wrote to us as follows:

"Our main difficulty arises from the fact that we cannot at this time spare personnel to undertake this project. Our Mission as a whole is heartily in favor of this type of work, and several members have expressed themselves as being ready personally to accept an assignment to it. Unfortunately we cannot release them from their present duties. Our Board indicated some months ago that under prevailing conditions, it would not be able further to increase our staff as would be necessary if we were to start the Home for Untainted Children. On the other hand, your expectation is that the Mennonite Board will be able to provide adequate personnel and funds at once, so that the institution probably would be better taken care of under its direction than under ours. Consequently, our Mission voted 'to urge the Mennonite Board to undertake this project, and to assure them of our deepest interest and prayers for this valuable service.' We still hope that in the future the way may open for us to enter upon similar work, either in cooperation with the Mennonite group or in the form of a separate unit."

The opportunities of the project are unlimited. The number of children that need help, both in the Leper colony and on the streets of Bogota are almost unlimited. Already the American Mission to Lepers has purchased property in the suburbs of Bogota—and has also assured us of complete cooperation if we would be willing to undertake the project. The opportunities and advantages of this project may readily be seen in the following considerations:

1. Because of the basic similarity between Catholicism and Evangelical Christianity it is difficult to win converts among adults, but it is relatively easy to win children. This project presents a wonderful opportunity to win and train at least a part of the youth of Colombia for Christ.

2. A home for unwanted and or untainted children gives opportunity for maximum Christian influence with minimum Catholic opposition.

3. Such a home will not only help those in dire need of help physically, but will give us opportunity to shape the personality and character in an evangelical Christian mold.

4. Such a project gives opportunity for a school, a church, a clinic, and a definite vocational guidance program, as well as a spiritual program for winning the children for Christ and for the futherance of the Gospel in general.

5. Dr. Allen, Senior Presbyterian Missionary in Colombia, claims that there are greater returns in Christian workers from this kind of project than from any other kind of work.

6. Helping untainted children ought to give a definite ntrance and opportunity to win leper parents in leper olonies for the Lord.

7. A project of this type offers limitless room for expansion.

8. A project of this type will readily absorb almost any number of both single and married missionary candidates who may apply for missionary service.

9. The financial obligations of such a project will receive help from the Mission to Lepers, possibly from the government, and will have a universal appeal not only to our church, but to all who have the interests of the needy at heart.

10. Such a project will serve as the base for community evangelization, as well as evangelization in the province. The project is planned to take place near Bogota, which is both the capital of nation and state. The state alone has over one million people—of whom not one thousand are evangelicals. The need here is great.

11. Such a project will be blessed with both the welcome and cooperation of existing mission societies as well as the government.

12. Such a program will fit well into the program of the Mennonite church.

Other considerations can be given, but the above should suffice to reveal the great opportunity which has opened for us in Colombia. A program like this will require the minimum of one couple and one single lady (preferably a nurse) immediately. It will require at least one or two other couples within the next two or three years. It is to be admitted that the demands of a mission program like the above are great and possibly strenuous, and the heart aches are seen to be not a few, but the opportunity is golden—and the door stands not only ajar, but OPEN.

Note: Both Brethren Voth and Stucky, have written separate reports of about equal length.

The plan was at first to combine the two reports on Colombia by the Brethren Stucky and Voth, and make one of them. But close comparison showed that the essential information was so much alike, that a combination would not change it sufficiently to spend the time to do this.

As additional proof of the great need of this field, Brother Voth reports that about 65% of the children are illegitimate. The main emphasis of the existing church is on outward conformity. The Bible is a closed book to most of the common people. Therefore, Christ, the Savior of men, is unknown. He has become but a symbol, surrounded with magic and superstition. And while Brother Voth has also noticed in some places opposition by the Catholic church against evangelical work, he underscores the words, **"The door is open."**

Brother Stucky has been asked to open this work, and so it is natural that we publish here his wording of the report rather than Brother Voth's especially since both reports are in remarkable agreement, which has helped the Board much to come to a decision for this field.

P. H. Richert, Sec.

RECOMMENDATION

(In regard to a Latin American Missionfield)

It is to be seen from the reports of our survey that the Lord has revealed numerous doors of opportunity for service among our neighbors to the south. We believe that each of the listed opportunities is an open door, and that each one is of sufficient merit to warrant our serious consideration. The situations in Mexico and Paraguay are of such a nature and need that we believe that the Board should take some action in behalf of them. However, after much prayer, thought, and analysis, we have concluded and assuredly believe that the place that the Lord has especially opened for us is the work with untainted children of Leper parents in Colombia. We believe this work and this country to be our particular place of opportunity and duty for the following reasons:

1. Through the illness of Mr. Voth the hand of the Lord caused us to stop not only in Colombia, but more particularly in Bogota, until we learned of this genuine opportunity and need.

2. The work with untainted children as outlined, is a pressing need both spiritually and socially. It is a need that we are in an excellent position to fulfill.

3. Such a project would have both a definite immediate value in social amelioration, and it would also serve as the base and basis for a present and future program of spiritual ministry to Colombia.

4. One of the most promising methods of evangelization and mission work is that of work with children. The outlined project would give ample opportunity in this field. This is especially important in Latin America, for here Roman Catholicism has so perverted the Christian Gospel that adults trained in Catholicism are difficult to win.

5. This project permits nearly unlimited expansion, and also has the capacity to absorb almost any number of both single and married missionary candidates who may apply for missionary service.

6. The work in Colombia appears to have more potential influence for the Kingdom of God than any of the other outlined opportunities, particularly because of Colombia's leading position in South American Affairs.

7. We have been invited by both the American Missions to the Lepers, and by special action of the Presbyterian Mission in Colombia. The latter especially, we feel to be a definite answer to prayer.

8. The Colombian Government is liberal and permits the entrance of new missionaries.

9. This project is in line with the kind of mission work which we have done and have found successful in India.

10. This project fits well into the overall program of the Mennonite Church. It combines a definite spiritual ministry with a ministry of social welfare and physical relief.

For these reasons, and especially because we believe that the Lord has especially opened this door for us, we recommend that the General Conference of Mennonites of North America, accept this open door of opportunity to do service for God and His Kingdom in Latin America.

Signed:

Gerald Stucky
Wm. C. Voth

Submitted, April 1, 1944

PICTURE OF OUR MISSION WORK IN MONTANA
1943

In 1900 President McKinley established the Tongue River reservation, in southeastern Montana, as a permanent home for the Northern Cheyennes, who had refused to remain in Oklahoma. They had been taken south as prisoners of war after the Custer massacre. . . It is so called, because the Tongue river which begins in Wyoming and empties into the Yellowstone at Miles City, forms the southeastern boundary of the reservation.

First visit with view of mission work also with these Indians by our General Conference was made by Missionary Petter in 1899. **Second visit**, Missionary Petter made in 1901. **Third** visit Missionary Petter made in 1903. Busby station was established by Missionary Linscheid in 1904. Lame Deer chapel was dedicated November 26, 1908. Lame Deer house was built in 1913. Birney station was built in 1910. Ashland chapel was dedicated, December 13, 1917

Population of the reservation, Jan. 1, 1940........1606
Population of the reservation, January 1, 1944....1701
Increase in four years 95
Increase in 1943 7

Northern Cheyenne Indians were exempt from military service during World War No. 1. . . A few volunteered and served overseas. Many have been drafted for World War No. 2, and are serving in almost every theatre of conflict. Others are being called continually. . .

The reservation is divided into districts, of which the Lame Deer District is more than twice as large as any other. . . . It is centrally located. Here the Indian Department of Washington, D. C. maintains an Agency with a large corps of government employees who handle all business matters that concern these Indians. Although all Indians were declared citizens on June 2, 1924 by President Coolidge, and have since that time the right to vote in national, state, and county elections, they are still under guardianship by our Federal Government. . . A strong movement is under way to abolish this system and place the Indians under their respective states.

Besides the Agency buildings and a number of business places, Lame Deer has a large public school plant, operated by the state of Montana. It consists of two main buildings, three teacherages, and employs five teachers.

The Busby District is next in size; with a government farmer located there who cooperates with the main office at Lame Deer in handling the business dealings with the Busby and Upper Rosebud Indians. Very prominent in the Busby District is a very large "up-to-date" Boarding School for any Indian Children from the entire reservation who prefer to go there. The government was extremely lavish in the erection of this plant. It is maintained by the Indian Department and is not under the state control.

Birney has a small, well equipped, modern day school plant, with two teachers and a cook who serve noon meals to the pupils. This day school is under the Indian Department at Washington, D. C.

Ashland is a town close to the Indian reservation, and the District receives its name from that. . . Prominent in the Ashland District is the large Catholic School and Mission Plant, which has operated for more than fifty years. Practically all the Indians of that district have received some measure of education at that mission school and have been baptized.

The large government hospital for the entire reservation is located at the Agency in Lame Deer. It is modern and well equipped with a corps of trained nurses, nurse aids, helpers, janitors, and a doctor in charge, who is also a surgeon. . . This hospital is under the Indian Department. Any Indian at any time may enter this hospital for medical or surgical attention, and remain as long as desirable, with no expense whatever to himself for either services, lodging, or board. Some Indians who are employed by the government pay a nominal fee for this most extraordinary benefit, which perhaps no other people in the world enjoy.

Since the Agency is located centrally here at Lame Deer, all the Indians of the entire reservation come here for important business matters. . . The Tribal Council of the tribe, with members chosen in the various districts, also meets regularly here to consider all tribal matters and confer with the government. . . Under the New Deal, this Tribal Council was given considerable authority. . . . The Indian Court which hears and tries all offenders of the law and regulations, also meets here at Lame Deer, presided over by an Indian judge or judges.

BUSBY MISSION STATION

Served by Rev. and Mrs. Alfred Habegger.

Services are held regularly on Sundays and during th week.

Services are also conducted at the Upper Rosebu out-station when advisable.

Number of living members 1
Average attendance at Sunday School ....
Average attendance at Sunday morning services ..
Average attendance at Sunday evening services ....

The average attendance for the year is considerab lowered because of distracting circumstances during th summer when Indians go to neighboring towns or to th large Montana beet fields. During the winter, the tota for Sunday has been reaching well over 100 people.

Collections for the year amounted to $23.77

Record of meetings and activities:

Weekly Bible instruction for four groups of Boardin School pupils, with average attendance of 7
Number of Sewing classes with Bible study an devotions 2
Number of Thursday evening prayer meetings 1
Number of Tuesday evening Childrens' Hour, Bibl stories ....
Funerals 1
Weddings ....
Socials ....

Special speakers during the year were Rev. D. J. Unru and Miss Aganetha Fast, who brought us and th Indians special blessings and inspiration. . .

LAME DEER MISSION STATION

Served by Dr. and Mrs. Rodolphe Petter. Assisted b Rev. Frank Littlewolf, who together with Milton Whiteman was ordained here at Lame Deer on November 29 1942.

Number of accessions since the work was begun .. 21

Regular Cheyenne church services and prayer meeting throughout the year.

Mixed Indian and white Sunday School prayer meetings throughout the year.

Weekly Bible training class for the two ordained ministers throughout the year.

Average attendance at Sunday services ...... 33 plu
Total collections for the year $115.9

Of this amount, $58 was birthday bank money and money from sale of stamps sent out by the American Bible Society. The entire $58.00 was sent t them in New York City, as a small token of appreciation for their great help in the publication of the entire Cheyenne New Testament.

$35.50 remained as a surplus, after all Sunday School supplies, coal, and other expenses had been covered. This will be used for some redecorating of the interior of the chapel.

Funerals during the year 5
Weddings during the year 3

An informal farewell meeting to honor the superintendent of the public schools, who was leaving, was a most enjoyable occasion. Mr. Gregory had been especially fine as teacher of a group of boys and girls in the Sunday School. . . . Gifts totalling $10.00 in value were presented to him by the children and the grown-ups. The Indians again decorated the chapel elaborately with evergreen for the Christmas Eve program, which drew a full house and appreciative audience.

Miss Anna Baerg from Lustre, Montana was again with us during the summer for a Daily Vacation Bible School. An enrollment of 41 in spite of Indian "sun dance" and Fourth of July side attractions was encouraging.

The visit of Rev. D. J. Unruh and family during the summer, and Miss Aganetha Fast over the holidays brought inspiring messages and new blessings.

BIRNEY MISSION STATION

Served from 1926 to June 1, 1942, by Frank Littlewolf, who usually went travelling on his Indian pony during the week-end. Served since June 1, 1942, by Rev. and Mrs. Milton Whiteman, who occupy the mission building, and keep it in perfect order. It is a pleasure to visit there.

Accessions since the work was started 51

Three asked for baptism on Easter, 1943, but circumstances hindered baptism. They were finally baptized on January 21, 1944. Regular Sunday morning services are conducted during the entire year with an encouraging group in attendance. Average attendance has been about 21. The sacred tepee of the Northern Cheyenne Indians is centrally located in this district, closely watched by its keeper and his assistant. This intimidates many from an out-and-out stand for the church. Milton and his wife being Indians, thoroughly familiar with Indian life and thought, are perhaps more able to cope with that situation there than most white missionaries. At least we get interesting weekly reports. . . .

ASHLAND MISSION STATION

Served by Mrs. Valdo (Laura) Petter, since the death of Rev. Valdo Petter on May 6, 1935. She is ably assisted by Miss Marion Gibbs who has had a Bible School training.

This field offers great difficulties.

The small town of Ashland exerts mostly a baneful influence. Immorality and drunkenness are the order of the day. Neither Mrs. Petter nor Miss Gibbs spare time nor effort to win their people for decency and right living. Regular Sunday morning services are attended by a small group. Sunday evening song service draws especially the young people. Efforts to win the underschool-age camp children during the week, with Bible story telling and entertainment are being made. . . . A soldier from the battle front in North Africa or Italy wrote of his terrible experiences, "I have been through hell.' Only now I begin to appreciate fully all your efforts in my behalf. I hope you will still be in Ashland when I return, for I want to prove to you that your labor for me has not been in vain."

Respectfully submitted,
Mrs. Rodolphe Petter

Dear Brother Richert,

It is always hard to give the living membership. God only knows that. Paul said, "I do not remember whom I baptized. I came not to baptize but to preach the gospel. We have ever been reluctant to deal in figures.

Mrs. Petter

STATISTICAL REPORT

From Oklahoma for 1943

Missionaries:
Mr. and Mrs. Arthur Friesen, Canton, Oklahoma.
Mr. and Mrs. J. B. Ediger, Clinton, Okla.

Stations:
Friesens: Canton, Longdale, and Fonda
Edigers: Clinton, Hammon, and Thomas

Churches	6
Native Helpers	6
Total No. members admitted:	
Canton	218
Longdale and Fonda	281
Clinton	168
Hammon	109
Thomas	68
Total	844
Number admitted 1943:	
Canton	4
Longdale and Fonda	7
Clinton	8
Hammon	5
Thomas	4
Total	28
No. members died, etc., 1943:	
Canton	2
Longdale and Fonda	1
Clinton	2
Hammon	1
Thomas	0
Total	6
Membership 12-31-43:	
Canton	101
Longdale and Fonda	134
Clinton	70
Hammon	71
Thomas	51
Total	427
Funerals:	
Friesen	17
Ediger	14
Total	31
Offerings:	
Canton	11.30
Longdale and Fonda	16.76
Clinton	38.23
Hammon	16.41
Thomas	8.31
Total	$91.01

J. B. Ediger

LETTER FROM F. J. ISAAC

Durban, S. Africa, Mar. 24, 1944

Dear Brother Richert:—

Greetings from S. Africa! We are grateful to God that all of us are in good health, and that the second lap of our journey has been accomplished without mishap. Now we are eagerly awaiting the opportunity for the last part of the journey. We have thus far had no reason to complain except that it was hard to be patient. On the water Mrs. Isaac was very sick for two days, but after that she was much better.

We have had three remarkable experiences in which God made a way for us. The first was at Washington with our passport. The second was at Buenos Aires where, repeatedly, the Argentine boats were being delayed—no sailing in sight. Suddenly an opportunity came by a way that had been excluded by all who knew shipping there. And it proved to be a comfortable, fast service, and less expensive than the Argentine lines would have been. The third experience was at Capetown when no space on trains to Durban could be promised until the 20th. (We arrived on the 9th.) Nevertheless, we actually got away within 30 hrs.

When we add to the above God's daily blessing of good health and general provision, and when we remember how we were led step by step in all preparations for the journey; how the Board believed it right to send us; and how the churches encouraged us: then we have great confidence to believe that we are in God's will, and that He will see us through.

At the moment our special prayer is that we might arrive in time for Miss Schrag to enter language school on its opening day.

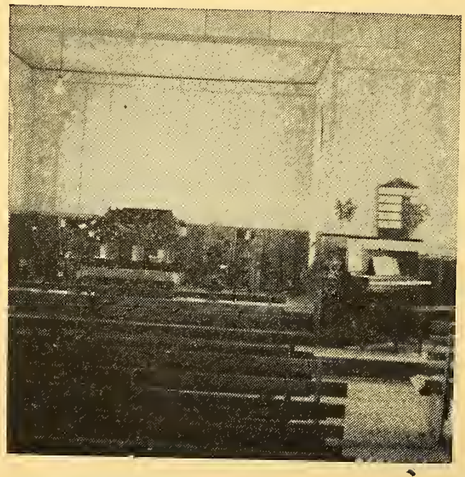
Sincerely yours,
(signed) F. J. Isaac

Much Later: We are about to proceed.

Are You Doing Your Rightful Share For C.P.S.?

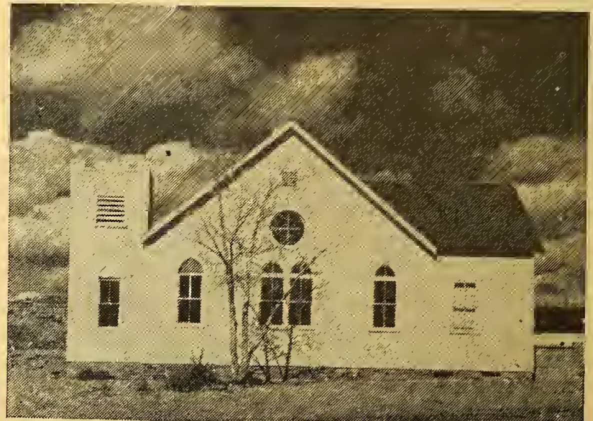
Pictures of the Work at Oraibi, Arizona

This is the place which John Mark and Edith Elsie call home. There are very few trees around the place. The natural growth there are the sage brush and Russian thistle. The Hopis call this place "the Mission." It is almost a mile from the village. In the background you can see part of the village with its 500 inhabitants. About two miles away is a mesa. On it is the old chapel which was built over forty years ago and which was struck by lightning and burned three years ago. About a quarter mile north of the chapel we find the Oldest Continuously Inhabited Village in the United States with approximately 115 inhabitants. —Mr. and Mrs. J. P. Suderman.



The inside of the church is finished with light-colored celotex. Most of the inside work was put on by the Hopi Christians. The benches are home-built, and made of native pine lumber from Flagstaff, Arizona. The missionary made the pulpit. The two-manual organ is a gift from Rev. Nyce's church at Upper Milford, near Allentown, Pa. The piano is the personal property of the Sudermans. The coverings on the pulpit, the Sunday School table, piano, and organ were made from black velvet and odds and ends of curtain fringes sent in by Mrs. P. R. Schroeder. The simple electric light cords and bulbs have been replaced with electric, fluorescent fixtures donated by Mr. Peter Staufer. The Sunday School register was also made by a Hopi Christian. The flowers are geraniums from the mission home. Many a precious hour has been spent here in prayer, in song, and around the Word. —Mr. and Mrs. J. P. Suderman

It was Christmas day. All the Christians and a few non-Christians had attended the morning worship, in which their attention had been called to the greatest gift that ever was given to man. God gave "His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life." After the service was over we got most of the group together for a picture. A number of them had already gone home before the picture was taken. Notice the sacks of candy and nuts from your gracious gifts, also a few gifts in the hands of the little tots. —Mr. and Mrs. J. P. Suderman



This is the meeting house of New Oraibi which was enlarged three years ago. Much of the labor was donated by the Hopi Christians and a few non-Christian men. ome of the men said, "We expect to come to this church some time and so we want to help." In the background you will see a few Hopi homes. We love that place, and our prayer has been and is that God's Word may be constantly preached in truth and in the power of the Holy Spirit. In the cornerstone at the northwest corner were placed an English Bible, a Hopi gospel, a list of all the missionaries that have labored on the Hopi Mennonite field, a list of all who have been baptized, and also a written prayer .—Mr. and Mrs. J. P. Suderman.

"Pray till the tears come. Work till the sweat comes. Give till it hurts."

"The most cunning trick of the devil is to make people think they are serving the Lord when they are not."

HINGS FOR PRAYER AND PRAISE AT ORAIBI, ARIZONA

"Continue in prayer and watch in the same with anksgiving, withall praying also for us, that God ould open unto us a door of utterance, to speak tde ystery of Christ." Col. 4:2,3.

How often we need to be reminded to continue in rayer! We are so busy. Our young men have had to ave our homes, and much work now demands our me and attention. Our hearts are disturbed and anxous about our young men and the condition of this old n-burdened world. We give ourselves to worry. Even ur prayers are beginning to be focused more on the hysical well-being and protection of our immediate amilies. We are in grave danger of deafening our ears o God's call to behold His field ready unto harvest, nd thus we forget to pray for more laborers. One is eginning to hear the cry of sadness from some of God's ervants when they ask, "Have people at home forgoten to pray for us?" The great apostle Paul repeatedly alls our attention to pray for those who are out preachng, those who are truly out on the battlefronts of our ord's Kingdom work.

As we remember the Lord's work in Hopiland we reaize as never before that Satan is doing his utmost to inder the work among the Hopis. New-born babes in hrist are persecuted by members of the immediate amilies in making life miserable and trying at home. Missionaries are tested and tempted to discouragement. Seeds of jealousy and unforgiving attitudes are dropped mong Christian groups. And thus the church becomes rippled and loses its clear, ringing testimony.

May God abundantly bless and reward you for your nterest, your prayers, and support in the mission work.

As we are thinking about that new chapel in Oraibi, we think of the testimony it is to the Hopis. The Word of God goes forth a few times each week; there the Hopis gather to worship and to pray, and to learn of God's will. Though some of the details have not all been finished in the chapel, little by little it is nearing completion. This continues as time and strength and funds allow. It might be of interest to the readers that the Mr. Peter Stauffer, who as a government employee on the Hopi reservation fifty years ago invited the General Conference Mennonites to establish mission work among the Hopis, is still living. This last year he donated a good sum of money for a memorial to the church at Oraibi. This has been used for lights in the church. The new church is lighted by electricity. We have also installed fluorescent lights, which according to the authorities are cheaper to operate and give better light.

Mrs. Frieda Regier Entz presented a beautiful silk Christian flag and a United States flag. Efforts are being made to secure an appropriate sacred picture for the wall behind the pulpit. The Rev. C. J. Frey family presented an anniversary wall motto with the words, "Jesus Christ, the same yesterday, today and forever."

One other much appreciated part of the Jubilee celebration was the daily noon meal of the second week. This was made possible by a gift from a mission society in Montana. The Hopis too brought very generously from their own food. They brought Hominy, watermelons, grapes, and bread. I remember how a twelve year-old boy, who had his own watermelon patch, saved his choicest melon for the occasion, and it was a delicious one. Pray that this Hopi boy may be saved.

We are praising the Lord Jesus Christ during this year of furlough that He is so graciously blessing us in the midst of a praying and evangelistically-minded church. We are also very grateful to Him in leading the Mr. and Mrs. Waldo E. Harder to Oraibi to continue the ministry of the Word there. Let us all pray unceasingly and fervently for these two faithful and true ambassadors of our crucified Lord a they labor in Hopiland and also as they wait for their journey to Africa.

Our children, John Mark and Edith Elsie are deeply enjoying a full year of good things. When they talk about "when we get home" (meaning to Oraibi) they wish that all their new friends in Kansas and Indiana would move into visiting distances of Oraibi, Arizona.

yours in Him,

John P. and Mabel Suderman, Berne, Indiana

ARIZONA STATISTICS 1943

	Oraibi	Moencopi	Hotevilla
Number enrolled	210	170	338
Average attendance	79	60	19
Living Christians	73	8	3
No. of services per week	9	4	9
Offerings for the year	154.96	23.00	26.75
Enrollment in Vacation Bible S.	102	63	102
No. of deaths in church	2	0	0

STATISTICAL SUMMARY OF OUR FOREIGN MISSION WORK

(Since 1940 we have received no reports from China, and so we repeat the figures for that year.)

	America	India	China	Total
Missionaries	13	21	2	37
Native helpers	11	191	125	327
Organized Churches	9	31	25	65
Baptized in 1943	31	395		426
Living Members	712	2,976	2,300	5,988
S. Schools	12	44	35	91
S. S. Enrollment	795	2,260	1,224	4,279
Day school pupils		1,092	1,274	2,366
Main stations	9	6	3	18
Outstations	5	38	35	78
Hospitals		2	1	
Registered Treatments		22,164		22,164
Inpatients		2,064		2,064
Lepers		547		
Offerings	230.72	1,820.00		2,050.72
Population	4,000(?)	1,002,000	2,220,975	3,226,195
Square Miles		8,000	4,500	
Valuation	40,655	161,650	153,300	355,605

Note: The statistics of the various mission fields are not yet all in, and we had to take many last years' figures.

"A man without principle never draws much interest."

"If you can't see the bright side of a thing, then polish the dull side."

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After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS $1.25** for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

DAILY DEVOTIONAL MESSAGES

By Arnold Nickel, Mountain Lake, Minnesota

MAY 24—*"He shall give you another comforter, that he may abide with you forever."* John 14:16b. Read John 14:16-31.

The weary and heavy laden cherish comfort above all else. The disciples were sorrowful when Jesus told them of His departure, but their sorrow turned to joy and praise at Pentecost.

Christianity is the only religion that gives its followers the promise of the indwelling Spirit. He is the believer's comfort in moments of distress, his Help in weakness, and his Rest when he is weary. Without the Spirit's aid and comfort Christian people would be helpless and hopeless in this world. Let us follow the conduct of the Spirit, and we shall have the comfort of the Spirit.

MAY 25—*"After that ye believed, ye were sealed with Holy Spirit of Promise."* Eph. 1:13b. Read Eph. 1: 1-23.

By the Spirit believers are sealed, that is, separated and set apart for God, and marked as belonging to Him. The seal placed on a Christian signifies his identification with Christ, his genuineness before God, the unchangeableness of its time meaning, and a finished transaction. The seal of the Holy Spirit leaves an impression whereby the Christian becomes an epistle nown and read by all men. Christ was sealed because of what He was in Himself; we are sealed by the Spirit of promise because of what we are in Christ.

MAY 26—*"He that soweth to the Spirit shall of the Spirit reap life everlasting."* Gal. 6:8b. Read Gal 5: 16-26.

Every Christian may sow to two sources. He may either sow to the flesh and reap corruption, or to the Spirit and reap life everlasting. Those who live a carnal life, who spend all their thoughts, care, and time, about the flesh must expect the fruit of corruption. But those who are under the influence and guidance of the Spirit do live a useful, serviceable, holy, and spiritual life which assures them of comfort in this present life and spiritual life, and a happy eternal life. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 5:7).

May 27—*"He will reprove the world of sin, and of righteousness, and of judgment."* John 16:8. Read John 16:1-11.

The Spirit is not the Comforter of the unregenerate, but He is their convicter. By the Spirit through the Christian will come conviction upon the world. The world will never be convicted by a worldly church. Believers everywhere are commanded to preach the Word that reveals the past judgment on sin, that shows the present righteousness of Christ, and that declares he future punishment on Satan and his followers. The Holy Spirit is willing to become the world's Comforter, instead of being its Convicter. Have we as Christians preached such a Spirit-filled Word of conviction to lost world?

MAY 28—*"For through him we both have access t one Spirit unto the Father."* Eph. 2:18. Read Eph. 1-22.

By the virtue of the Holy Spirit's mediation we hav *access* or admission into the presence of God. Th Spirit has opened the throne of grace for our petition and He has given us strength and liberty to com boldly to that throne. Without access by the Spirit th prayers of men would be vain repetitions that neve reach heaven, and neither would there by any answer to prayer. We draw nigh to God through Christ b the help of the Holy Spirit. Prayer is the source c Christian power. Are we praying as much and as intelligently as we should?

MAY 29—*"Thou gavest also thy good Spirit to instruct them."* Neh. 9:20a. Read Eph. 3:1-21.

The Spirit makes known unto us the things of God He is the Master of all education, and the teacher o *all truth.* The wisdom and instruction of this worl are mixed with or influenced by error, but the wisdom of God and the instruction of the Holy Spirit are the whole truth and nothing but the truth. To be led int truth is more than just to know it; it means to be intimately and experimentally acquainted with truth The Spirit's instruction is not only head-knowledge but it is God's truth in the heart of every believer.

MAY 30—*"Thy prayers and thine alms are come up for a memorial before God."* Acts 10:4b. Read Acts 10: 1-8.

Today is Memorial Day. In time of war Memorial Day is every day because in some foreign land, or on sea a loved one is missing in action. The death of such a dear one is not a pleasant memory; rather it is heart-rending to the ones at home.

God, too, has memorials for His loved ones. But these memorials are different from ours. He has forgiven and forgotten all our transgressions, and remembers only the good things that we have done to others and to Him. Will our *prayers,* our *alms,* and other deeds become a memorial to God or are they iniquities that need to be forgotten?

MAY 31—*"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."* Rev. 4:8b. Read Ps. 99: 1-9.

It is well to ask ourselves whether we believe in this Triune of God with all our *heart,* and *soul,* and *strength.* Might not many churches be designated to the *Unknown God?* Do not many even worship the Anti- Trinity composed of the World, the Flesh, and the Devil? Unhappy is the person, though he have rank and wealth, who knows not and loves not the living God; but happy is he, though despised and poor, who can say from the innermost of his heart, "This God is our God for ever and ever."

Sponsored by
he Young People's
Union of the
eneral Conference

EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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"He Careth for You"

By Marguerite Sprunger

As I sit at my desk I hear the lilting song of the rds and see the pale azure blue of the sky with a de expance of green below. All about is peace and iet with an occasional sound of a voice or hurrying otsteps. In the voices heard, as in the bird's song, ere is a lilting sound which denotes joy and freedom om care.

Why should we not be happy when we have a hea- nly Father who loves us and cares for us? The tle bird starts the day with a song and again he ngs as the evening shadows fall. The child of God s been given the privilege of living a life of trust d faith. In every vicissitude of life he may turn to s heavenly Father and by faith claim the promise of is love and care. To realize the perfect peace and y which God gives, faith must be exercised.

It took a lot of faith for Peter to step boldly out om the ship into the water when Jesus bade him, Come." He loved his Master; he wanted to go to m, and while his eyes were fixed on Jesus, his faith as strong. Courage was Peter's master grace and ade him more forward to express his love to the aster. He was usually the first one to speak, al- ough the other disciples perhaps loved Him as well.

Peter did not step out on the water without a call om Christ. He desired to do Christ's will and waited r permission from Him. We should not enter into zardous enterprises without a call from God. The rd does not call on us to expose ourselves to unneces- ry danger, but when He calls His grace is sufficient meet every need. He nows the end from the begin- ng and sees the way we take. Shall we not rest in im and trust Him to lead us aright?

Peter took his eyes off Jesus and looked at the isterous waves. His faith wavered; he began to nk. Isa. 26:3: "Thou wilt keep him in perfect peace nose mind is stayed on Thee, because he trusteth in hee." Peter's faith was imperfect. At the sight of e boisterous waves about him, he began to tremble d doubt and down he went. How true this is of our vn Christian experience! The Lord calls us to do me work for Him. The task may not be easy; it ay mean going through severe hardships and dangers. When the call comes, we are looking "full in His wonderful face" and our courage is at a high peak. We gladly answer, "Yes, Lord." But with the first step we meet the adversary or obstacles loom in the way, and we become afraid. We take our eyes off Jesus and, even as Peter, down we go.

With Peter's first cry, "Lord, save me," we see Christ's outstretched hand, ready to help. Though Peter's faith wavered at the realization of danger, his belief in Christ's power to save was not lost. Jesus' ear is never deaf to the cry of faith.

When Abraham looked away from himself and trusted God alone, then he became fully persuaded that what He had promised, He was able to perform. That is what God is daily teaching us; He has to keep away encouraging results until we learn to trust without them, and then He loves to make His Word real in fact as well as in faith.

As we walk with the Lord, moment by moment, He watches over us. He supplies every need and proves His grace sufficient. Who can fill the soul's deepest longing? Jesus only. Who can comfort in heartbreaking sorrow? Jesus only. Who will fill the need of the lonely heart? Jesus only. In whom do we have a never-failing friend? In Jesus only.

We walk by faith and not by sight. If we could see the path ahead, our hearts would fail us for fear. We know our heavenly Father is an all-wise God and His way is the best.

> "He knows, He loves, He cares,
> Nothing this truth can dim;
> God always has the best for those,
> Who leave the choice with him."

Miss Marguerite Sprunger is under appointment to go missionary to the field that our conference may open Codombia, South America. She is a member of the rst Mennonite Church,Berne, Ind., and daughter of r. and Mrs. Albert Sprunger. At present she is attend- g Bethel College.

SUMMER-SERVICE UNITS FOR WOMEN

As previously announced in these notes, plans are under way to form two service units in mental hospitals for Mennonite women who have expressed a desire to engage in Christian service throughout the summer months. At the time of this writing, sufficient interest has been indicated for the setting up of units at Ypsilanti, Michigan, and Howard, Rhode Island. Members of the units will receive a moderate income together with the opportunity for service and the permission to attend classes in relief training. Summer service units are not to be confused with the full-time, relief-training units for women in which preparation is being made for definite relief service. Service in a summer unit involves no definite commitment to do relief work.

For the direction of these units, relief workers, who have had the experience of service abroad, have been secured. Lois Gunden will serve as matron of the unit at Ypsilanti and Edna Ramseyer of the unit at Howard.

YOUTH JOTTINGS

—**Young people of the Oklahoma Bible Academy** have beautified their campus by planting an assortment of trees. The trees were secured by asking certain people to buy a tree of their choice. Thus some furnished the money, and the young people planted them. Some of the students recently gave the drama entitled "The Challenge of the Cross."

—**The Bethel College "Graymaroon" is out.** It is smaller in size than former ones, but seems to have more pages. It has a very attractive appearance and contains many features which are unique to this issue.

—**The young people of the Stirling Avenue Mennonite Church, Kitchner, Ontario,** will have two retreats this summer. The Juniors (ages 8-12) will have theirs from June 27 to June 30. The Intermediate and Senior group (age 13 and up) will have theirs from June 30 to July 3. Rev. Andrew Shelly and Mrs. Wilfred Cressman will be the leaders for the first retreat, while the second retreat group will enjoy courses on "Growing In My Prayer Life" and "Mennonite Beliefs and Practice" by Rev. Olin Krehbiel from Lansdale, Pa., and "Serving Christ Through Our Church" and Background of the New Testament" by Rev. Andrew Shelly. Brother Shelly, pastor of the church at Kitchener, comes from the Hereford Mennonite Church, Bally, Pa.

Miss Miller

—**Teacher and pupils contribute money for a Civilian Government Bond:** Miss Violet Miller, teacher of the Mennonite Bible Academy, Beatrice, Nebraska, and the pupils of that school have contributed $19.50 for the purchase of a bond that is to be the property of the school. Miss Miller is a wide-awake and efficient teacher. She graduated from Bethel College last year. She is an excellent pianist. This year, besides being busy in the school and the First Mennoite Church, she also directed the choir of the Second Mennonite Church, Beatrice. Miss Miller's home is Freeman, South Dakota. She comes from the farm and knows how to milk cows. She is engaged to Orlando Goering of Moundridge, Kansas. Orlando took ministerial courses while at Bethel College. Now he is busy farming and taking part in church work. He belongs to the Eden Church.

—"**The young people of the Portland (Oregon) church,** who meet every Sunday evening, have set aside the last Sunday of every second month for a 6:00 p.m. pot-luck supper and business meeting." —The Workers' Exchange

—"**An Hour of Music,** sponsored by the Sunday School and Christian Endeavor Orchestra of the Reedley Church, was presented Sunday evening, April 16. The program of sacred music included eight numbers by the orchestra, several by the male quartet, and vocal and violin solos. There are sixteen members in the orchestra." —The Workers' Exchange

—On every other Sunday evening the young people of the **Second Mennonite Church, Paso Robles, California,** meet for an hour of Bible study. Members of the group take turns in leading the discussion.

—"The project of the **young people of Shafter** (California) this year is the providing of an outdoor bulletin board for the church. As it is impossible to purchase a complete one, the C.E. decided to buy the board and the letters, and to build the frame." The Workers' Exchange

—**Maybe you have wondered sometimes how ministe and missionaries are led into their work.** In a comin issue we plan to run an article by one of our missionarie that gives an inspiring sidelight on his call. It ma help you to make a decision that perlexes you. Watc for the article.

—**Be sure and read the article by Miss Marguerit Sprunger in this issue.** Miss Sprunger is at preser studying at Bethel College. She is under appointmer by the Foreign Mission Board to go to the new field t be opened in South America by Rev. and Mrs. Geral Stucky. Miss Sprunger comes from Berne, Indian She is one of the students who helps to set up the typ of this paper.

—**The Inman (Kansas) Mennonite Church** sends a mim eographed paper to those away from home. It carrie interesting summaries of the sermons brought over period of time. It also contains a pastoral letter an general news.

—**Miss Salome Fast, R.N.,** a member of the Bethel Menn onite Church, Mountain Lake, Minnesota, left for Puert Rico recently. By now she is undoubtedly busy servin as nurse in the hospital that the M.C.C. relief unit i running. "The hospital was originally started by th U.S. government, and the buildings and some of th equipment will be used by the M.C.C. unit." During th past months Miss Fast has worked in the mental hos pital at Ypsilanti, Michigan. She is a graduate of th Bethel Deaconess Hospital, Newton, Kansas. Miss Ern J. Fast, who edits the **Mennonite Junior Quarterly,** is sister to Salome. Salome's father, D. H. Fast, was teacher in the Mountain Lake Bible school for man years.

Miss Marie Fast, a sister to Dr. H. A. Fast and Mis Aganetha Fast, and **Miss Bertha Fast,** a niece, are plann ing to sail soon for Egypt to do relief work there. Bot are from Mountain Lake, Minnesota. They have spen some time at Akron. Part in preparation for their worl They will be part of a fairly large unit that will soo sail to do relief work.

—**Dr. R. C. Kauffman,** who has been teaching at Bethe College has also left for Akron to prepare himself fo the relief work that he plans to do in Egypt. Brothe Kauffman will very likely sail in the unit mentione above. (We hope to hear from all of these worker from time to time.)

—**Ernst Harder, from Fernheim, Paraguay,** is to addres a joint Christian Endeavor meeting of the First Menn onite Church, Beatrice, Nebraska, on May 21.

"A high look and a proud heart . . . is sin." Prov 21:4.

"The right angle from which to approach any problem is the 'try' angle."

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JOTTINGS

—**Rev. and Mrs. Ronald von Riesen** now live near Walton, Kansas. Formerly they lived in an apartment on the Bethel College campus. Their new address is Route 1, Walton.

—**Rev. I. J. Dick, Mountain Lake, Minnesota,** wrote on May 4, "We have winter weather for a change. Had frost this morning, and it is close to freezing, even now in the afternoon. We may look for a heavy frost tonight. Very little grain has been sown. Spring is very late and wet."

—**The Peace Committee of the Western District** is to meet and discuss some important matters on May 16 according to a letter by Walter H. Dyck, Secretary.

—Bulletin, **Burrton Mennonite Church, Burrton, Kansas** "A Word to Home Canners: When you do your canning this summer do not forget our boys in C.P.S. camps. The following foods are greatly needed: peaches, peas, corn, beets, chowchow, sauerkraut, mixed vegetables, asparagus, and catsup."

—**Students from the Mennonite Bible Academy, North** Newton, Kansas, gave a program on the theme of "Christian Service" on May 7. A free-will offering was held for the school.

—**Dr Elmer E. S. Johnson,** pastor of the Hereford Mennonite Church, Bally, Pa., and professor of church history for many years, delivered the commencement address at Bluffton College on May 15, speaking on "Redeeming Our Heritage." (We are sorry that the program of the commencement week did not arrive in time for the issue of May 9.)

—**The Mennonite Song Festival** will be held at Memorial Hall, North Newton, Kansas, May 21, 1944. The afternoon meeting will begin at 2:30 p.m. and the evening meeting will begin at 8 p.m.

—**Eden Mennonite Church, Inola, Oklahoma**: In April Rev. H. P. Fast from Orienta served our church with evening meetings. He dealt with the Twenty-third Psalm. Pointing out that Jesus Christ is the head of the church, he asked, what happens to the body when the head is taken away? Two "Go-Ye Mission" workers gave a report on their winter work and stated that 400 Bibles and 700 Testaments had been given as rewards to children.

—**Rev. Donovan Smucker, Wadsworth, Ohio,** in preaching on the Bible during the first half of May, spoke on such subjects as, "The Infallibility of the Bible," "The Unity of the Bible," and "The Authority and Use of the Bible." Brother Smucker recently delivered some lectures to the student body of Bluffton College. Dr. M. C. Lehman is to visit the Wadsworth Church on May 28 and is to speak on "Relief Work in the Post-War World." Once a month the ladies of this church spend all day sewing. The Chapel of the Air broadcast, sponsored by this church, now runs thirty minutes instead of the former fifteen. The sermons given have here-to-fore been available in print. However, due to printing difficulties there will have to be a slight curtailment in this matter.

—"Sunday to some people is a **WEAKday.**"

—**The First Mennonite Church, Mountain Lake, Minnesota,** has in a few years raised $2,100.00 for a building fund and hopes to increase that amount substantially during this time.

—**Oklahoma Bible Academy closes with mission conference:** This school has arranged a mission conference from May 16 to May 18. The speakers are: Rev. and Mrs. Arthur Friesen, Miss Louise Heinrichs, Rev. H. J. Brown, Rev. R. F. Jantzen, and Rev. S. Mouttet. The alumni banquet will be held May 18, at 7 p.m. The corporation meeting and the annual dinner will be held on May 19. Brother Paul Kuhlmann will give the commencement address at 8:30 p.m. that same day.

A number of announcements and programs have come in too late for the best results in informing people. We are sorry that this is the case. Early submission of programs, etc., will help us to give the service that you like to have.

—**Rev. Sylvan Lehman,** who has served the Calvary Mennonite Church, Mechanics Grove, Pa., has resigned his position there to accept the pastorate of the First Mennonite Church, Lima, Ohio. The latter church is a mission work of the Middle District, while the Calvary Mennonite Church is under the Home Mission Committee of the General Conference. Brother Lehman also served as president of the Eastern District Conference during the past year. His home church is the First Mennonite Church, Berne, Indiana.

—**The two Mennonite Churches at Beatrice, Nebraska,** recently observed Deaconess Sunday with "appropriate emphasis, recognition, and intercession at both morning and evening services." At a joint meeting in the evening the Sisters, from the Mennonite hospital in Beatrice, gave testimonies about their experiences.

—**Zion Mennonite Church, Souderton, Pa.** This church lists a complete Sunday School service in its church bulletin. Henry Buhler, of the M.C.C., recently spoke to the church.

—A bill has been introduced in the House by Congressman Celler which would authorize the **naturalization** and the **admission** into the United States under a quota, of **Eastern Hemisphere Indians of India and descendants of Eastern Hemisphere Indians of India.** This bill, if enacted into the law, would do for (East) Indians what the repeal of the Chinese Exclusion Law did for the Chinese, namely, the removal of the principle of racial discrimination in our naturalization and immigration laws. Under existing immigration quotas approximately 75 Indians would be admitted and eligible for citizenship within a twelve months period. The number now in this country, who will be eligible for citizenship under the law, is approximately 3,000.

—**Bergfelder Mennonite Church, Mountain Lake, Minnesota;** Members of the men's chorus went to the C.P.S. camp at Denison, Iowa, on April 23. They participated in the morning and evening services of the camp. The pastor, Rev. August Ewert, accompanied the group and gave the message at both services. Members of the mission societies sent along food such as eggs, and "sweibach" for the men in camp. The choirs of our church gave a musical program in the Butterfield Mennonite Church where Rev. Ben. J. Nickel is pastor, on the evening of April 30.—Mrs. Alvin D. Eitzen, Corr.

—The seating capacity of the Mauhadih Church in India is 400 and not 200 as recently stated.

—**Rev. and Mrs. J. J. Balzer,** Mountain Lake, Minnesota, recently observed tdeir sixtieth wedding anniversary. Brother Balzer is now eighty-three years old. The following account, taken from the **Mountain Lake Observer,** will undoubtedly be of interest to those who know this aged minister of our conference:

"Reverend Balzer's first years in this country were spent in teaching school in various homes and it was in 1882 that he left to attend college at Mt. Pleasant, Iowa. In 1883 the crops were so poor that it was impossible for him to continue with his education so he taught public school in Mountain Lake. Sunday afternoons he started classes for children in the homes teaching them Bible stories.

In 1894 the Balzers were married and in October he opened a German School of forty students. He remained i nthat work until 1913 when he resigned and spent the following years traveling and preaching. From 1927 until 1933 he was elder of Bethel church. In all, he spent forty-seven years doing church work."

—The membership of the **Eicher Emmanuel Mennonite Church, Noble, Iowa,** is: 219 active members and 27 inactive members. The average Sunday School attendance the past year was 145. The average weekly offering was $7.61.

—**Some impressions that Rev. J. E. Kaufman, pastor of the Inman, (Kansas), Mennonite Church,** received on a trip east are listed below:

That the M.C.C. is doing a tremendous work in various fields and that the present day problems are bringing Mennonite groups closer together.

That the boys are doing a great work in the sospital units, and that their experiences will be most valuable to the future Mennonite Church.

That a personal visit to similar institutions of our boys reaching draft age would convince many of the Mennonite faith and position.

I was profoundly impressed in what can be done with and for our mentally sick, and I believe there is a great field for the Mennonite Church.

—**Brother Ben Rahn,** ministerial student at Bethel College, served the Grace Mennonite Church, Enid, Oklahoma, on May 14. On May 15 he began a week of evanelistic services for the Friedensfeld Mennonite Church, Tampa, Kansas. Rev. Walter Regier is pastor of the latter church.

EASTERN DISTRICT CONFERENCE NOTES

The 146th session of Conference was held in the Deep Run Mennonite Church, Bedminister, Thursday afternoon, May 4, to Sunday afternoon, May 7. The conference was opened with the first of a series of Bible lectures by the Conference Speaker, the Rev. Reynold Weinbrenner, editor of **The Mennonite.** After the reports of conference officers were read, the following were elected to serve for tde conference year 1944-45; Pres., Rev. Russell L. Mast, pastor of the host church; Vice President, Rev. Howard G. Nyce, pastor of the Allentown—Upper Milford Charge; Secretary, Rev. Olin A. Krehbiel, pastor of the Lansdale Church, and Treasurer, Mr. Alvin H. Alderfer, member of the Schwenksville Church. The Treasurer's report revealed that the conference budget went over the top by over $200. About half of the churches either met their quota or went over the top. Thursday evening the Vice-President, the Rev. Russell L. Mast was in charge of the Memorial Service. He read the names of the following who have died during the year, Horace B. Kratz, Deacon of the Schwenksville Church for over twenty-five years; Rev. Linford Foulke, former pastor of the Saucon Mennonite Church; C. H. Musselman, member of the Fairfield Mennonite Church, who with Mrs. Musselman have contributed much to Bluffton College, besides giving the money for the Musselman Library on the college campus; Della Kratz Alderfer, wife of our conference treasurer; Miss Laura Nolf, member of the Saucon Church and for many years interested in the Lehigh Valley Christian Endeavor work and faithful worker among young people, and John H. Landis of the Flatland Church. The retiring conference president, the Rev. Sylvan S. Lehman, pastor of the Mechanics Grove Mennonite Church, then delivered the conference sermon on the theme "Spiritual Impratives." Friday morning after the reports of the Mennonite Home were read, a motion carried unanimously authorizing the Board of Managers of the Home to plan to have an elevator installed.

Friday evening's program was the Women's Missionary Program. The devotions were in charge of Mrs. J. E. Hartzler. Mrs. Russel L. Mast, president of the organization was in charge of the meeting. Speakers for tde service were, Dr. William Mudge, Secretary of the Pennsylvania Council of Churches, Miss Elsie Pfister, member of the Lansdale Church who is doing Home Mission work in the Kentucky mountains, and Miss Wilhelmina Kuyf, missionary on furlough from China. The business session of the women's organization was held on Saturday afternoon. On Saturday evening the Brotherhood meeting was held and Mr. Ely Fretz, president of the Conference Brotherhood was in charge. A aumber of workers of the Mennonite Central Committee at the Akron office were present and introduced to the conference. Rev. Weinbrenner delivered the message on the theme "Ye Shall Be My Witnesses." Sunday School lesson was taught by the Rev. Paul R. Shelly and the communion service in charge of the host pastor followed the Sunday School session, with Dr. J. E. Hartzler delivering the message. Ministers of the Conference assisted in distributing the communion. The session came to a close with a young people's meeting on Sunday afternoon. Rev. Andrew R. Shelly delivered the message. The 147th session will be held in the Upper Milford Church next year.

Fairfield—The Pastor, the Rev. George S. Stoneback, is encouraging members to suggest sermon topics. In a recent bulletin the opportunity was given to fill out part of the bulletin prepared especially for that purpose.

East Swamp—The Rev. D. J. Unruh delivered the sermon on Sunday morning May 7. He is also scheduled for a young people's Bible Conference, May 30 to June 4. The dedicatory service for the new addition and home coming service will be held Sunday afternoon, June 4. The young people's convention will be held in the church on May 30, Memorial Day.

Lansdale—Rev. D. J. Unruh preached in the church Sunday, Monday, Tuesday, and Wednesday evenings, May 7 to 10. Miss Margaret Slotter, missionary to Kentucky delivered the message Sunday evening, May 14. Miss Elsie Pfister delivered a message on Sunday evening, April 23. Sunday morning, April 23, Mr. and Mrs. Henry Buller of the M.C.C. from Akron, spoke in Sunday School and Church.

Allentown—The church is cooperating in the Christ for Allentown Canpaign. The pastor is a member of the Steering Committee. Rev. John (Jack) Mitchell of Portland, Oregon, is the evangelist. Meetings are held in the Allentown High School every evening except Saturday, also Sunday afternoon at 2:30 and Sunday evening's at 9:00 o'clock so as not to conflict with regular church services. Sunday afternoon, May 7, Mr. R. G. LeTourneau of Peoria, Illinois, was the guest speaker. It is estimated tdat about 2,300 people heard him in the high school and various meetings in the city during the day.

—Howard G. Nyce, Conf. Corr.

Sam Goering Safe in U. S.

Mrs. Sam Goering and son Robert, North Newton, Kansas, received a telephone call from Mr. Sam Goering at about 10:45 p.m., May 11. Mr. Goering was already in the United States but was not permitted to state where he was. He expected to arrive in Newton at 1 p.m., May 14. If all plans work out then Brother Goering should have been at home a few days by the time you read this item.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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The Message of Pentecost

By Arnold C. Schultz

Acts 1:8 contains our Lord's promise to His followers in regard to their future: "Ye shall receive power after that the Holy Ghost is come upon you." This promise was fulfilled on the day of Pentecost. The word that would describe the results of this experience in the lives of the disciples is the word power. Everything these early Christians did was characterized by power. They had none of the things that we suppose should go with success. They lacked money, prestige, organization, education, and numbers. On the other hand we have all these things. But we do not have power. Why did the Spirit use these men?

These disciples were different in mental abilities, education, and in personality. But there were certain things in which they were all one. We believe the secret of the power of the early church lies in these things in which they agreed.

I. They were one in their convictions about the Bible. The early Christians looked upon the Bible as authoritative and final in matters of faith and doctrine because it is the Word of God. As Peter said, "Holy men of God spake as they were moved by the Holy Ghost." The Scriptures were to be believed and obeyed implicitly. God's Word was not to be questioned and trimmed to suit their tastes. It was the measuring rod by which they squared their lives. This faith in the Scriptures as the Word of God on the part of the early disciples was openly declared and frankly stated. They have been called narrow, but the outstanding characteristic of the ministry of the early church was power.

The church of today has traveled a long way from these early convictions. Men no longer respect the Bible for what it is. So the sword of the Spirit has lost its cutting edge and men have made it ineffectual. There is an undeniable relation between faithfulness to the Word and spiritual power—the relation of cause and effect. Perhaps the modern powerlessness of the church can be explained here. However that may be, the first Christians had deep convictions about the finality and inspiration of Holy Writ and they were pre-eminently men of power.

II. They were one in their convictions about Christ. At first Christ was to the early Christians a prophet, then the Messiah of prophecy, then He was seen as the Son of God. Finally, they believed Jesus Christ to be very God and they worshiped Him as such. With the passing of the years this conviction deepened. They never believed that Christ was less than God. This conception is seen in their literature and in everything they did. He is the Creator and Sustainer of all things, the Redeemer, and Judge of all men. Compromising about Christ was not even thought of. Anyone who denied His Deity was considered an enemy and to be shunned.

Their convictions about the death of Christ could be summed up in the words of Isaiah, "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and by his stripes we are healed." Christ died to save men from their sins, not as a martyr to a high ideal. Their message was, "that through his name whosoever believeth in him shall receive remission of sins."

They were men of power. By the preaching of this Christ about whom they had deep abiding convictions they turned the world upside down.

III. They were one in their preparation for their work. The apostles were about three years with Jesus Christ. They learned of Him. They watched His mighty works and listened to Him preach to the multitudes. They saw His compassion for the needy. They beheld Him dying on the cross as the atonement for the sins of the world. But they did more than observe. They drank in the spirit of the Master. He expounded the Scriptures for them. He enlightened their understanding, and He opened their hearts. They grew in knowledge and experience under the training of Christ.

It is important to notice that this training was the avenue along which the power came. When you have power you also have antecedent causes.

How about today? We may have all the education the schools can offer. But have we learned to trust and obey in the school of Christ? Multitudes of men of merely simple and guileless faith who accept the Bible from "cover to cover" know much more of God's will than the greatest scholars of the land. The cold intellect of the scholar gives him no advantage over the untutored disciple in the matter of an experimental knowledge of God. We should acquire all the training this world offers, but we cannot neglect the school of Christ.

IV. They were one in purpose. These men had only one purpose. It was to carry the gospel of the saving Son of God out as fast as they could. They refused to engage in other duties that they might devote themselves wholly to getting people saved. Everything was subordinated to this purpose. You say they lacked social vision? The gospel they preached so devotedly brought social revolutions. We are proud today of our various interests while we neglect that which we have been commanded to do.

We shall find no substitute for this power. Like the disciples of old we cannot begin our work until endued. But we must fulfill the conditions.

A Bottleneck in the Christian Church

The bottle that gurgled and sputtered and took in the water but slowly as we held it in the horsetank is a childhood memory that is suggestive. In this war there has been much talk of bottlenecks. We have been vividly impressed with the fact how a restriction in one area often tends to hinder the fast and extensive movement of another agency. Our government has insisted upon the breaking of bottlenecks. The war must not be hindered by them. There must be a swift and vast flow of goods and services all along the line.

Perhaps, there is a bottleneck in the Christian Church. Certainly there is in the Christian Church a great emptiness into which there should be an unhindered flow of the Holy Spirit and its power. The Church of today lacks in the Spirit of God. It has too much of the spirit of this world. The Church of today lacks in the power of God that would transform men and their relationships. It has bowed far too much to the powers of this world. The Christian Church needs a mighty infilling of the Holy Spirit and its power. But there seems to be a bottleneck that is hindering that inflow.

Isn't that bottleneck the refusal of Christians to yield themselves to the will of God as they ought to? Undoubtedly, God is just as willing and anxious today to bestow the Holy Spirit and its power as He was on the Day of Pentecost. It isn't God that is responsible for the slow and ineffective carrying out of His will. He is ever pouring out His Spirit as in a mighty Niagara Falls. But how can that mighty rushing of His Spirit fill a Christian life as it ought to when it has to enter through a bottleneck of incomplete surrender. And perhaps far too often the bottle of life is even tightly corked.

If the Christian Church of today is to have a great Pentecostal experience, then it must break the bottleneck of incomplete surrender. It must shatter the area of restriction and permit the Holy Ghost to rush in. It must permit God to have His way. It must pray in word and in deed, "Thy will be done and not mine." It must come to a realization that the resources of God are ever available and that it is our sinfulness that blocks the utilization of them. It must realize that God does not have to be persuaded to let His kingdom come and His will to be done, but that it is we that have to persuaded to let His kingdom come and His will to be done.

A recent cartoon in one of Chicago's great daili showed the multitudes of America bowed in prayer invasion day. Above the praying masses were the words: "Our Father who art in heaven, Hallowed thy name. Thy kingdom come. Thy will be done. . . Will His kingdom come by man insisting upon his ow way, or will it come by men surrendering to the will God? There is a bottleneck in the Christian Churc that is hard to break, but broken it must be if the Hol Spirit is to fill and transform.—rw.

OUR CONTRIBUTORS

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Orlando A. Waltner, missionary at Champa, Indi is the son of Rev. and Mrs. A. P. Waltner, Mario South Dakota.

J. H. Langenwalter served as Minister-at-Large the Pacific District Conference this past year.

Don E. Smucker is pastor of the First Mennonit Church, Wadsworth, Ohio.

Walter A. Gering is pastor of the Eden Mennonit Church, Moundridge, Kansas.

Henry P. Buller, a member of the First Mennonit Church, Upland, California, recently returned fro Europe, having been interned after doing relief wor for the M.C.C. in France.

Sam J. Goering, former missionary to China, ha recently returned from an extensive trip into Chin where he investigated famine conditions for the M.C.

Louise Ewert, a member of the Immanuel Menno nite Church, Los Angeles, California, and daughter Mr. and Mrs. A. J. Richert, is one of the many Men nonites in Chicago. Her husband, Walter Ewert comes from Freeman, South Dakota.

Cleanse, and Illume, and Fill

"O Holy Ghost! arise,
Thy temple fill:
With cleansing fire baptize
My yielded will.

"Breath from above, refine
My waiting heart:
Impulse and pow'r divine
To me impart.

"Thou very Light of light,
Poured from on high,
Kindle with vision bright
Mine inward eye.

"Cleanse, and illume, and fill—
It shall be so:
Then send me where Thou will,
And I will go."

Selected

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Appreciating Cows

By Orlando A. Waltner

It was rather early in the morning when the young iother slowly approached the leper home office. She ad no personal belongings of any kind, for she was arrying two babies in her arms. I asked her what he wanted. I needn't have asked, for I knew perectly well what she needed, but my question gave er the opportunity to tell her story.

"I haven't any food for myself and I am unable nurse my babies. Please help me or my babies ill die". Just two sentences of need! Two sentences that were packed full of truth! I knew what should do but I wanted more details.

"Are both of these babies your very own?", I asked s I pointed to the youngsters in her arms.

"Yes, they are my daughters born just nine months go." The mother tenderly supported the little heads, r they were too weak to hold them up by themelves. The twins whimpered and she drew them loser to herself. They were hungry and restless. I new their little bodies had taken a lot of punishient. I wondered what a baby thought of when it as hungry all the time. And then, I looked up nd saw our cows which were grazing nearby. The iother didn't have milk for the twins, but our cows ould provide it. I was glad for our friends in America ho had helped us to meet a situation like this.

A little later the mother was lying on a hospital ed with her babies next to her. The period of nxious concern for her babies was over, but being elaxed she seemed even more tired now. Milk and ood food for the mother meant milk for the babies. o the mother got both. Very soon the twins themelves were drinking cow's milk out of the cup. Their hin, feverish bodies responded marvelously. Ribs ere tucked away under flesh, teeth appeared, cheeks ot fuller, legs grew sturdy, and smiles were brighter.

Today the twins are a year old and live in the Iealthy Girls' Boarding. Some day I'll tell them of he friends in America who helped us get cows for abies just like they were. Yes, they will be grateful you. "Inasmuch as ye have done it unto one of he least of these my brethren, ye have done it unto ie." Matthew. 25:40

—*Champa, C. P. India*

NEED TO INCREASE C.P.S. CONTRIBUTIONS

The following telegram has come from L. J. Horsch, reasurer of the Peace Committee:

"DROP IN CONTRIBUTIONS ALARMING. RGE CHURCHES MAKE UP QUOTA."

—*L. J. Horsch*

A Ministry-At-Large--What of the Future?

By J. H. Langenwalter

An uncertain future awaits all of us. None can hope to escape what it will bring. We must not continue to be or to become confused. There are certainties as will as uncertainties. The sun, stars, earth, and moon continue to run their courses as of old, despite the fact that man has created a lot of destructive disturbance. There is every reason to believe that the orderly arrangements for human nature are just as stable and as usable as are those for nature.

In the Pacific District Conference there are only sixteen churches in four states. That leaves us too far apart to do our best work. We do not learn to know each other as well as we should.

There is also great diversity in backgrounds, customs, opinions, understanding, interests, attitudes, and motives. This adds to the difficulty of doing our best in a critical situation. There is need that we get together wherever possible. There are three outstanding reasons for that. We need to get together in order that we may maintain ourselves as a part of the Kingdom of God, that we may perform our mission, and that we may be helpful to the world in its present crisis.

We can get together. Wherever efforts have been put forth in that direction there have been encouraging results. In order to get together successfully we need to learn to know each other better, to work in the right direction more patiently, and to learn to get a better perspective of what could be achieved if we really did the things which we know ought to be done.

There are difficulties to be met. We are beset by too many selfish promotors. These often get support which is all out of proportion to any service they might render. Many of them are, or seem to be, responsible to nobody but themselves, yet they continue to ply their trade of getting funds under strange pretenses, funds which are needed in well established work.

There is failure to enter sympathetically into the problems of our own workers. This is discouraging to workers now putting forth their best efforts and to young people who are thinking of entering upon some form of Christian work. This is due to a lack of vision and is often made the more harmful through the use of unkind and negative criticism and of half-truths. When people see clearly, these difficulties are reduced.

Fears have been allowed to play too great a part in the planning of much of the work. We need to remember the attitude of Jesus toward fears, and His emphasis upon the need of Love.

This is a good time to study the great "I AM" statements of Jesus. He speaks of Himself as THE WAY, THE TRUTH, THE LIFE, THE DOOR. Either He was mistaken, or these expressions have a meaning worthy of much consideration. In good days men have forgotten His WAY. In bad days they have blamed Him. In real difficulties they have sometimes seriously tried to appreciate what He meant. Men have talked about the Truth when they were essentially untruthful. That was a poor test. We learn to know the value of life when we really seek to find that value in the realm of "by their fruits ye shall know them." Doors have little meaning until we enter them. That is doubly true of personal "doors."

The things which men profess to believe about Jesus and His work never offered greater challenges than they do today. This is a good time to try out the value of "Seek ye first the Kingdom of God." Jesus never spoke of the Kingdom of God as though He thought of it as a bit of wishful thinking. To Him it was the goal of human achievement. He looked upon it as something free from Nationalism, Sadduceeism, and Phariseeism.

Jesus did not live in Utopian times or under ideal conditions. There were wars during the whole period of His life on earth. There were bitter clas divisions everywhere. Into this confusion He sowed seed thoughts of a better day. In the midst of intrigue and falsehood He spoke of the Truth that can make men free, free from hindering limitations and free to greater living. He found men who cringed before those whom they hated. Men followed Him in hordes for a short time and then allowed themselves to be driven against those who lent them no helping hand in the days of their distress. This i worth pondering in a day when conditions are evi and the times are far from Utopian. What a wonderful world this will be if and when men will be a loyal to Him who loves them as they are to thos who compel them!

The challenge of Jesus to love God supremely and our neighbors as ourselves has not been withdrawn It still waits to be tried in a way worthy of our professions.

What I Saw in C.P.S.

By Don. E. Smucker

"For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known."

This famous verse from Paul's radiant charity chapter is a perfect text for any survey of Civilian Public Service. In the first place the verse is drawn from the very heart of the Bible's most eloquent statement on love. Likewise, C.P.S. is existing as the greatest labor of love in the history of American Mennonitism. (With relief work and colonization there is a kind of "first mile" necessity; with C.P.S. there is an amazing outpouring of men and money for a "second mile" principle.)

C.P.S.—A Spiritual Opportunity

The foregoing leads very naturally to the first major impression I gained from visiting Civilian Public Service camps: *While not all the facts are clear and though the Lord has not fully revealed the role of C.P.S. in His Kingdom, one gains the overwhelming conviction that these camps present the most wonderful spiritual opportunity American Mennonites have ever possessed during wartime.* There is a powerful impression that, like the Great Apostle, the glass may be dark but through it, nevertheless, stream the rays of Divine light which eventually will reveal precisely where all this is taking us. With Mordecai we can ask, without fear and with considerable hope." . . . And who knoweth whether thou art come to the kingdom for such a time as this?" (Es. 4:14). I, for one, am strongly confident C.P.S. is a part of God's will for the Mennonite church. And this, in the ultimate, is the only question that matters. It is dangerous to ask that question in connection with sin and unrighteousness. It is heart-warming to ask it in connection with the various camps. "He that doeth the will of God abideth forever." (I John 2:17)

Problems of the Camps

Having made this statement, let me hasten to the second major impression: *The problems of the camps —and they do exist!—are all essentially spiritual problems.* Broadly speaking, C.P.S. is plagued by two kinds of difficulties: those imposed from without an those arising from within. Most non-Mennonites believe that the major problems come from the over domination of the camps by the government, th false supervision by the military rather than th civilian branch, the failure to provide pay for th men or support for their dependents, the lack o challenging work projects and, in general, a fata alliance with conscription and, therefore, war itsel To completely deny these attacks is both unwise an unrealistic. But the overwhelming majority of Mennonites have rejected the rigorous, legalistic logic o these arguments in favor of what they rightly believ is a more truly Christian conception of "second mile obligations in relation to a generous (and Divinely ordained!) government. This does not mean that caution, discrimination and independence must be sacr ficed—not at all. (And particularly since th government is Divinely ordained to keep order amon sinners and *not* in the true Christian community. In any case the upshot of the whole matter is tha Mennonites have not looked outside the camps for th source of the problems which beset C.P.S.; rathe there is the natural Biblical tendency to look withi the hearts of the men in the camps. There is th source of evil in any situation. "A good man out o the good treasure of his heart bringeth forth tha which is good; and an evil man out of the ev treasure of his heart bringeth forth that which evil; for of the abundance of the heart his mout speaketh." (Luke 6:45)

The Challenge C.P.S. Men Face

Before I go further with this point let me make quite clear that the C.P.S. men, on the whole, fac a much greater challenge to their Christian faith tha the folks back home. It is a terrible thing to lo the larger freedom of normal community life, to b separated from families (33 per cent of the men a Sideling Hill camp are married) and to learn radical new tasks. If there is a Spirit-filled heart, this wi be transformed into a gloriously creative life. The e fruit of the Spirit surges in—love, joy, peace, ngsuffering, gentleness, goodness, faith, meekness, d temperance—to redeem C.P.S. and to make it a annel of God's grace and goodness.

Paul makes an astounding comment at the conclu- on of the fruits of the Spirit passage in Galatians: ". . . *against such there is no law.*" (Gal. 5:23) What shocking attack that is upon our complacency! here is no law against faith, gentleness, love, joy, eace, and all the rest. These great Christian virtues an be expressed even in jail, as Paul himself did. ut, when one has a hardened heart, Civilian Public ervice becomes a ghastly experience in suppression, rustration, and disappointment, and make no mistake bout it. Nothing is more difficult than to work with hose boys to whom the camps are a vast conspiracy gainst their individual rights. This loveless, faithless, nd hopeless personality is surely standing in the need f prayer. I rather suspect that this kind of person just as spiritually maladjusted back home, too; nly, it is less obvious midst decreased strain and tress.

Making Mennonitism Attractive

There is still another sense in which the main roblem of the units is spiritual. Here I refer to he rather common failure of the camps to make Mennonitism attractive to the non-Mennonite boys who are there. The reasons are various.

First I would assign a deep-seated tendency toward elf-righteousness and spiritual pride which falls short f the Gospel standards. "The Pharisee stood and rayed thus with himself, 'God, I thank thee that I m not as other men are, extortioners, unjust, adult- erers, or even as this publican.' " (Luke 18:11) Our ord leveled his most vigorous indignation against hese self-righteous folks and made it quite clear hat humility is a cardinal Christian virtue. "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12) All this is not to say, that we are to give up our sense of certainty, our straight and narrow Gospel standards, our willingness to reject the wrong and pursue the right. But it does mean that all righteousness comes as a gift from God's grace and not from ourselves. The truest Christian reaction to the sinner is this statement: "There but for the grace of God goes myself."

Another reason is the plain lack of love in our heart. A rebuff or two from the person who disagrees with us and we tend to say, "Oh, well I don't like you anyhow. Why don't you go back where you belong." That is not the answer of Christian love which forgives seventy-times-seven. "Love suffereth long and is kind." In this whole survey of the relation of Mennonites to non-Mennonites, I am assuming that the boys have a profound grasp of Mennonite history and Biblical doctrine and ethics. When that is absent then, quite obviously, there is nothing to contribute to the other fellow. C.P.S. has helped ever so many boys at this point. These 2,500 boys will likely return to their communities with a clearer vision of the Mennonite church than most any of us back home. As a Kansas Mennonite boy in C.P.S. recently wrote, "Mennonitism has never meant more to me than it does now. It makes me feel happy to be a Mennonite with the background that our forefathers have given us. At the same time it makes me feel very humble to think how little we sometimes appreciate our church and how we forget that our ancestors were martyred for the same beliefs that we now sometimes take so lightly."

C.P.S. and the Bible

On the other spiritual frontiers of C.P.S., it is quite clear that Mennonitism is a strongly Biblical religion. While preaching, one has a rich experience at this point. Almost everyone in the meeting has a Bible, poised for action. If you refer to the chapter and verse of the text, all over the room is the pleasant music of pages being turned to that place. This sort of thing continues throughout the entire message. How those boys love the Book of Books!

There is also definite testimony in regard to holiness of living. Coming off the train where profanity, liquor and smoking form an unholy trinity, C.P.S. is a pleasant surprise. There is an elemental simplicity of life which is heart-warming. (for these men are literally poor in pocketbook and in Spirit) There are many opportunities for worship, grace before meals, and a general rejection of worldly standards. Personally, I would like to see a longer worship service after breakfast. But the camp directors pointed out the difficulties involved. Mennonites in general need to improve the quality and the quantity of their worship, individually and in groups, however great the difficulties may be. In C.P.S., the detached service men and the mental hospital units have the greatest difficulty in merely finding time when they may be together for worship. The soil-conservation and park-service camps still have the most perfect opportunities to carry out a more normal worship life.

C.P.S. Discharges

Statistics made available by the National Service Board for Religious Objectors reveal that as of January 1, 1944, there were 1,730 C.P.S. men listed as discharged. The breakdown is as follows:

Physical disability	763
Military Service, I-A-O	346
Military Service, I-A	138
Military Service, I-C	40
Occupational	115
Walked out, refused to work, etc.	113
Over 38, C.P.S. Reserve	51
Dependency	50
Over 38, IV-H or IV-E-H	47
Parolees and Probationers	39
Deceased	13
Ministerial	10

The Work Project

As for the work projects, one has the feeling that the greatest morale builders are the detached service projects plus the changing from camp to camp after a maximum stay of, say, from six months to a year's time. There is no question that some work projects are more challenging than others—though part of this, to be sure, depends on one's background. A farm boy from Lancaster County can see more validity in soil conservation than a New York City chap who grew up on the thirty-sixth floor of a large apartment house, walking not on fields of God's good earth but on fields of stone and cement where the soil was something to be covered up! *When all is said and done, I observed that the work question was not so much one of validity as of monotony.* The objective case for soil conservation is tremendous. But, it still may be very boring to dig post holes eight hours a day, six days a week. I suppose there is not a job on the face of the earth without its quota of repetitious monotonous work, a fact which must be faced in all realism. On the other hand, a very highly respected Mennonite boy told me that his greatest problem on the work project was being forced to work with the inefficiency of the federal government after a long schooling in the famous frugality and discipline of the Mennonite farm. There is no easy answer to that objection as every student of government realizes. There was much talk among the boys as to the possibility of using this C.P.S. work pattern on a voluntary basis in the post-war world in great areas of human need. Surely, if it is valid under compulsion it is more valid under the healthy atmosphere of volition! A thought to ponder.

Primacy of Love

Since my messages dealt primarily with the Mennonite criticism of the modern peace movement, I could not avoid this reaction: *The C.P.S. camps emphasize the primacy of love over justice.* The modern peace movement tends to emphasize the priority of justice over love. But, clearly, the great commandment is to love God and to love the brethren. "By this shall all men know that ye are my disciples, if ye love one another." (John 13:25) . . . "Blessed are the meek" . . . "and the greatest of these is love." War tells us to hurry up human goodness with bombs and tanks and airplanes. Many pacifists are caught in the same fallacy only on a less violent basis; they would say hurry up goodness with non-violent coercion in terms of political pressure, strikes, lockouts, big talk, and all the rest. At that point C.P.S. is not a very spectacular answer to them. It is too quiet, too slow, too isolated. They clamor for more noise, more protest, less work. Guy F. Hershberger of Goshen has written so perfectly in what might be a text for our camps and their inner genius: "The New Testament way is to aim at love not justice. In aiming at justice the result is frequently a selfish struggle for power, position, or wealth. In aiming at love, however, the result is often justice as well as love. But, if not, the Christian must continue to love anyway, for according to the teaching of Christ, His disciples ought to suffer even injustice rather than forsake His way of life." Concern for the underprivileged? Yes! Mercy for the starving? Yes! Bandages for the wounded? Yes! Goodwill to the dark-skinned peoples? By all means! But, all this must be done in love's own good time, recognizing that pure love is often crucified but never defeated. That God in the mystery of Calvary's Cross triumphs in the very midst of apparent defeat. C.P.S., I believe, rests on something of that genius.

Finally, these camps revealed to me the necessity of seeing our dual citizenship: a citizenship in heaven and a citizenship upon earth. "The glory of th celestial," said the Apostle, "is one; and the glor of the terrestial is another." (I Cor. 15:40). Ove against the visible order of things there is a highe order. It is this higher order in which we are mear to live. This higher order or Heaven is the *real* orde of our existence. We are *not* mere creatures of th earth, the here and now.

The last two chapters of the Book of Revelatio show this dualism as clearly as any part of Scripture It assures us that God is over the world and Hi cause is sure to conquer. Material things, war, disease cruelty, barbarism, political oppression, moral cor ruption, ignorance and error, all these, will not endure Only the Heavenly Kingdom endures. Those wh love Him and obey Him will survive in that nev Kingdom. For our humanity is eventually swallowe up in His Divinity. There will be a new heaven an a new earth. Mennonite Civilian Public Service ha helped me to catch a partial but very helpful glimps into that Godly order. I pray that God may permi more and more of His light to stream through tha dark glass of human existence of which C.P.S. is a part. Eventually we shall know even as also we are known.

RELIEF NOTES

First Aid in C.P.S.

Next to Bible courses, first aid courses, as outlined by the Red Cross, have received the most interest and study by C.P.S. men. First aid training proved valuable recently, when a tornado destroyed almost the entire Brethren camp at Magnolia, Arkansas, and injured over fifty campers. After the emergency the attendant physician made the statement: "If it had not been for the boys' knowing first aid, we probably would have lost four or five lives."

Puerto Rico Workers

On the morning of April 28 farewell services were held at the Akron Office for Salome Fast. She was scheduled to leave Miami early on the morning of May 2. Word has been received that Naomi Shank and Earl Maust have safely arrived at the LaPlata project and are busily engaged in the work there.

Middle East Refugees

The refugees in the Middle East, among which our relief workers are working, are Yugoslavs—mostly women and children. They were evacuated from a port on the Dalmatian Coast by British ships during the months of January and February. It is estimated that at least 20,000 of these refugees are in Egypt at the present time. Besides Yugoslavs there are also an estimated 10,000 Polish and 10,000 Greek refugees in the Middle East. (Bulletin of the United Committee of South-Slavic Americans)

Hospital Men Transferred

Several C.P.S. men who have served in mental hospitals a year or more have been given the opportunity to return to base camps. Work in mental hospitals is often of such a nature as to justify transfer after an extended period of service. There is no indication that it will be necessary to transfer any large number. Vacancies left by such men are filled by other C.P.S. men in the base camps who volunteer for such service.

And Ye Visited Me

By Walter A Gering

III. Within the Sick Room

Most ministers will admit that as they step into e sick room they do so with a certain sense of fear d trembling. It should rightly be so, for the moents spent in the sick room are of tremendous imrtance. Souls may be won or lost during those oments; the pastor's visit may be one long rememered, it may undo what others have sought to upuild. Small wonder is it that he stands hesitatingly pon the threshold of the door ere he knocks and eathes out a silent prayer unto God. No finer pracce could be established than that of passing a moment prayer before entering.

Flexibility Needed

The procedure in the sick room may well vary with ch visit; there are no set rules for pastoral calling. hat which is the right procedure in one case may entirely wrong in the other. As one has said "A an has largely to trust intuitions and his experience, r with a clear conscience before God and his nare open to Divine guidance he cannot go far wrong." here are no set rules; yet certain general principles ay apply. These principles are the basis for proedure in the sick room and it is our purpose in this ticle to suggest few such which have come out of e experience of men of God in their pastoral work.

Entering With Prayer

One of these has already been mentioned: a brief oment of prayer before entering the sick room. ll of us will agree that our own efforts mean nothg and unless the great Physician goes with us into e room all is in vain. All of us realize the need r divine guidance in our visits; we need the right ought and spirit if the patient is to be blessed rough the visit. The power of prayer has been monstrated over and over again in our pastoral lling. Yet how often we find ourselves hurrying to the sick room without pausing for quiet prayer behalf of ourselves and those unto whom we minisr. We feel the pressure of many duties, we are xious to make the call, and almost unconsciously e neglect that moment of intercession before the rone of Grace before we enter the room. The actice of pausing for a moment as we stand upon e threshhold of the door is a part of effective storal calling.

Beginning with the Patient

Within the room it has been suggested that it is good policy to start with the patient where he is. he pastor may have his own ideas as to what the tient needs or ought to be. But the place to ben is where the patient is. Then carefully directquestions and ideas may lead the patient to her things. In this respect it may be well to let e patient talk if he is in a talking mood. The stor should develop the art of being a good lisner. This is valuable for two reasons. It is od for the patient as it offers him an opportunity express himself to one whom he feels understands d is sympathetic. Often the greatest relief of nsions comes through such opportunity to "talk it out." On the other hand such a procedure is valuable for the pastor for if he is observing and thinking as he listens he can learn much about the patient's needs and inner conflicts. Usually the patient unveils his inner life almost unconsciously in such moments.

Be Brief

Briefness is an important consideration in the sick room. Usually the patient is not in condition to visit very long without draining his strength. And what is probably just as important is that brief visits help to eliminate unnecessary social visiting. Over and over again it needs to be emphasized that the pastor is NOT a SOCIAL caller. He is a representative of the Lord Jesus Christ about his Father's business, and in that spirit his calls are made. If the pastor and the patient know that the visit is to be brief they will not spend much time in preliminary casual remarks. The conversation will be pointed in definite directions. In all fairness it may be said however that the length of the visit depends upon the circumstances. Many people never open up their inner thoughts and conflicts in a few moments. It takes a while for them to "thaw" out. Many a visit accomplishes little because it is too brief; it has left the impression of being a hurried, businesslike call. But the general principles hold: let the visit be brief and to the point.

Scripture and Prayer

The problem of Scripture and prayer in the sick room has been answered in various ways. There are those who maintain it should always be used; others would consider the circumstances. For myself I have come to the conviction that there are few occasions where prayer is not appropriate in the sick room. I have not yet found an occasion in the sick room where I was sorry afterwards that I had offered a word of prayer; there have been times when I have regretted the lack of it. The minister who makes this his practice soon discovers that his people expect it as a normal part of the call. The reading of a passage of Scripture is usually appropriate. The quotation of a passage by memory is even more so. Such Scripture should be chosen before entering the room and not left for momentary haphazard choice. A fine practice along this line is to select a passage of Scripture in the pastor's study before making the call and then meditating upon the meaning of that passage while on the way to see the patient. Such a passage may always be laid aside if in the room the Spirit of God directs other wise..

The Larger Emphasis

Sometimes it is helpful to bring into the sick room some note of the larger interests of the Kingdom, so that the patient may realize that he is a part of a great movement of God in the world. Sometimes the patient can lose himself in the interests of the Kingdom in its larger aspects. He begins to realize that he is not alone but an integral part of the whole and in such thoughts grows out of his own ailments.

Along with the above general statements a few specific suggestions may well be kept in mind. The following are a few which various experienced writers have mentioned:

1. Let the patient know when you expect to come again. It will be an encouragement to him and give him something toward which he may look and center his thoughts.

2. Never allow alarm, horror, surprise or sorrow to appear in your voice or facial expression.

3. Avoid loud speech and nervous action.

4. Keep your hands away from the bed lest you shake it.

5. Sit where the patient can easily see you without straining eyes.

6, Help the patient to realize that God cares, for that is often one of the great problems of the patient.

7. Do not apologize for your infrequent visits; excuses seldom make matters better.

8. Consider the possibility of reading to the patient.

9. Never discuss the value of the doctor's treatment with the patient or family in a critical spirit.

10. Do not whisper to the nurse or some member of the family in the presence of the patient.

"Put off thy shoes from off thy feet for the place whereon thou standest is holy ground." These words spoken by God unto Moses centuries ago may well be applied to the sick room. God give us grace that we may draw nigh with deep humility and dependence upon the Lord; we stand upon holy ground.

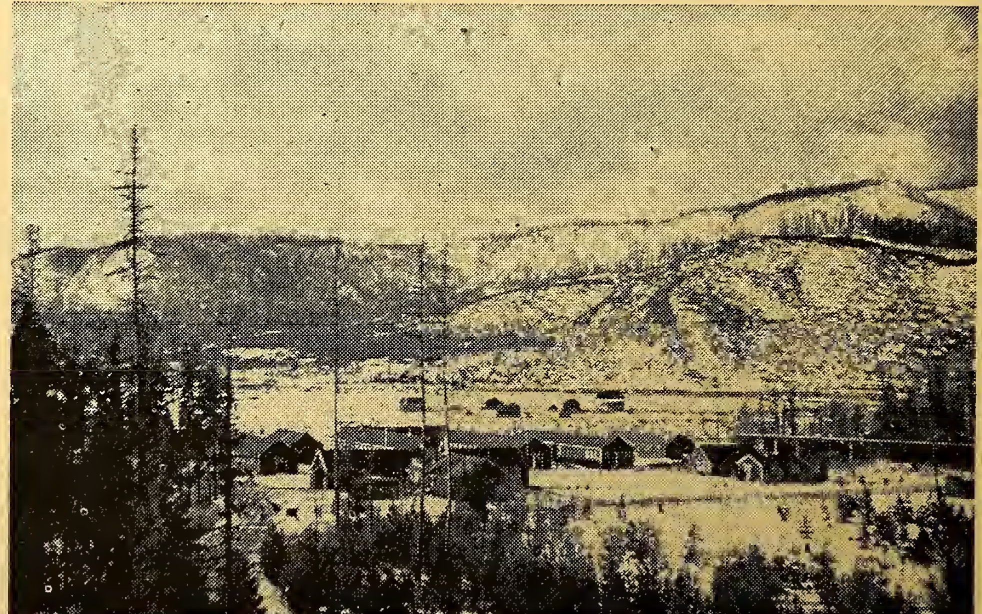
UNITED SUNDAY SCHOOL CONVENTION TO BE HELD AT M. B. CHURCH, LUSTRE, JUNE 18, 1944

Forenoon

Opening with general singing
9:30 Song leader, Henry Beier
9:50 Invocation
10:00 Choir Song—M. B., Lustre
10:05 Choir Song—E.M.B. Church
10:10 Topic, J. J. Toews
10:30 Open Discussion
10:35 Choir Song, Bethel, Wolf Point
10:40 Reading—M.B., Volt
10:45 Quartette—Larslan
10:50 Topic—The Sunday School as a Means of Pre paring Young People for Service"
By E. M. B. Churc
11:10 Open Discussion
11:15 Choir Song, Bethel, Lustre
10:50 Topic—"The Sunday School as a Means of Pre International Child Evangelism Fellowship)
Announcement and Appointing of Resolution Committee

Afternoon Session

1:00 General Singing led by Rev. C. A. Wall
1:20 Opening
1:30 Children Song—ages 6-12 yrs. led by Mrs. Quiring
1:40 Ladies Chorus— M. B. Lustre
1:45 Topic—"What I Require of My Teacher"
(By a pupi
2:00 Open discussion Rev. Elmer Dic
2:05 Song—Christian Fellowship Group, Glasgow
2:10 Male Chorus—E.M.B. church
2:15 Topic—"What Help Can Teachers Give to Pupi to Detect and Combat False Teachings?"
Rev. Albert Ewe
2:30 Open discussion
2:35 Song—Larslan
2:40 Song—M. M. Volt
2:45 Topic—"What Part Does the Sunday School Pla Concerning the Obedience to the Scripture an Our Country?" Rev. Blythe McLea
Offering
3:00—Song—Bethel, Wolf Point
Report of Resolution Committee
Announcements
Closing



The C.P.S. Camp at Belton, Montana

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Three Years in Europe

By Henry P. Buller

(Brother Buller returned recently from Europe abroad the Gripsholm. He with his wife and Lois Gunden were interned for over a year at Baden-Baden, Germany.)

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40.

"When you return to America and see your people, we want you to tell them how much we have appreciated what you are doing for us and for our dear little ones!" Many a time have we, who were in the work in France, been thus asked to express the appreciation and gratitude of the people with whom and for whom we worked in the various projects of the Secour Mennonite Aux Enfants. Not infrequently the feelings of the people had been deeply stirred and it was with tears in their eyes that they expressed their happiness to find that there were still those who felt for their sufferings and that there were those who cared enough to do something about it.

Among those whom we contacted in our work, and whose thanks we wish to convey to you who have supported the Mennonite relief program with money contributions and prayer, I would like to mention many of the authorities with whom we had to arrange for the distributions of powdered milk and dried vegetables. This includes many of the school directors of the Lyon and St. Etienne areas and the local city and state officials. Further, I should like to mention the workers in our children's home and the children themselves. Also the refugees who called at our office and who were most appreciative of the least little thing that we were able to do for them. Often it was nothing more than to listen to their problems and try to help them find a solution. I know that writing about these warm and sincere expressions of thanks does not and cannot bring the warmth that we felt at the moment but it is our desire, at least, that all of you know how your efforts have been received.

When I landed at Pier F, at Jersey City on March 15, 1944, from the Swedish motorship *Gripsholm* it was three years and a month since leaving for the field. Three years of varied experiences, including a little over a year in German internment at Baden-Baden, Germany. Three years during which time there were many occasions when I could say with the Apostle Paul, "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and His ways past finding out!" (Romans 11:33) There were times when one did not know what the morrow would hold in store. Times when we could not communicate with the office or our families at home. But His ways led us all back to America, and we are thankful that the Lord has brought us safely home. We ask nothing more than that we may continue to work and testify for Him.

Activities in France

When I arrived on the field of work late February, 1941, Dr. Henry Wiens was then the director of the Mennonite activities in France. Both Brother Wiens and I were at Lyon for the most part until July of that year when Brother Wiens returned to America. For three weeks in April, however, I had stayed at the Convalescent Home at Canet-Plage, helping Brother Jesse Hoover, who came to France one month after me, and Sister Charlotte Gerber, from Switzerland, arrange and organize the opening of that Home. During the months of August, September, and October, 1941, the projects were under the direction of Brother Hoover. He remained in Marseilles at the American Friends Service Committee headquarters and during these three months I was alone at the Lyon office. Beginning with November, 1941, until November 6, 1942, all our activities were under the direction of Brother Joseph Byler, who stayed at Lyon, too.

I am sure that many of you have followed the progress and development of our work as it has been reported by the delegates returning before me, so I will not go into any details of what preceded November 8, 1942—the day of the Allied landing on North Africa. Brother Byler left France, at Cerbere, on November 6, 1942. His joy in going home was a great comfort to us in the days that followed. We were happy that he escaped the trying days following the breaking of diplomatic relations between the United States and France and the subsequent internment at Baden-Baden.

Preparing to Leave the Work

With the break in diplomatic relations on November 11, 1942, came changes that affected our work and made it necessary to change all the plans we had had up to that moment. In the first place, it meant that funds were completely stopped and all contact with the Mennonite Central Committee office were cut off. Also, it meant that there was a great possibility that we as Americans might not be allowed to continue our activities, regardless of the nature of our work. There was also the possibility that the

German authorities, after the complete occupation of France beginning November 11, 1942, might ask that we be interned by the French or might intern us themselves.

At the time of the break of diplomatic relations we were carrying on the following projects: the canteen for Spanish children at Cerbere; a bi-monthly distribution of food to Spanish families at Banyuls and nearby Port Vendres, the Convalescent Home at Canet-Plage for sick children from concentration camps, a Home for underfed boys near Lyon, and the central office at Lyon. In the office, besides having our administration centered there we were able to give some aid to refugees. With our funds cut off from America we immediately had to think in terms of liquidating our activities in such a manner so as not to bring difficulties to the people that we had been helping, in some cases, for almost three years.

Cerbere and Banyuls

The canteen at Cerbere was closed at the end of January, 1943, when it became evident that the need for which it had been set up no longer existed. For the bi-monthly food distributions at Banyuls we set aside sufficient funds in the "liquidating budget" for them to continue for a period of nine months ending about October, 1943. In our budget we provided for a minimum of one year's support for the Convalescent Home of Canet-Plage and possibly for a year and a half, depending upon the amount needed meanwhile for unforeseen expenditures. The Home, i.e., the children and equipment, had to be moved into the interior of France when the Germans began to fortify the beach upon which it had been before.

Work at Lyon

The Lyon Boys' Home we decided to terminate at the end of April, 1943, since that was the longest time the city of Lyon could assure us the use of their property. The Lyon office we tentatively decided to keep open until October, 1943. Plans to open a second Home, near Canet-Plage, for children on November 15, as well as another Home in the French Alps a few weeks later, we thought best to abandon. In place of these two Homes we supported for a period of nine months a project which had been organized by a French lady for needy French girls. This project was pointed out to us as worthy of our support by Mr. Samuel Ybargoyen, former Consul of Uruguay at Lyon, known to every Mennonite delegate who came to France. We have no definite news that all has continued as planned in January, 1943, but for the most part we believe it has.

Disposition of Funds

A problem in connection with our funds was that of where to deposit them. The American Friends Service Committee had acted as our bankers previously. However, when they turned their activities over to a French committee the French organization did not care to take over the responsibility for keeping the Mennonite funds. We were able to find trustworthy persons who helped us without danger of having funds "frozen" through a general governmental regulation. A large part of the funds we deposited with the Swiss authorities who took over the American interests and the funds were later released for use in the projects which continued.

The possibility that we might not be allowed to continue to work came shortly after the complete occupation by the Germans. That is, we were not allowed to travel as we had before but were restricted to the Rhone Department. Since so many of the problems in connection with the Convalescent Home and the other projects had to be investigated and arranged for on the spot we had to find some one who could go and do this for us. Also, knowing that we probably would be interned, we had to have some one to take over the responsibility for all the work. Here again, Mr. Ybargoyen proved a great help to us by introducing us to a French person, Mr. Roger Georges. Mr. Georges was greatly interested in our work and had a deep concern for the needy children. It was to him that we left the responsibility of carry-

Child feeding in Mennonite Home for sick children from concentration camps. Convalescent Home is located near Canet-Plage, France.

ng on as long as possible and we have had word that e has carried on very well.

Interned in Baden-Baden

On the 13th of January we received word from he Swiss Consulate that we were admitted to the orth American diplomatic group then at Lourdes, n southern France. Before we could join them the ermans had taken the entire group to Baden-Baden, ermany. We were asked on January 25, 1943, by he French authorities to go to Mont Dore, a skiing esort near Clermont-Ferrand, where the diplomatic roups of a number of the South American republics ere kept awaiting their turn to be taken to Germany. Ve arrived at Baden-Baden on February, 16, 1943, nd remained there until February 19, 1944, waiting or our repatriation.

At Baden-Baden we were kept in a comfortable otel and were given sufficient and good food. Espe- ally with Red Cross parcels every fourteen days, we ot along very nicely. For our own benefit and as pastime we organized classes, under the auspices our own "Badheim University," sharing any pecial training with our fellow internees.

In the way of sports we had the opportunity of sing a nearby sportsfield for softball and football mes, there were also some tennis courts available r those who had tennis equipment, and swimming as possible early in the morning during the summer. e could also take walks in the surrounding region the Black Forest. These walks as well as any tivity which took us out of the small hotel garden, ere under the supervision of one or two agents of e Gestapo (Geheime Staats Polizei—Secret State lice). They also accompanied us to dentists, doc- rs, and stores whenever we were fortunate enough get permission to buy something that was on the tioned lists. The Gestapo's business was to see that would return to our hotel but more important an that, to see that we did not make contacts with y of the German people.

The time spent at Baden-Baden was one filled with merous activities but for the most part they were ings that we did merely to be doing something. It s a very trying period inasmuch as contacts with r families were irregular and took long. Also the certainty of our stay—many of us did not expect get out until after the war would be over—made r all sorts of ups and downs in the general morale the group. But the most difficult for many of us, d especially the younger members of the group, s the impossibility of doing anything constructive a more permanent nature. No doubt it is some es good to learn to be patient and above all to st in God that His way for one's future is the best. the end we can say that we are very happy to home again and above all thankful that God has t us every step of the way.

'Most people suffer from the sins of others more n from their own."

'Everything we do, everything we say, and every- ng we think bears fruit of its kind through all nity."

RELIEF NOTES

Home for Nurses in Puerto Rico

The following account of plans for a nurses' home taken from the May issue of **Rio La Plata**, the monthly news letter from Puerto Rico:

"The ground work has been laid for the nurses' home. This thirty-by-seventy-foot, C.C.C. type barrack, which in connection with the relief program at La Plata, is built like our other buildings was moved from Buena Vista, and will be put up here. Posts have been placed and cross ties laid for the floor, and a few sections of floor have already been laid. We are trying to complete the nurses' home with the completion of the hospital, so as to house personnel that will arrive in the future.

"Two men, Albert Bohrer and Earl Maust, have been added to our construction crew on part-time work. There are now six of the C.P.S. men and eight or ten Puerto Rican men who are on the construction crew."

Clothing in Post-War Relief

A letter from Switzerland, received at Friends Headquarters and printed in the April Clothing Bulletin, contained the following opinion:

"Clothing is going to constitute one of the most important relief supplies in any post-war action. The people who come in from France now (and this can be said to be true for the last six months) have really nothing but what they are wearing and often this is pretty badly torn from crawling through the barbed wire frontier barriers . . . Please assure everyone at home who has contributed to the sending of . . . clothing that it is priceless in value, and represents one of the most important relief services that can be given in Europe now-a-days."

C.P.S. NOTES

Regional Directors Meet

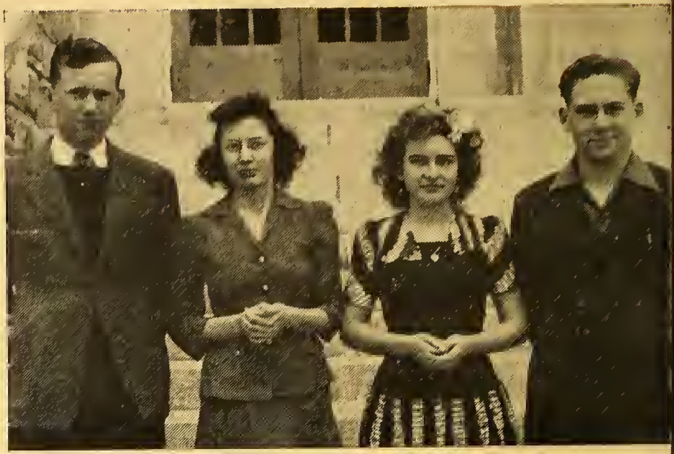
C.P.S. Regional Directors for Mennonite camps have been in conference at Akron, May 8-9. The agenda for their meetings called for consideration of the following concerns: specialized projects, transfers, interpretation of Mennonite policies, orientation of new assignees, dependency, camp papers. The regional directors for M.C.C.-C.P.S. are:

Phil Frey	Eastern Area
Ralph Beechy	Mid-West Area
Harry Martens	Rocky Mountain Area
Rufus Franz	Pacific Coast Area
J. N. Byler	Hospital Units
Robert Kreider	Hospital Units (Ass't)
Titus Books	Eastern Area Pastor

"Compromise With War"

The above is the title of a new pamphlet published recently by the Peace Section, as a critique of the war philosophy of Charles Clayton Morrison, as expressed in the **Christian Century.** The booklet is a reprint of an article by Edward Yoder, which appeared some time ago in the **Gospel Herald** under the title, "Christian Thinking on War." Distribution will be primarily in C.P.S. camps where a distinct need was felt for rebuttal material to help the thinking of C.P.S. men. The booklet is also for sale at five cents per single copy; fifty cents per dozen copies.

YOUTH JOTTINGS



—The mixed quartet of the **Mennonite Bible Academy of North Newton, Kansas** is making a tour through some of the Western Kansas churches and Colorado. The quartet has appeared on a number of programs during the school year. It is composed of Gladwyn Schmidt, Evelyn Goering, Mary Lou Rich, and Harold Schmidt, all from the Newton vicinity. Marjorie Linscheid of North Newton, Kansas, will accompany them as one of the speakers. It is an endeavour on the part of these young people and the Academy to serve these outlying communities with such gospel programs. Such opportunities for service and fellowship are valued very highly as a part of their Christian training. Rev. Arnold J. Regier will accompany them on this trip.

—**Inman (Kansas) Mennonite C. E.** Every month our C. E. sends the **C. E. Reflector** to our church members away from home, such as those in the camps, in college, and those employed away from home. The young people of the Hoffnungsau C. E. gave us a program on April 16. We gave a return program on April 30. The young people have decided to go out on various evenings and bring some cheer to the shut-ins. Ruth Reimer, our Senior C. E. president, has announced her engagement to Elmer Wiens of Union Grove, Wisconsin. The Junior C. E. of our church numbers twenty-six. They meet every other Sunday, and they plan to have a social at every third meeting. They had a chili feed on April 28. An attendance contest is going on with the C.E. divided into two groups. The losing side will give the winners a picnic. The older people of our church meet every Wednesday evening at different homes for an evening of Bible study and prayer. —Florence Wiens, Corr.

(The above is the first correspondence received for the "Youth Jottings." Might more societies or groups of young people report on those activities of theirs which are particularly inspiring and helpful to others. The editor tries to pick up news about our young people, but jottings about them are very much desired by him. Send them in.)

—**Maxlyn Smith,** a member of the Bergthal Mennonite Church, Pawnee Rock, Kansas, will teach three weeks of Bible school for her church. She will use graded material put out by the Old Mennonites and will conduct the school in the public school building which is located near the meetinghouse. Maxlyn graduated from Bethel College this spring with highest distinction. Because of her excellent scholastic work and other contributions she was also received into the Order of the Golden A. During the school year the students had selected her as "The Representative Girl." This past year she was also President of the Student Christian Movement. She intends to teach commerce in the Clearwater, Kansas, high school next year. When Maxlyn contemplated taking this job, she made clear that she was a Pacifist and that she wanted this to be understood by those who hired her. They understoo and hired her. Maxlyn has two aunts that are well known to many of our readers, namely: Sister Len Mae of the Bethel Deaconess Hospital, Newton; an Luella Smith, Bethel College, North Newton, Kansa.

—**Verney Unruh**, a member of the Bethlehem Mennonite Church, Bloomfield, Montana, was ordained to th ministry in his home church on May 21. The day wa observed as a young people's Sunday with the ordination as the main feature. Verney graduated from Bethel College this spring. He plans to continue his stud for the ministry.

RELIEF NOTES

Bengal Relief Worker Writes:

A letter written by F. J. Isaac, from Durban, Sout Africa, on March 24 has been received. After writir concerning their extended delay in Buenos Aires, Brother Isaac says:

"A quite unusual opportunity came very suddenly. was a comfortable, fast and less expensive service. Th fellowship was fine—practically all missionaries. No we are again awaiting orders to move forward . . .O whole party is in good health and we thank God f His gracious leading."

"Many men trip and fall while watching the ste of others."

"A deal that is not mutually beneficial shou not be made."

THE MENNONITE

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An Expression of Gratitude

Praise God from whom all blessings flow
Praise Him all creatures here below
Praise Him above ye heavenly hosts
Praise Father, Son and Holy Ghost.

Brother Graber and I sang these words as our expression of gratitude that after an absence of ten months we were safely home again from our long trip to India and China where we went to investigate famine conditions for the Mennonite Central Committee. The Lord had been with us, and we were conscious of His guidance and His protecting care, all along the way, we knew that many prayed for us and that their prayers were being answered.

This picture of Sam J. Goering was taken before he went to China. He does not look as well rested now, for the trip of over 30,000 miles was a very strenuous one.

Some parts of the trip were made under very trying circumstances. Travel at this time presents many hazards. Our ship passed frequently through troubled waters. At last we had reached safely the final port. Our hearts were filled with thanksgiving and we sang.

We arrived in India when the famine in the Bengal area was at its height. People were starving to death on the streets of Calcutta and in the surrounding territory. A cablegram from Orie Miller, the executive secretary of the M.C.C., urged that we should do what we could to help relieve conditions and promised support of the program we would set up. We are glad that we could help establish a relief center there. The work is still being carried on and now is in charge of Missionary Ferd. Isaac. This work still needs our support, although conditions are much better than they were.

In China we found extreme inflation and prices very high. Living conditions are exceptionally hard for missionaries, teachers, preachers and others who depend on a fixed salary for their livelihood. Many mission stations, in both free and occupied China are without missionaries at this time and those who are left find themselves greatly handicapped in their work because of the high cost of living.

Travelling is very difficult in China at this time, nevertheless, we succeeded in going all the way across free China, from Kunming to the famine area in Honan. We spent Christmas at Chengchow and at one time were three miles from the Japanese line. This needy area stricken by war, drought, locust, flood, and bandits is filled with destitute people, whose lives depend on help from others. Chengchow was taken by the Japanese since we were there and many people had to flee, leaving behind what little they possessed. This intensifies the need for relief, funds, and workers. We hope that a unit composed of a doctor and other workers can be sent there. Pray that the Lord may direct definitely in this matter.

Sincerely yours,
Sam J. Goering

It Was Good to Be There

By Louise Ewert

Mennonites of the Chicago area had the opportunity to unite in a service of praise and consecration on Sunday afternoon, May 7. For some time the need has been felt for a central location for Mennonite worship services. The pastors, Rev. John T. Neufeld and Rev. Erwin Albrecht, realized this and have arranged a suitable meeting place for the first Sunday afternoon of each month. The chapel of the Methodist Chicago Temple downtown was found satisfactory.

Approximately forty attended this initial service and derived great blessing from the spirit of worship and brotherly admonition which prevailed throughout. The customary organ prelude and singing of hymns began the service. Rev. Albrecht spoke a word of welcome, read the scripture, and led in prayer. A few announcements were made by Rev. Neufeld, who also introduced the speakers. As he said, we remained faithful to Mennonite tradition by having more than one speaker.

Indeed it was fortunate that Rev. Gerald Stucky could be present to give a brief resume of his experiences and impressions of South America. The proposed missionary enterprise in Colombia was presented with a heart-searching challenge.

Dr. Abraham Warkentin brought the sermon. The congregation marvelled at the way the Great Physician has restored his health. Dr. Warkentin used Matthew 5:47 as his text—"What do ye more than others?" He pointed out that Jesus always asked questions which provoke thought and self-examination. A question such as this may lead one to compare himself with others, resulting in self-satisfaction. On the other hand, it can also test a person, and if he is honest he can see the many ways in which he has fallen short. In contrition, therefore, the Christian accepts the Lord's challenge to do more.

In the spirit of this benediction the meeting dispersed. The Mennonite custom of getting acquainted followed, and each went his way spiritually refreshed.

Two Brethren Receive Honorary Degrees

The brethren P. P. Wedel, Moundridge, Kansas, and J. H. Janzen, Waterloo, Ontario, Canada, were honored at the recent commencement excercises of Bethel College. The honorary degree of Doctor of Divinity (D.D.) was conferred upon each of these men. Below we give the greater part of the citations on the basis of which the degrees were conferred.

Citation for the Reverend Peter P. Wedel

"It is a great honor at this commencement to present for special recognition a man who over a period of years has rendered distinguished service to the cause of Christ and His Church. He is a native of Kansas, born near Moundridge, October 6, 1884, the son of Mennonite immigrants, John H. and Marie Goering Wedel, pioneer settlers of the Swiss-Polish migration of 1874.

This is Dr. P. P. Wedel, who has continuously served one church for a period of forty-one years. We are sorry that we have no picture of Dr. J. H. Janzen available for publication

His formal education he received in the common schools of his community and in Bethel College where he took special work in ministerial training.

His work in the ministry began at the age of 19 when in 1903 he was elected and later ordained by his home congregation to serve as assistant to the pastor of the First Mennonite Church of Christian, Moundridge. In 1917 he was elected pastor of this church serving continuously in this capacity to the present date. These forty-one years in the pastorate were characterized by a steady, sound, forward-looking leadership and by an unstinting service. His sense of community responsibility led him to give this same type and quality of leadership and service toward the promotion of the spiritual life and activity of his community and its youth.

During all these years he likewise showed a deep and consistent interest in the larger enterprise of the church. Repeatedly he has been chosen to serve in responsible positions of the Western District Conference and of the General Conference of the Mennonite Church of North America. In the Western District he has served for longer periods as Vice President and subsequently two similar terms as President of the Conference. Twelve years he has served on the Foreign Mission Board, nine of them as its president. Five years he served on the Bethel College Board of Directors. In addition to these varied activities and responsibilities in church, conference, Christian education, hospital, and community he has found time to carry on valuable research studies on the history of the Swiss Mennonite migration from Poland, publishing his findings in book form.

His life has been marked by steady, constructive, responsible service. As a churchman he has been devoted to His Lord and the church; as a pastor, a true shepherd of the flock; as a conference leader, clear in vision, sound in judgment, dependable in his service, cooperative in attitude, conciliatory in spirit, active in missionary endeavors; as a citizen he has been loyal to the highest good of a man; as a person he has been a true friend, a wise counsellor, humble and gracious a Christian gentleman."

Citation for the Reverend J. H. Janzen

We are happy today to honor the Reverend Jacob H. Janzen of Waterloo, Ontario, Canada, who was born in Steinbach, in the Province of Tauria in South Russia on March 19, 1878. He is the son of the Reverend Heinrich Janzen and Maria Dirks Janzen, who, besides ministering to the Gnadenfeld Mennonite Church, were vitally interested and active in community and humanitarian service.

He was educated in the elementary and high schools of Russia between 1885-1894. After years of reading and private study he entered the Universities of Jena and of Greifswald. His broad interests were evidenced by the selection of these two schools so wide apart in their point of view and by including in his studies a wide range of fields including religion, philosophy, and science.

Earlier in his life he was active in the schoolroom, beginning as an elementary school teacher in 1894 in Molotschna, later at Postwa, Friedensdorf and at Rosenort, Russia. Between 1908 and 1921 he was head of the Girl's High School at Tiege, also South Russia.

His literary activity began with a novel under the freely translated title, "For My Eyes Have Seen the Lord." His four Low German plays have been widely read and produced in various local communities.

Among a half dozen other books and pamphlets we find texts in three grades as guides to Bible study. As author, Mr. Janzen has proved to be an entertainer and educator of young and old alike.

Ordained as minister of the Gnadenfeld Church in 1906 and as elder of the Mennonite Church in Ontario Canada, he has faithfully served the Mennonite Church in various capacities from that day to this.

Mr. Janzen has lived and worked on two continents commands several languages, understands and appreciates different cultures, unmistakenly demonstrates the ability to keep a proper balance between intellectual values of life and the spiritual, the sacred and the mundane, the serious and humorous. As a church man he has been self-sacrificing in his service, faithful as a shepherd of his flock, active in evangelism, steadfast in his support of conference activities, strong in his convictions and tolerant in his attitude, sane in his advice, wise as a counsellor, and humble and gracious as a fellow Christian."

JOTTINGS

Mr. and Mrs. Henry Buller, who carried on relief work in France and then were interned in Germany, are now visiting various Mennonite communities in the United States. They were recently at Bethel College, where they shared much that was of great interest. It is their hope to be able to continue in relief work. In case Mrs. Buller is not permitted to enter other countries for relief work (she is considered as an enemy alien in this country because of her birth in Germany. There again she was dis-owned as a citizen because her family was Jewish) she may continue language study in a Mennonite College with the view of teaching language. She already has a good command over five or so of them, but she needs academic rating for teaching. Her German, which she speaks very well, sounds pleasant to those who like to hear that tongue. The Bullers have gone to Upland, California. The First Mennonite Church there is Brother Buller's home church. We quote the following from a recent bulletin of this church:

"We appreciate the return of Mr. and Mrs. Henry Bul- er. We welcome them in our midst. Next Sunday, May 21st they will have charge of the morning and evening service. Mrs. Buller will receive the sacrament of baptism. Mr. and Mrs. Buller were legally married year and half ago but at that time lacked the privilege of a religious ceremony. Hence next Sunday morning there will be a consecration of their marriage vows. On Wednesday evening, **May 24**, there will be a Fel- owship dinner in the Church dining room and a rath- r informal program when we will again hear from Ir. and Mrs. Buller. At this time you will be per- itted to ask questions and participate in an open orum."

-Burrton Mennonite Church, Burrton, Kansas: The . E. Society gave a Mother's Day program. A social honor of the mothers was held after the program. he C. E. Society is putting out **The Burrton C.E. Echo,** paper which is being sent to all the boys in the ser- ce of our country. The first issue contained a picture of our pastor and his wife

Baptism will be held on May 28. There are six boys the catechism class.

Rev. Epp and his wife are going to teach the daily cation Bible school, which begins May 22, to run for o weeks. A program will be presented by the children, when the term ends.—Evelyn Regier, Corr.

Immanuel Mennonite Church, Los Angeles, California: vo of our young people will be graduating from the egree Course here at the Bible institute this spring, d the Lord willing will be going forth into Christian rk. Homer Sperling has accepted a teaching position th the Oklahoma Bible Academy, and Leonard Hanes trusting the Lord to thrust him out into missionary rk in South America. Both of these young men have quested ordination and the church has granted them s request, and the Lord willing, will be solemnized nday morning, May 28. In view of this we as a rch wish to extend the following invitation.

"In view of God's marvelous leading in that He has led two of our young men, Homer Sperling and Leo- rd Hanes, into full time Christian work, we, as the manuel Mennonite Church of Los Angeles, have voted grant them their request for examination and ordin- on. The examination is to be conducted Saturday ning, May 27, at 8 o'clock and the ordination rites solemnized Sunday morning, May 28, during the morning service.

"We extend a most cordial invitation to all churches and friends to be present for this sacred occasion and rejoice with us for that which God has done."

—Walter H. Dyck, pastor of the First Mennonite Church, Beatrice, Nebraska, had as his sermon subject for May 14, "Whom Shall I Marry? A daughter of the King or a child of the world?" Miss Lois Gunden, former relief worker in France, recently visited this church.

—Rev. and Mrs. C. B. Friesen, who serve the Herold Mennonite Church, Bessie, Oklahoma, send out an interesting church letter to those of their members who are away from home. The crop outlook at Bessie is reported to be excellent. The church plans to have a youth rally on Memorial Day with Brother Henry Harder of Geary as guest speaker. Present plans call for a fellowship supper on the 29th and a picnic the next day. The young people of the Sicher church are joining in this project. Fifteen young people have been taking catechism instruction.

—Mountain Lake, Minnesota: Rev. and Mrs. D. D. Harder celebrated their fifty-fifth wedding anniversary on May 12.

—Bulletin, Buhler Mennonite Church, Buhler, Kansas:

"Maybe the church grounds do not as yet look like a well-kept park, but nevertheless around forty loyal church members were on hands and knees Monday evening digging dandelions."

"The M.C.C. has sent blanks to all churches. These blanks are to be filled by draftees going into C. P. S. camps and whose dependents need support. Definite provisions have been made by the M.C.C. to aid those who need help." This church has an emergency fund for C.P.S. men with dependents. A recent offering for this netted $86.47.

—The church council of the **First Mennonite Church, Reedley, California,** has passed a resolution granting Rev. P. K. Regier a month's vacation, during which time he is to attend the session of the General Conference.

—The theme of the Pacific District Conference will be "Demonstrative Christianity—Loving, Living, Serving Christ."

—The Chapel of the Air, sponsored by the First Mennonite Church, Wadsworth, Ohio, runs from 9 to 9:30 a.m., Eastern Standard Time. The church and friends must raise $2,500.00 a year for this project.

—Lorraine Avenue Mennonite Church, Wichita, Kansas: The peace committee recently arranged for a program given by students of Friends University. Nina Tonita, a student and an American-born Japanese, spoke. The young people's C.E. gave a "Chinese program" that same evening.

—Oklahoma Bible Academy, Meno, Oklahoma: Just a few hours drive on Sunday morning, April 16, brought the three cars filled with Bible students from the O.B.A. to what they thought a foreign country—Little Indians everywhere! They were visiting the Indian reservation and boarding school at Concho, Oklahoma, where our missionaries, Rev. and Mrs. J. B. Ediger have S. S. for over two hundred children. The students rejoiced to tell Bible stories, teach choruses and Bible verses to these children.

April 30 the Bible students again visited Indians but this time at Long Dale, Oklahoma, where Rev. and Mrs. Arthur Friesen are the missionaries. Besides witnessing to the love of Christ in the morning and afternoon services they enjoyed a meal cooked and served by the Indians.

—**First Church of Christian Mennonite, Moundridge, Kansas:** Rev. Jacob H. Janzen, Waterloo, Ontario, Canada, brought the message on May 14. The Lord willing, twelve young people who have been taking instructions for several months will be baptized Pentecost Sunday. Each baptismal candidate is given a baptismal certificate and a Bible by the church on the day of baptism. —Corr.

—**The East Swamp Mennonite Congregation at Quakertown, Pa.,** just recently completed the construction of a new addition to their present meeting house. This improvement will provide a much needed mothers' room, ladies' and men's wash rooms, and two additional Sunday School rooms. The interior of the meeting house was refinished with a clear white finish. The main auditorium was lengthened, and a new rug replaces the old one. Members and friends of the Eastern District Conference are invited to attend a special service in conjunction with the day of dedication, on Sunday afternoon, June 4, at 2:30 P. M.

The young people have planned to conduct their seventh young people's Bible conference from May 30 to June 4 in conjunction with this special occasion. The Rev. D. J. Unruh, member of the Foreign Mission Board and a representative of the Northern Bible Society, has been engaged as speaker. We will appreciate the prayer interest of our conference friends in behalf of these services. Rev. H. D. Burkholder, has served the East Swamp Congregation during the past six years.

—**Miss Katie Andres, the librarian of the Western District Conference Loan Library,** reports that 290 books were checked out during the first quarter of 1944. Three camps, eight churches and forty-one individuals checked out books. The greatest number of books checked out were fiction, and the next greatest demand was for religion and biography.

—**Mennonite Bible Academy:** On May 12, the students with the parents, teachers, and friends had a picnic dinner under the trees on the campus. The weather was such that every one could enjoy himself. After the meal the visitors were shown through the Academy building where a number of things made by the students were on display. At 2:30 we all gathered in the Student Union Room of Memorial Hall where the commencement address was given by Rev. Arnold Funk of Hillsboro, Kansas. Our first graduates were James Unruh of Hillsboro, and Melvin Klassen of Whitewater, Kansas.

The Mennonite Bible Academy is looking forward to a better year next winter than this first year we have just closed. Several new students have already reserved rooms for next year, and we would invite others to make their reservations now. Either write or come and see us about this at any time.

EASTERN DISTRICT CONFERENCE NOTES

The Eastern District Conference came to a close on Sunday afternoon, May 7, with a joint program by the Sunday School Union and the Young People's Union under the direction of Norman Geissinger, President of the S. S. Union and Ted Moyer. President of the Y. P. Union. Both groups reported splendid response from the Sunday Schools and the young people's societies for the mission projects. The speaker for the afternoon was Rev. Andrew Shelly, pastor of the Sterling Avenue, Mennonite church in Kitchner, Ontario. He presented a challenge to the young people based on Esther 4:14b. —Correspondent of Y. P. Union

Fairfield—The pastor, Rev. George S. Stoneback, delivered the sermon at the Baccalaureate service. Miss Wilhelmina Kuyf will speak at the morning service, Sunday, May 28.

Springfield—The Church members are looking forward to making a number of repairs to the church as soon as possible. A sizcable cash donation was received from Miss Ruth Suerkon for this purpose.

Perkasie—In both the church bulletins printed by the pastor of the Perkasie—Springfield charge, the Rev. Ward W. Shelly, makes the following statement concerning the recent Conference session held in the Deep Run Church, "The Spirit of Christ was manifest throughout the sessions and a note of concern was sounded in behalf of the fundamentals of the Faith." May 21, was Missionary Sunday. Miss Wilhelmina Kuyf, missionary to China, spoke at both morning and evening services.

Allentown—The children of the Sunday School received the banner at the children's service in Zion Reformed Church for having had the largest representation from any Sunday School at the Christ for Allentown Children's Service. Over 14,00 have attended the Christ for Allentown Campaign the first two weeks. Last Thursday, young people's night, eighty-three young people accepted Christ as their personal Savior. We are praising God for the out-pouring of His Spirit and the manifestation of His power. Dr. John (Jack) Mitchell of Portland, Oregon, is the evangelist.

Lansdale—A prayer service in the interest of Bluffton College was held in the church on Wednesday afternoon, May 10.

Souderton—Rev. Paul Wenger, missionary to India, will supply the pulpit during June and July. He plans to visit his folks in Idaho, attend the General Conference in North Newton, Kansas, and then expects to leave for India in September if the way opens.

Bally—Dr. Elmer E. S. Johnson, pastor of the church delivered the Commencement address at Bluffton College Monday, May 15.

—**Howard G. Nyce, Conf. Corr**

"One who thinks only in dollars and cents will have only dollars and cents to take into Eternity."

"Return good for evil. It is better to make a friend than to punish an enemy."

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After January 1, 1944 the following prices wi be in effect on **The Mennonite: NEW SUBSCRI TIONS** $1.25 for the first year, **RENEWALS $1.7** per year. This advance in the price is made ne essary by the greatly increased cost of producin the paper under present conditions.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

OLUME LIX NORTH NEWTON, KANSAS, May, 30, 1944 NUMBER 22

ntered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Gifts in Kind Program

The question "What are gifts in kind?" is fre-uently asked. There are two types of gifts that ay be made for the relief or Civilian Public Ser-ice activities of the Mennonite Central Committee; he first is cash and the second is in goods that can e used in the operation of the programs. The latter re known as "gifts in kind" and may be in the rm of foodstuffs, clothing, soap, or other usable aterials.

Mennonites have always been motivated to give ecause of their Christian faith and ideals whereby is right to clothe the naked, feed the hungry, and share our material blessings with those who are need. Along with this has always gone a ministry those who are spiritually impoverished. Relief foreign peoples has been given over a period of any years, but it is within the last few years that e opportunity for aiding our own brethren in ivilian Public Service camps has been afforded the hurches. The response has been generous to both lief and C.P.S. needs, and it has been an inspiration those administering the two programs to see an ver increasing flow of gifts despite the handicap of dditional men going from the home communities to mp.

Response from the churches last year to the Can-ing and Drying Project and the continuing enthus-stic response from the women folk to needs for lief clothing suggested that the announcement of e needs and opportunities in both areas for this year uld well be combined in a single "Gifts in Kind rogram" folder. In this way, it was felt, the contri-tions and help from each congregation could be ore efficiently planned. The folder has been dis-ibuted through the ministers of the churches on a embership basis; additional copies may be obtained request. The folder describes the specific needs r gifts in kind for both relief and C.P.S., and it fers detailed suggestions to local organizations for anning their work effectively.

nning and Drying for Mennonite C.P.S. Camps

A major purpose of the Gifts in Kind folder is give direction to the efforts of the local sewing cles, aid societies, and other individuals or organi-tions desiring to express their interest and support the C.P.S. program by the canning and drying of ods for the camps. It is important that all who rticipate in the work read the folder carefully to derstand the plan. Additional copies may be had on request.

Collection centers will be set up in various areas having large Mennonite settlements and are to be used cooperatively by all conferences. At least one collection center will be within a reasonable distance of most of the churches participating in the canning and drying activities. These centers will be announced in the church papers later in the season; in the meantime, canning groups should hold their goods until the locations of the centers are published. Most of last year's centers will be used with several additions to accommodate our people more adequately. The individuals in charge of the collection centers will issue a receipt for all goods brought to the centers.

Likewise the local work may be organized in whatever manner seems to be most efficient and adaptable to the group. Conference leaders may promote the program within their conferences as they feel led. Should assistance be needed in the form of advice or further suggestions, the Akron office will be glad to help. Groups last year found, as a rule, that one person should be responsible to M.C.C. for obtaining sugar ration points, purchasing jars, and other canning supplies, and to generally direct their efforts. Canning bees may be used as a means of preserving large quantities of food available for a short period of time. Canning a few additional quarts in each home along with the regular household canning is also to be encouraged as many congregations made sizeable contributions by this method alone. Families having one or more members in camp might wish to can an amount equivalent to what would normally be consumed by them if they were at home. An effort should be made to encourage the same high standard of food processing as last year; the men in camp appreciate the same high quality food they were accustomed to at home.

Individuals may use their own surplus canning sugar for C.P.S. canning; this is permissible under OPA regulations. However, since such surplus points will not be sufficient for the entire program, the canning sugar points to which the camps are entitled have been placed at M.C.C. disposal, the canning groups to use as needed. These points may be obtained from M.C.C. at the maximum rate of one pound of sugar per four quarts of fruit canned. One-fifth of the sugar allotted a group may be used for jams, jellies, and fruit butters at the rate of one pound per quart.

The following list of foods may be used as a guide to the camps' needs. Items marked with two asterisks (**) are greatly needed, those with one (*) are needed in considerable quantities, those with none are needed in limited quantities.

Fruits: **peaches, prunes, plums, apricots, pears, cherries, berries, apples, applesauce, fruit juices, grapes, figs, cantaloupe, rhubarb, fruit butters, preserves.

Vegetables: peas**, beans, corn**, carrots, beets**, asparagus*, chow-chow*, spinach, swiss chard, sauerkraut*, mixed vegetables*, catsup*, tomatoes.

Meats, Fats and *Poultry:* Beef**, veal, lamb, pork**, lard*, rabbit, chickens*, and turkey.

Canned meats and fats were not contributed last year, as arrangements could not be completed for receiving them; this year, however, these foods may be received. It is hoped that rationed meats such as beef and pork, as well as poultry, will be contributed now that it is possible to receive it. Lard is also needed by the camps in considerable quantities.

Congregations located in abundant fruit-producing areas are urged to emphasize the canning of fruit. Since many of the churches are located where there is frequently a shortage of fruit and where fruit prices are high, it is hoped that the fruit contributed in the more favorably situated areas will be large enough to supplement the smaller contributions from the less favorably situated areas.

Dried foods should be packed in insect-proof and moisture-proof containers.

Printed gummed labels should be obtained from M.C.C.; it is suggested that these be requested when canning sugar ration points are requested. A label should be placed on each jar or can to identify it by contents, donor, congregation, and conference. This information is necessary to record each contribution and to later report totals by conference on the M.C.C. annual report. Care should be taken in writing the labels, as clearly marked labels will make the work at the centers less difficult. Pickled foods should be so marked for the convenience of the dieticians in preparing meals. The labels on last year's jars were a source of keen satisfaction to the men in camp. Frequently they were able to identify food put up by their own mothers, sisters, and neighbors. This personal touch again emphasized that the home folks are back of and interested in their boys in camp.

Clothing and Soap for Relief

Relief clothing has been received in sufficient quantities to warrant two fulltime workers, Miss Elma Esau of Whitewater, Kansas, and Miss Anna M. Snyder of Canby, Oregon, to assist Mrs. M. C. Lehman in preparing the clothing for shipment. Many part-time workers from churches in the vicinity of the clothing depot give their time freely in mending and packing the clothes received. Large quantities of clothing are being stored against the day when relief opportunities will open further in the Near East, China, and the European Continent.

Three cutting rooms have been set up in the United States and one in Canada. It is the purpose of these to offer facilities for supplying sewing circles with cut garments for both adults and children. Sewing circles may write to the nearest cutting room to learn the cost and variety of garments that can be supplied; the cutting rooms purchase the cloth at quantity prices, cut it, and sell it to the sewing circles at cost. Sewing circles should send the finished garments directly to the Akron Clothing Depot. The location and person in charge of each cutting room in the United States are listed below; the Canadian room is omitted since the Canadian clothing work i being organized separately with a clothing depot a Kitchener, Ontario.

Lancaster County, Pa., Miss Anna E. Millinger, Route 1, Gordonville, Pa.

Kalona, Iowa—Mrs. John J. Hershberger, Kalona, Iowa.

Bluffton, Ohio—Mrs. J. S. Schultz, Bluffton, Ohi

Specific relief needs include both soap and clothing; a good laundry soap recipe is given in the Gift in Kind folder. Clothing needs include:

Bedding
Coats
Dresses
Handkerchiefs
Layettes
Overalls
Pajamas
Raincoats
Sewing Materials
Shirts
Shoes
Skirts
Slips
Stockings
Suits
Sweaters
Trousers
Underwear
Yard Goods

Articles not needed are: hats, ties, silk stocking silk underwear, impractical dresses, handbags, an odds and ends. Clothing should be mended an cleaned before being sent to the Clothing Depo Send nothing that you and your family would n be happy to receive and wear if you were in th recipients' circumstances.

Clothing should not be taken to the collectio centers for C.P.S. food contributions, but should sent directly to the Akron Depot.

That this whole service of providing clothing f relief and food for our C.P.S. camps may be " Christ's name and to His glory" should be in o thoughts and prayers.

"Every man according as he purposeth in h heart, so let him give; not grudgingly or of nece sity; for God loveth a cheerful giver. And God able to make all grace abound toward you; that y always having all sufficiency in all things, ma abound to every good work." (II Cor. 9:7,8).

"How tempting it is to confess the sins of othe rather than one's own."

"Hate and revenge burn up the brain that harbo them."

"Disappointments and reverses are often the be educators."

IN MEMORIAM

HENRY BARTEL, son of Rev. John D. Bartel and Eva oth Bartel, was born December 15, 1875, in Russian Poand. With his parents he migrated from Poland to Hillsoro, Kansas, in 1879. He was baptized by his father and eceived into the membership of the Johannesthal Menonite Church in 1893. In 1897 his father and family oved to North Dakota. In the same year Henry filed on and in Moscow Township. In 1914 he married Sara Buler. Both joined the Swiss Mennonite Church of Alsen n 1922. Brother Bartel died May 4, 1944. He is mourned y his wife and six children, and three brothers, John, Iillsboro, Kansas; Peter, Teleford, Pa.; David, Alsen; nd Mrs. Anna Spenst, Alsen.

JOHN EPP, son of Abraham and Marie Epp, nee Pener, was born in West Prussia, June 6, 1864. In 1881 he vas baptized by Elder Toews of Russia and received into he Mennonite Church. With his father and family he migrated to Beatrice, Nebraska, in 1882. He married Ana Reimer in 1890. They celebrated their twenty-fifth vedding anniversary in 1915. In 1937 his wife died. On pril 26, 1944, the call of the Lord came to our Brother ohn Epp.

EDWIN JEROME KAUFMAN, son of Jacob P. and atherine Schrag Kauffman, was born near Marion, outh Dakota, February 22, 1884. After graduating from he University of Illinois with an M.D. degree he praciced medicine, first in Scotland, South Dakota, and then n Marion. Besides having a large community practice ere, he also served as doctor for the Chicago Milwauee & St. Paul R.R. In 1907 he married Caroline P. Graer. With her he shared joys and sorrows for thirtyeven years. Dr. Kaufman was a member of the Salemion Mennonite Church. He died May 1, 1944. His wife, is aged mother, one brother, and four sisters mourn his eparture.

GERHARD GOOSSEN, son of John and Margaret oosen, nee Penner, was born near De Witt, Nebraska, n May 27, 1889. He was baptized by Elder Gerhard enner, and received into the Mennonite Church in 1908. n 1917 he was married to Catherine Thimm. After farmng until 1933 the family moved to Beatrice. On April 12, 944, the Lord called him to his reward. He leaves his ife, one daughter, Mrs. Cornie von Riesen; and two ons, Louis and John.

WILMA KREHBIEL GOERING, daughter of Jacob P. rehbiel and Elizabeth Wedel Krehbiel, was born at Ioundridge, Kansas, on February 27, 1905, and died May . 1944. She was baptized in 1920 and became a member f the Eden Mennonite Church. She and Martin J. P. oering were married in 1924. She leaves to cherish her emory her husband, her daughter Marvelyn, her son immy, her mother, six sisters and six brothers.

VERNA WEDEL REGIER, daughter of Herman and hristian Voran Wedel, was born near Moundridge, Kanas, on January 29, 1917. Upon her confession of faith ne was baptized by her uncle, Rev. P. P. Wedel, in the irst Mennonite Church of Christian, Moundridge, and eceived into the membership of this church. Later she ined the Zion Church near Elbing. In 1939 she mared Wm. J. Regier. They established their home near lbing. Death came to her when a blood clot settled in er heart after an operation. She leaves to mourn her usband and a year-old daughter.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Safely from India to the U. S.

A telegram came to the General Conference Headquarters, Newton, Kansas, on May 23. It announced the safe arrival of Eva Pauls and Martha Burkhalter, missionaries to India and Elinor Thiessen, the daughter of Missionary John Thiessens. The telegram was sent from Boston, Massachusetts, and stated that the three had just arrived. The telegram was sent at 5:22 a.m.

Miss Eva Pauls is a member of the Bethel Mennonite Church, Inman, Kansas. She has been stationed at Champa. There she has served as a nurse in the general hospital and also in the hospital for lepers.

Miss Martha Burkhalter, is a member of the First Mennonite Church, Berne, Indiana. She has been serving as the Principal of the Bible School at the Janjgir mission station.

Elinor Thiessen is the oldest daughter of missionary John Thiessens. The Thiessens are stationed at Basna. Elinor completed high school at Landour. She plans to continue her training here in the United States. Her two brothers are in this country. They are both in C.P.S.

GOOD NEWS

The following cablegram has arrived from missionary F. J. Isaac.

"Fit, and all well. Praise God."

We interpret this that they have arrived in India safely, but were not permitted to say so plainly. Nor were they permitted to mention the place from where the cable was sent. All the same we praise God with them.

—*P. H. Richert*

CORRECTIONS

In the report of the session of the Foreign Mission Board the name of one board member was omitted by oversight, namely that of Brother D. J. Unruh, for which we apologize. While the report says that all members were present, they are not all mentioned by name.

In the resolution for the Montana budget the native minister's salary should have been kept separate thus:

Native Minister's salary	$180.00
Budget	80.00
Total	$260.00

(The total is correct, but the budget appears too large as reported.)

P. H. Richert

Report of Money Received During 1st Quarter 1944

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE DURING THE MONTHS OF JANUARY, FEBRUARY, AND MARCH, 1944

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Membership	Quart. Mem.
Alexanderwohl Menn., Goessel, Kan.	507.39	1351.41	74.96				1933.76	911	2.12
Arlington Menn., Arlington, Kan.								84	
Bergtal Menn., Corn, Okla.		98.07	11.00	7.03	7.86		123.96	127	.98
Bergtal Menn., Pawnee Rock, Kan.	116.35	350.15	305.66	80.47			852.63	198	4.36
Bethany Menn., Kingman, Kan.	164.05	120.00		168.16			452.21	189	2.39
Bethel Menn., Inman, Kan. (no membership)	131.00	405.00	55.00				591.00	276	2.14
Bethel College Menn., North Newton, Kan.	190.81	695.48	267.67	49.03		36.15	1239.14	402	3.08
Bethel Menn., Hydro, Okla.								66	
Bethel Menn., Perryton, Texas		80.00					80.00	33	2.42
Brudertal Menn., Hillsboro, Kan.	153.35	372.50	122.38	54.09			702.32	202	3.47
Buhler Menn., Buhler, Kan.	121.77	420.00	72.12	38.07			651.96	316	2.06
Burrton Menn., Burrton, Kan.		128.08	21.93				150.01	133	1.12
Deer Creek Menn., Deer Creek, Okla.	159.36	148.00	133.66				441.02	109	4.05
Ebenezer Menn., Gotebo, Okla.	74.68						74.68	85	.88
Ebenfeld Menn., Montezuma, Kan.								28	
Eden Menn., Inola, Okla.	156.88		75.46	28.64			260.98	126	2.07
Eden Menn., Moundridge, Kan.	1058.42	1100.00	381.25				2539.67	772	3.29
Einsiedel Menn., Hanston, Kan.	16.33						16.33	82	.20
Emmanuel Menn., Canton, Kan. (Galva)	73.04	50.49	51.90		19.04		194.47	85	2.29
Emmaus Menn., Whitewater, Kan.	1938.25	1403.90	620.87	364.25			4327.27	327	13.23
First Christian Menn., Moundridge, Kan.	503.65	589.07	430.00	90.00	11.00	11.00	1634.72	352	4.64
Bell, Fredonia, Kan.									
Bethel, Enid, Oklahoma	35.48	43.45	43.60				122.53		
First Garden Menn., Halstead Kan.	175.99	170.00	75.25				421.24	198	2.13
First Menn., Beatrice, Neb.	434.50	500.00	200.00				1134.50	353	3.21
First Menn., Geary, Okla.				13.25			13.25	132	.10
First Menn., Halstead, Kan.	125.41	167.69	199.20	50.89			543.19	291	1.87
First Menn., Hutchinson, Kan.	177.92	45.50		76.62			300.04	126	2.38
First Menn., Newton, Kan.	701.47	1119.77	628.65				2449.89	614	3.99
First Menn., Ransom, Kan.	9.78	225.56					235.34	115	2.04
Friedensfeld Menn., Turpin, Okla.	78.74	88.00		41.84			208.58	73	2.85
Friedenstal Menn., Tampa, Kan.	55.00	179.20					234.20	110	2.13
Gnadenberg Menn., Whitewater, Kan.	80.87	322.38		35.11			438.36	160	2.74
Goessel Menn., Goessel, Kan.	45.25	332.25				18.50	396.00	285	1.39
Grace Menn., Enid, Okla.	25.00	60.00				5.00	90.00	42	2.14
Gruenfeld Menn., Ft. Cobb, Okla.		38.25	53.00				91.25	65	1.40
Hebron Menn., Buhler, Kan.	404.22	693.37	75.91	30.07			1203.57	258	4.66
Herold Menn., Bessie, Okla.	45.20	270.53	63.42				379.15	165	2.30
Hillsboro Menn., Hillsboro, Kan.	74.20	628.73	35.00				737.93	330	2.24
Hoffnungsau Menn., Cuauthemoc, Chih, Mex.	69.00						69.00	25	2.76
Hoffnungsau Menn., Inman, Kan.	97.83	492.88		47.15			637.86	393	1.62
Hoffnungsfeld Menn., Moundridge, Kan.	89.02	87.08	100.00				276.10	116	2.38
Inman Menn., Inman, Kan.	42.03	292.87	52.38	15.35			402.63	201	2.00
Johannestal Menn., Hillsboro, Kan.	216.92	328.39	61.50	70.94			677.75	194	3.49
Kidron Menn., Taloga, Okla.								32	
Lehigh Menn., Lehigh, Kan.		35.00		13.74			48.74	248	.20
Lorraine Ave. Menn., Wichita, Kan.	40.00	125.90					165.90	160	1.04
Meadow Menn., Colby, Kan.	113.11	144.46	56.29				313.86	25	12.55
Medford Menn., Medford, Okla.	8.83		129.96				138.79	128	1.08
Mennoville Menn., El Reno, Okla.								14	
New Friedensberg Menn., Vona, Colo.								30	
New Hopedale Menn., Meno, Okla.	14.64	467.54	50.00	49.09			581.27	333	1.75
Pleasant Valley Menn., Kismet, Kan.			52.11				52.11	46	1.13
Pretty Prairie Menn., Pretty Prairie, Kan.	189.81	649.26	1102.95	100.00			2042.02	530	3.85
Saron Menn., Orienta, Okla.	67.92	325.00	65.23	67.91	11.57		537.63	90	5.97
Second Menn., Beatrice, Neb.	30.00	758.96	10.70	133.92			933.58	160	5.83
Sichar Menn., Cordell, Okla.	10.05	30.03	25.00				65.08	93	.70
Swiss Menn., Whitewater, Kan	236.43						236.43	98	2.41
Tabor Menn., Newton, Kan.	163.61	619.38	18.36				801.35	400	2.00
Walton Menn., Walton, Kan.		10.05		19.29			29.34	52	.56
West Zion Menn., Moundridge, Kan.	435.15	297.70	35.50	123.80	10.00		902.15	307	2.94
Zion Menn., Elbing, Kan.	160.25	475.55	237.24	96.16	17.60		986.80	102	9.67
Zion Menn., Kingman, Kan.	16.05						16.05	66	.24
Zoar Menn., Goltry, Okla.	67.00	66.00					133.00	271	.49
West New Hopedale, Ringwood, Okla.	111.95			44.42			156.37		
Total All Churches	10013.96	17402.88	5995.11	1909.29	77.07	70.65	35468.96	12345	2.87

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE DURING THE MONTHS OF JANUARY, FEBRUARY, AND MARCH, 1944

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Membership	Quart. Mem.
Bethany Menn., Quakertown, Pa.	98.60	35.00	76.15	54.30	18.29	27.15	309.49	159	1.95
Bethel Menn., Perkasie, Pa.	13.00		7.00				20.00	30	.67
Pine Grove Menn., Bowmansville, Pa.								56	
Calvary Menn., Mechanics Grove, Pa.	26.43	22.00	15.48	47.58			111.49	70	1.59
Deep Run Menn., Deep Run, Pa.	169.58	185.00	220.00	143.80			718.38	189	3.80
East Swamp Menn., East Swamp, Pa.	75.00	44.27	72.81				192.08	159	1.21
Eden Menn., Schwenksville, Pa.	432.25	91.25					523.50	258	2.03
Emmanuel Menn., Denver, Pa.								29	
First Menn., Allentown, Pa.	89.48		65.92	44.74			200.14	187	1.07
First Menn., Philadelphia, Pa.	115.64	38.25		46.07	2.11	2.11	204.18	330	.62
Flatland Menn., Quakertown, Pa.	4.50	21.00	18.00		3.00	3.00	49.50	63	.79
Germantown Menn., Germantown, Pa.	13.50	3.25		26.77			43.52	37	1.18
Grace Menn., Lansdale, Pa.		31.00	5.00				36.00	220	.16
Hereford Menn., Bally, Pa.	93.15	105.00	168.35				366.50	252	1.45
Memorial Menn., Altoona, Pa.				22.00			22.00	40	.55
Napier Menn., Napier, Pa.	9.97						9.97	63	.16
Richfield Menn., Richfield, Pa.	84.80	130.30	50.00				265.10	195	1.36
Roaring Spring Menn., Roaring Spring, Pa.								47	
Saucon Menn., Saucon, Pa.		10.00					10.00	20	.50
Second Menn., Philadelphia, Pa.			90.93				90.93	186	.49
Smith Corner Menn., Smith Corner, Pa.		22.77		40.00			62.77	69	.91
Zion Menn., Souderton, Pa.	25.00	325.00	70.00				420.00	519	.81
Springfield Menn., Springfield, Pa.								25	
Upper Milford Menn., Zionsville, Pa.			115.00	81.00			196.00	176	1.11
West Swamp Menn., Quakertown, Pa.	126.70	11.00	45.18	79.19	25.34	12.67	300.08	220	1.36
Eastern Dist. Conf. Peace Committee			595.10				595.10		
Fairfield, Fairfield, Pa.	300.00						300.00		
Total All Churches	**1677.60**	**1075.09**	**1614.92**	**585.45**	**48.74**	**44.93**	**5046.73**	**3599**	**1.40**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE DURING THE MONTHS OF JAUNARY, FEBRUARY, AND MARCH, 1944

Alberta Com., Portland, Oregon		70.00	40.00	20.00			130.00	57	2.28
Bethel Menn., Winton, Calif.		42.00	100.00				142.00	43	3.30
Emmanuel Menn., Pratum, Ore.	450.53	83.46					533.99	249	2.14
First Menn., Aberdeen, Ida.	649.54	334.00	555.29	235.49			1774.32	381	4.66
First Menn., Colfax, Wash.		50.00					50.00	118	.42
First Menn., Deer Park, Wash.								24	
First Menn., Monroe, Wash.	119.11	73.54	105.67	63.57	10.63		372.52	120	3.10
First Menn., Paso Robles, Calif.	29.11			48.71			77.82	74	1.05
First Menn., Reedley, Calif.	1032.33	870.75	1344.94	299.26	49.37	49.38	3646.03	526	6.93
First Menn., Shafter, Calif.	50.05	46.73	22.00	21.60			140.38	96	1.46
First Menn., Upland, Calif.	290.75	201.21	780.52	119.57	18.88		1410.93	350	4.03
Grace Menn., Albany, Ore.	57.61						57.61	92	.63
Grace Menn., Dallas, Ore.	227.41			139.51			366.92	183	2.00
Immanuel Menn., Los Angeles, Calif.	169.14	377.00	155.93	25.00			727.07	231	3.15
Menno Menn., Lind, Wash.	931.45	1483.00	572.40	243.05			3229.90	145	22.28
Newport Menn. Newport, Wash.	34.11	13.18		43.53			90.82	65	1.40
San Marcus (Second) Menn., Paso Robles, Calif.	82.91	39.34	130.00	51.25			303.50	124	2.45
Total All Churches	**4124.05**	**3684.21**	**3806.75**	**1310.54**	**78.88**	**49.38**	**13053.81**	**2723**	**4.79**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE DURING THE MONTHS OF JAUNARY, FEBRUARY, AND MARCH, 1944

Apostolic Menn., Trenton, Ohio	50.00		35.43	25.00			110.43	225	.49
Bethel Menn., Fortuna, Mo.	21.11	58.19	39.90	15.50			134.70	122	1.11
Bible Mission, Chicago, Ill.		67.14					67.14	68	.99
Ebenezer Menn., Bluffton, Ohio	507.84	10.00		122.84			640.68	552	1.16
Eicher Emmanuel Menn., Wayland, Iowa (also "Noble")	30.22	246.02	16.00				292.24	221	1.33
First Federated, New Stark, Ohio (Gen. Conf. only)								36	
First Menn., Berne, Ind.	3383.96	927.18	40.00	1074.38			5425.52	1283	4.23
First Menn., Bluffton, Ohio	131.20	533.81					665.01	475	1.40
First Menn., Chicago, Ill.				12.17			12.17	107	.11
First Menn., Lima, Ohio			49.75				49.75	31	1.60
First Menn., Nappanee, Ind.		110.00		50.00			160.00	189	.85
First Menn., Summerfield, Ill.	30.00	73.00		15.00			118.00	155	.76
First Menn., Sugar Creek, Ohio		75.00					75.00	200	.38
First Menn., Wadsworth, Ohio				23.49			23.49	226	.10
Grace Menn., Pandora, Ohio		106.85	256.39				363.24	410	.89
Pulaski Menn., Pulaski, Iowa	21.51	40.87		53.81			116.19	168	.69
Salem Menn., Dalton, Ohio	42.00		111.00	20.00			173.00	228	.76
St. John Menn., Pandora, Ohio	310.00	27.21		185.00			522.21	270	1.93
Wayland Menn., Wayland, Iowa	111.75	48.00	118.49	50.00			328.24	260	1.26
Zion Menn., Donnellson, Iowa	300.00	28.00		21013			538.13	230	2.34
Total All Churches	**4939.59**	**2351.27**	**666.96**	**1857.32**			**9815.14**	**5456**	**1.80**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE DURING THE MONTHS OF JANUARY, FEBRUARY, AND MARCH, 1944

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Membership	Quart. Mem.
Bergfelder Menn., Mt. Lake, Minn.	82.55	380.50	23.94				486.99	217	2.24
Bethany Menn., Freeman, S. Dak.	79.00	115.27	58.81	77.00			330.08	226	1.46
Bethel Menn., Langdon, N. Dak.		19.05					19.05	58	.33
Bethel Menn., Lustre, Mont.	32.11	56.25	61.00			4.00	153.36	45	3.41
Bethel Menn., Dolton, S. Dak. (Marion)	92.27						92.27	100	.92
Bethel Menn., Mt. Lake, Minn.	1073.52	936.70	659.90	260.95	40.00	40.00	3011.07	580	5.19
Bethel Menn., Wolf Point, Mont.	65.31	85.40					150.71	71	2.12
Bethesda Menn., Henderson, Neb.	1138.56	1376.07	446.80	439.43			3400.86	754	4.51
Bethesda Menn., Marion, S. Dak.	59.00	343.50	260.38	19.65			682.53	227	3.01
Bethlehem Menn., Bloomfield, Mont.	953.01			476.50			1429.51	219	6.53
Emmanuel Menn., Doland, S. Dak.	69.71	41.00					110.71	98	1.13
Fairfield Bethel, Huron, S. Dak. (Gen. Conf. only)								45	
First Menn., Butterfield, Minn.		41.00	25.00	54.58			120.58	95	1.27
First Menn., Madrid, Nebr.	75.09						75.09	42	1.79
First Menn., Mt. Lake, Minn.	257.90	265.78	388.39	76.68			988.75	400	2.47
Friedensberg Menn., Avon, S. Dak.	200.00	104.49		75.00			379.49	128	2.96
Hutterthal, Freeman, S. Dak.	26.75						26.75	160	.17
Hutterthal, Hitchcock, S. Dak. (Dist. Conf. only)	12.00						12.00	150	.08
Immanuel Menn., Delft, Minn. (Bergfelder)	232.38	83.50					315.88	88	3.59
Mennonite, Butterfield, Minn.	54.58						54.58	100	.55
Neu Hutterthal, Bridgewater, S. Dak. (Dist. Conf. only)		245.00					245.00	130	1.88
Hutterdorf, Freeman, S. Dak.									
New Home Menn., Westbrook, Minn.								46	
Salem Menn., Freeman, S. Dak.	250.00	730.00		250.00			1230.00	500	2.46
Salem Menn., Munich, N. Dak.		213.41	155.97				369.38	140	2.64
Salem., Wisner, Nebr.	112.14			56.07	10.00		178.21	20	8.91
Salem-Zion Menn., Freeman, S. Dak.	495.41	716.87	356.23	194.04			1762.55	411	4.29
Swiss Menn., Alsen, N. Dak.	77.12	27.96	27.15	57.22			189.45	138	1.37
Woodland Menn., Warroad, Minn.	45.71			50.00			95.71	46	2.08
Zion Menn., Arena, N. Dak.		30.00					30.00	29	1.03
Zion Menn. Bridgewater, S. Dak.									
Total All Churches	**5484.12**	**5811.75**	**2463.57**	**2087.12**	**50.00**	**44.00**	**15940.56**	**5263**	**3.03**
Total All Districts	**26239.32**	**30325.20**	**14547.31**	**7749.72**	**254.69**	**208.96**	**79325.20**	**29530**	**2.69**

REPORT OF THE FOREIGN MISSION BOARD: CONTRIBUTIONS FROM INDIVIDUALS DURING JANUARY, FEBRUARY, AND MARCH 1944.

Friends

Michigan, $75; Kansas, 45; South Dakota, 450; Kansas, 50;Kansas, 1; Kansas 5; Oklahoma, 5; Kansas, 20.30; Kansas, 50; California, 150; California, 50; Pennsylvania, 100; Kansas, 100; Indiana, 90; Oregon, 100; Kansas, 50; Onecho Union SS, Colfax, Wash., 100; Kansas, 5; Ontario, 25; Nebraska, 100; Oklahoma, 25; Saskatchewan, 25; Kansas, 30; Nebraska, 10; California, 10; Indiana, 127.50; Kansas, 25.00; Illinois, 30; California, 25; California, 5; Kansas, 20; Nebraska, 7.25; California, 50; Montana, 100; South Dakota, 9.11; Nebraska, 14; Kansas, 10; Washington, 50; Kansas, 5; Kansas, 10; Manitoba, 10; Oregon, 920; Kansas, 85; Oregon, 5; Kansas 10; Kansas, 100; Kansas, 40.12; Kansas, 25; Oklahoma, 10; Kansas, 25; Washington, 100; Kansas, 23; Kansas, 5; Cheyenne Church, Clinton, Oklahoma, 36.23.

Cheyenne Church, Hammon, Oklahoma, 16.41; South Dakota. 10; Nebraska, 50; Kansas, 3; Iowa, 15; Missouri, 5; California, 30; Kansas, 16; Kansas, 20; Kansas, 40; Kansas, 1,633.33; Arizona, 15; YP Dept., Middle Dist., 75; World Day of Prayer Service, Pretty Prairie, Kansas, 50.28; South Dakota, 5; Kansas, 150; Oklahoma, 35; Kansas, 10; Kansas, 5; Montana, 103; Salem Evangelical Church, Newton, Kansas, 7.25; Kansas, 3; California, 10; Kansas, 200; Minnesota, 29.25; Virginia, 50; Cheyenne Church, Thomas, Oklahoma, 8.31; Kansas, 25.05; Kansas, 12; California, 5; Nebraska, 15; Interest, 10; Kansas, 30; Interest, 2.

Kansas, 23.42; Kansas, 200; Kansas, 15; Kansas, 10; Kansas, .50; Income from Trust Funds, 1,610.15; Kansas, 5; Friend, 5; Kansas, 25; Kansas, 5; Kansas, 10; Kansas, 5; Kansas. 130.82; Saskatchewan, 10; Oregon, 100; Kansas, 500; Washington, 10; Kansas, 50; Kansas, 10; South Dakota, 15; Kansas, 12; Kansas, 50; Idaho, 58.26; Kansas, 402.18; Kansas, 9; Kansas, 25; Kansas, 50; Kansas, 10; Ohio, 100; Friend, 4; Goodwill Mission Band, Herbert, Sask., 10; Minnesota, 10; Burns Menn. Group, Burns, Kansas, 5.97; Iowa, 5; Kansas, 20; Kansas, 26; Oregon, 50; Women's Mission Societies, 4,000.30. **Total, $13,834.99.**

REPORT OF GENERAL CONFERENCE TREASURY JANUARY, FEBRUARY, MARCH, 1944

J. M. Suderman, office rent, $42; Other rent, 45.50; Friends: Kansas, .35; Minnesota, 350; California, 3; Second Menn. Church, Philadelphia, Pa., 1.50; First Menn. Church, Philadelphia, Pa., 4.21; Hoffnungsau, Inman, Kansas, 14.41; Bethany, Quakertown, Pa., 8.86; Salem, Wisner, Nebraska, 5; Bergtal, Pawnee Rock, Kansas, 10; First Church of Christian, Moundridge, Kansas, 11; Bethel, Lustre, Montana, 4; Zion, Elbing, Kansas, 8.25; Bethel, Mountain Lake, Minn., 25. **Total, $533.08.**

REPORT OF THE EMERGENCY RELIEF BOARD: CONTRIBUTIONS RECEIVED FROM INDIVIDUALS DURING JANUARY, FEBRUARY, AND MARCH, 1944

Friends:

Kansas, $75.00 Illinois, 25.00; Missouri, 10.00; California, 25.00; Kansas, 200.00; Illinois, 2.50; Pennsylvania, 5.00; Kansas, 10:00; Oregon, 5.00; Kansas, 10.00; Nebraska, 15.00; Kansas, 1.00; California, 10.00; Minnesota, 5.00; Gen. Conf. Peace Com. 35.00; Busby Church, Busby, Mont. 10.00; North Dakota, 25.00; Hoffnungsfelder Frauenverein, Lymburn, Alta., 25.00; California, 20.; Kansas, 25.; Pennsylvania, 10.; Minnesota, 100.; Kansas, 1.; Foreign Mission Board 7,983.20; California, 25.; Minnesota, 15.; Menn. Group, Burns, Kansas, 11.72; Kansas, 5.; Washington, 800.; Pennsylvania, 5.; Eastern Dist. SS Union, 85.49; Pennsylvania, 100.; North Dakota (Ladies' Aid), 50.; Oregon, 100.; Kansas, 20.; California, 10.; Mingo Community CE, Mingo, Kansas, 10.96; Kansas, 1.; Oklahoma 25.; Interest, 2.50; Kansas, 25.; Ohio, 25.; California, 5.; Kansas, 10.; Kansas, 50.; Friends, 20.; Washington, 20.; Women's Mission Societies 1,449.39; **Total $11,503.76**

REPORT OF THE EX. COM. OF WOMEN'S MISS. ASSOCIATION FOR JAN., FEB., AND MARCH, 1944

Totals only:

January: Foreign Miss. Gen'l Treas., $330.51 Home Miss. Gen'l Treas. 105.30; Retired Miss. Pension Fund, 261.97; India, 1,055.64; C.P.S. Camps, 187.35; Relief, 202.; Miss. News and Notes, 22.17; Miscellaneous, 183.30; **Grand Total, $2,348.24.**

February: Foreign Miss. Gen'l. Treas., 125.85; Home Miss. Gen'l. Treas., 56.25; India, 939.28; China, 62.50 Relief, 179.12; C.P.S. Camps, 90.00; Guest Linens, Bethel College, 40; Miss. News and Notes, 18.56; Miscellaneous, 198.64; **Grand Total**

March: Foreign Miss. Gen'l. Treas., $239.77 Home Miss.

$1,710.20

Gen'l. Treas., 87.55; Retired Miss. Pension Fund, 21.90; India,, 1,137.25; China, 80.00; Relief, 309.60; Floor, Memorial Hall, Bethel College, 134.25; C.P.S. Camps, 176.33; Miss. News and Notes, 98.90; Miscellaneous, 287.08; **Grand Total, $2,572.63**

Gratefully acknowledged

Mrs. Frieda Regier Entz, Treas.

REPORT OF TREASURER FOR PACIFIC DISTRICT
JANUARY 1 TO APRIL 10, 1944

M. Ch. H.M.B. Philadelphia, Pa., $132.00; First M. Ch. Mon- e. Wash., 18.18; First M. Ch. Upland, California, 176.84; irst M. Ch. Aberdeen, Idaho, 20.00; First M. Ch. Reedley, alif., 263.53; First M. Ch. Shafter, Calif., 38.04; M. M. Ch., ind, Wash., 116.29; Emmanuel M. Ch., Pratum, Ore., 260.64; race M. Ch. Dallas, Ore. 60.71; Bethel M. Ch. Winton, Calif. .16; Second M. Ch. Paso Robles, Calif., 44.72; M. Ch. New- ort, Wash., 16.41: Adult C.E. Society, Los Angeles, Calif., .85; Civilian Public Service Camp. 107. Three Rivers, Calif., 00; **Total Received, $1213.37**

—Jno. C. Jantz, Odessa, Washington, Treas.

REPORT OF TREASURER OF PEACE COMMITTEE
JANUARY, FEBRUARY, MARCH, 1944

uttertal Gemeinde, Carpenter, S.D., $50.; Executive Com- ittee Women's Mission Societies, 667.64; Young People's Or- anizations, 120; Rev. J. J. Voth, Alta Loma, Calif., 5; W. P. emple, Pasadena, Calif., 50.; Katherine H. Remple, Pasadena, alif., 50.; "Two Friends", Newton, Kan., 200.; Ben Smith, awnee Rock, Kans., 50; Louise Deckert, Pawnee Rock, Kan., 10.; P. J. Deckert, Pawnee Rock, Kan., 25.; Mrs. H. H. Haas, Kent, Ohio, 5.; Bernice Haas, Kent, Ohio, 2.50; W. E. Nafziger, Salem, Ore., 60; W. C. Rutschman, Silverton, Ore., 50; Mrs. W. F. Wilkowske, Molalla, Ore., 10.; Dr. E. D. Schmidt, Wichita, Kan., 25.; Peter J. S. Hofer, Dolton, S. D., 10.; Fred Rutschman, Furley, Kan., 10. Michael J. Hofer, Bridgewater, S. D., 50.; **Total, Miscellaneous, 1,695.14, Total, District Conferences, 30,080.20, Grand Total, $31,775.34.**

—L. J. Horsch, 529 East J. Street, Ontario, California, Treas.

ALL GIFTS OTHER THAN THOSE FROM CHURCHES RECEIVED BY THE TREASURER OF THE HOME MISSION BOARD DURING JANUARY, FEBRUARY, MARCH, 1944

John Toavs, Wolf Point, Mont. $55.31; Mrs. Frieda Regier Entz, Newton, Kan., Ladies Organization of General Conference, 718.93; Regier sister, Newton, Kan. 160; Friends for missions, 165; Miss Katie Schmidt, Halstead, Kan. (Estate) 1633.33; Hopefield Menn. Ch., Galva, Kan., 10.05; Bethel Deaconness Institution, 17.50; Interest on Trust Fund, 191.15; One half Alta Loma Sanitarium fund, 1083.50; Peter S. Hofer, Freeman, S. Dak., 15; Mr. and Mrs. R. P. Pankratz, Newton, Kan., 25; Rev. and Mrs. H. D. Voth, Escondido, Calif., 25; Verena Winkler, Toledo, Ohio, 20. **Total $4119.67.**

CIVILIAN PUBLIC SERVICE

Music Teacher Visits Camps

John Thut, recently appointed relief worker, has not een able to enter England at the present time and is pending his period of waiting visiting the camps in the iterest of vocal music. Brother Thut will bring assisance and training along the lines of better congregaonal singing, chorister training, chorus practice, etc. e has a wide and varied background in the field of usic having taught at Bethel College, Freeman College, nd the American Conservatory of Music in Chicago.

Staff Appointments

The following appointments in C.P.S. camp staffs have een made recently:

Irs. J. Robert Kreider—Dietitian, Hagerstown, Maryland. (Unit IV, Clearspring)
lla Saner—Dietitian, Medaryville, Indiana
inda Kauffman—Nurse-Matron, Camino, California
ora Woelk—Nurse-Marton, Fort Collins, Colorado
Iyrtle Kolb—Dietitian, Fort Collins
Valdo Voth—Area Supervisor for Dairy Farm Men in El Paso County, Colorado
John Duerksen—Area Supervisor of Ohio-Michigan Dairy Farm Units
Arthur Wiebe—Assistant and Educational Director, Huson, Montana
Ebner Friesen—Business Manager, Huson, Montana
Dale Nebel—Director, Three Rivers, California
Paul Schmidt—Assistant and Educational Director, Colorado Springs, Colorado

PEACE SECTION NOTES

Draft Regulations for Men in Agriculture

"In line with the recommendations of the Senate Agricultural Committee, Selective Service has dropped the 16-unit guide system in determining whether a farmer is essential and thereby eligible for a II-C deferment. The regulations now define 'essential' as registrants who are necessary to an agricultural occupation, who are regularly engaged in such occupation, whose occupation is essential to the war effort, and for whom no suitable replacement can be found.

"IV-F farmers, or those qualified for limited service only, may also be reclassified II-C, in which case they carry the designation II-C (F) or II-C (L)."

C.P.S. FACTS AND FIGURES

The following table shows the occupaonal and denominational breakdown of ampers in a typical western M.C.C.—.P.S. camp—Camp No. 33, Fort Collins, olorado:

ccupation	
arming	57
tudent	5
eacher	3
ruck Driver	2
echanic	2
lerk	1
abinet Maker	1
inister	1
otion Picture Operator	1
ursery Laborer	1
usiness	1
	78
enomination	
en. Conf. Menn.	29
ennonites	23
hurch of God in Christ Menn.	11
ennonite Brethren	9
ld Order Amish	3
resbyterian	1
entecostal	1
one Affliated	1
	78

TENTATIVE GENERAL CONFERENCE PROGRAM AUG. 16-23

	Forenoon	Afternoon	Evening
Wednesday		Ladies Business Session	Reception of Guests
Thursday	Opening Conference Session	Executive Com. Placement Com. Statistician	Address: Menn. Ch. in World of Today S. F. Pannebecker Communion Service
Friday	Foreign Missions	Home Missions	Ladies Mission Program
Saturday	Board and Committee Meetings	Open	Historical Pagaent
Sunday	Open	Vesper Service Dr. Ramseyer, Chn.	Musical Program Dr. Ed. Kaufman, Chair.
Monday	Publication Memorial Service	Education	Young People's Program
Tuesday	Relief Peace	Peace Group meetings Young people Women Men	Our Activities Visualized Slides—films
Wednesday	Church Unity Doct. & Cond't Menn. Hist. Soc'y	Trustee Report Inter-relations Com. Conference Treas. Pension Com. Closing Business	Panel Discussion Dr. Unruh, Chair.

DAILY DEVOTIONAL MESSAGES

By Wilbur B. Nussbaum, Berne, Indiana

The Cross of Calvary—“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Gal. 6:14.

JUNE 1—The Need of Calvary—*“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”* Rom. 5:12. God created man after his own image and likeness. He was perfect and had perfect fellowship with God, but man fell by sin and sin passed upon all men. This resulted in spiritual death and separation from God. The only way man can be brought back into fellowship with God is by Calvary. “. . . And without shedding of blood is no remission.” Heb. 9:22.

JUNE 2—The Plan of God—*“Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold, . . .But with the precious blood of Christ, as of a lamb without blemish and without spot.”* I Pet. 1:18-19. Immediately after the fall of man, God provided a way back into fellowship and communion with Him, by means of blood sacrifice. “Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.” Gen. 3:21. From the tree in the garden to the tree that appeared upon Calvary, there was redemption through the blood sacrifice of a lamb that was without spot or blemish, looking forward to the coming of the Son of God. “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” John 3:17.

JUNE 3—The Man of Calvary-“. . . *Behold the Lamb of God, which taketh away the sin of the world.”* John 1:29. Christ hath appeared as PROPHET, declaring the will of God, as the GOOD SHEPHERD, sacrificing for His own, and for our ATONEMENT, dying for us in substitution. Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me.” John 12:32. “For there is one God, and one mediator between God and men, the man Christ Jesus.” I Tim. 2:5. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” Eph. 2:8-9.

JUNE 4—Grace—*“Being justified freely by his grace through the redemption that is in Christ Jesus.”* Rom. 3:24. Grace is everything for nothing to those who do not deserve anything. In grace we are justified and God looks at us who are in Christ Jesus as though we had never sinned one single sin. “Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” Rom. 5;1.

JUNE 5—Saved—*“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”* Rom. 10:9. Salvation is in three tenses. (1) The believer has been saved from the guilt and penalty of sin. (2) The believer is being saved from the habit and dominion of sin. (3) The believer will be saved from the very presence of sin. “So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” Heb. 9:28.

JUNE 6—Faith—*“So then faith cometh by hearing and hearing by the word of God.”* Rom. 10:17. Saving faith is not a natural possession of mankind, but is imputed by God upon the hearing of His word. It is up to every individual to exercise it unto salvation and to believe the record that God has given of His Son. “And this is the record, that God hath given to us eternal life, and this life is in his Son.” I John 5:11. “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.” Eph. 3:17.

JUNE 7—Not of Yourselves—*“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”* Titus 3:5. Good works have no part in meriting salvation. “We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph. 2:10. Salvation is a work of God for man and not a work of man for God. “Salvation belongeth unto the Lord.” Psa. 3:8. “For the Son of man is come to seek and to save that which was lost.” Luke 19:10.

JUNE 8—Gift—*“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”* Rom. 6:23. A gift is something you have received for which you did not work nor do you have to do something to retain it. It is yours unconditionally, otherwise it is not a gift. “Thanks be unto God for his unspeakable gift.” II Cor. 9:15. “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” John 1:12.

JUNE 9—Not of Works—*“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.”* Rom. 11:6. If salvation would be 99 per cent grace and 1 per cent works, it would cease to be grace. Good works are not a means to obtain nor retain salvation. They are the result of salvation. “Now to him that worketh is the reward not reckoned of grace, but of debt.” Rom. 4:4. “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” II Tim. 1:9.

JUNE 10—Boast—*“Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.”* Rom. 3:27. Man is of a boastful nature and if his works would have the smallest part in meriting salvation, he would boast now and throughout all eternity of his accomplishments. “But now ye rejoice in your boastings: all such rejoicing is evil.” James 4:16. “That no flesh should glory in his presence . . . He that glorieth, let him glory in the Lord.” I Cor. 1:29, 31.

Sponsored by
the Young People's
Union of the
General Conference

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North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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It Pays to Hear God's Call

By John P. Suderman

In the spring of 1919 while I was attending the illsboro Bible Academy, Hillsboro, Kansas, where ev. J. H. Epp was teaching, God spoke to me and lled me to become a missionary. The following fall entered Bethel Academy at Newton to prepare yself for teaching and possible missionary work ter in life.

From my early childhood days I enjoyed playing he old parlor organ in my parental home. The rents gave me opportunity to study music. Ar-ngements were made for a music teacher to come the home every week, so that I could take lessons. Bethel this training was continued. But it seemed me that there was a conflict between my desire be a musician and my desire to be a missionary. s often happens to young people who are going to hool, discouragements came into my life. I gave the thought of becoming a missionary and decided continue to study music. No sooner had I given the idea of becoming a missionary, then my love r music began to wane. I continued my schooling, ill planning to teach school after graduating.

One day I read in the church paper of the death a young missionary in India, by the name of oah Burkhalter. At the same time one of my iends was ordained for home mission work. God poke to me again, and since my desire to be a usician had left me I felt there was nothing to nflict. No sooner had I promised to follow the ord into the mission field, when He awakened my esire again to continue the study of music. And came to me that the two must go hand in hand.

I then consecrated all musical training unto God nd His service.

When Mrs. Suderman and I received the call to nter the mission work among the Hopi Indians in orthern Arizona, an old sister in the church re-arked that we would now bury all that music and one would receive the benefit of it. We went Oraibi to where God called us. Everything there as new to us. When on the first Sunday we met he Christians, Fred Johnson had charge of the eeting. In introducing us, he said, "We have been aying for a missionary who can play the organ, nd here he is."

There are many opportunities in a mission field the line of music. Missionaries and Hopis alike ome and want to learn to play the piano so they n play for the services. At Oraibi we now have young girl who was willing to learn and she plays hoir and cantata numbers. A missionary's useful-ess is greatly increased by his knowledge of music.

New Series to Begin

Watch for the new series entitled "From Gerald Stucky's Scrap Book." In this series we will present excerpts of the letters that Brother Stucky sent home to his wife while he was on the 25,000 mile trip through Latin America. Through these excerpts the reader can travel along through South America. Many interesting observations and experiences await you. A good map of Latin America would add to an understanding of the series. We hope to present this new series soon.

I AM YOUR HYMNAL

I AM your hymnal.

I spend my days in the rack in front of you or on the seat beside you and I am always at your command.

When you reach for me I am always there, ready to open at your will.

By the mystery of the printer's art I have snared the wisdom and the idealism of the ages and hold them in store ready to let them leap at your will from my pages to nestle in your responsive heart.

The beautiful vision of the poets, the heart-throbs of the mystics, the dreams of the prophets, and the constructive purpose of the social pioneer—all these are mine—to be made yours.

Men of your own faith, and those of other faiths, broaden your life as they speak to you through me.

By the strange art of printed signs and symbols great music has been captured as it overflowed the souls of the musicians of all time and is released from me to tremble in the air about you and enter your life.

P. R. Hayward

FOLLOW THE GLEAM

Young people everywhere have to make many decisions which have a far-reaching influence in their lives. Very often these decisions do not come easily and cause a great deal of perplexity. "It is so hard to know what to do."

Decisions can be made on many different kinds of basis, some of them helpful and others mis-leading. However, there is one basis on which all decisions should be made. That is, "What does God say?" Even that is not always easy to ascertain. Yet God gives unto everyone a gleam of light which is the highest and purest guidance for the individual. Many lesser motives and desires may want to detract from that gleam of light, but it pays to "follow the gleam."

Read on this page the story written by an experienced missionary, who tells of his experience in heeding the call of God. We must "follow the gleam" if we would live at our best is his testimony. —rw.

Your Work With God in Korba

By Adah B. Wenger

Now that you have had a refresher glimpse of the Southern-most station of the General Conf. Menn. Mission field in India, we follow with a brief review of the one farthest north, the Korba station. If you are interested in the history of beginnings in Korba, your best source of information will be found in Korba items and pictures in the book *Twenty-five Years With God in India,* especially in the chronology pp. 208-240.

I have done a bit of reviewing of the book myself, and here are a few of the words which stand out, in the picture of Korba: "beautiful," "hills," "rivers," and these are some of the unchanging facts. If those who went to survey the field more than twenty-five years ago were to go there now, they would find much of what characterizes Korba still the same. It is still a beautiful place, one of the most beautiful of the entire mission.

In the life of the village certain features have been as unchanging as the hills and the streams. There is the Rani in her palace; (see p. 173) some of the same old shops and merchants in the village; the silk weavers still weave; the potters still model the clay; but a new generation is taking over the varied tasks from the hands of the venerated fathers, and as the life of the village moves on there are at least in some respects marks of a certain spirit of progress. Two of the high points of community interest during recent years, have been the celebration when the Emperor King George the VIth conferred upon the Rani, the actual title of Queen of Korba State in 1941; and the other was the welcoming of the long-looked-for grandson of the Queen, whose coming had been almost despaired of after the long wait, until his four sisters had arrived one by one, year by year.

As the life of the village has moved on, for the most part in its quiet routine of living, much in the same way Korba Mission station has moved on—nothing striking or outstanding in the way of its development, but a quiet influence in the community, as through the years Rev. and Mrs. Suckau, who began the work there have been followed in turn by Rev. and Mrs. E. B. Steiner, Mrs. Mary Burkhard, Rev. and Mrs. Duerkson, Miss Augusta Schmidt, Rev. and Mrs. Paul Wenger, and Rev. and Mrs. Aron Jantzen, each serving the community and district in their own God-given capacity. Our Lord Jesus Christ has been the Center, and His Light has radiated out through ministrations of the Word and prayer, ministries of healing through simple medical aid and prayer, and the widening of horizons to many children by means of education. And through all the years there has been a slow but steady undercurrent of progression making it ever more clear what the church of the Living Christ is, in contrast to the darkness of paganism.

The church of Korba has had its share of struggles and difficulties from within and from without. It has felt the lack of stimulus, inspiration, and help which has been brought to the churches of the other stations by trained Christian leaders and workers in various fields of activity, who have come from many parts of India to fill places of responsibility in institutional types of work. Korba has no institutions except a small dispensary and a primary school. The church has felt also the stinging impact of Christianity's bitterest foe in India, namely the Arya Samaj—a modern reform movement of Hinduism, whose object is not only to oppose anyone's becoming a Christian, but to try to get Christians to revert back to Hinduism. Several years ago they succeeded in persuading three Christian families to recant.

On the other hand, one of the very heartening forward steps has been the installation of an Indian pastor, Rev. J. R. Singh, who together with his devoted wife has given very splendid, faithful service to the church during the past three years. He has

Korba mission station as seen from the north

Group gathered for the dedication of the church building at Korba so supervised the work of the primary school, having ad many years of school experience. Korba also has definite interest in the home mission work of the dian Church, one of the fields of which is located Kendai, about thirty miles north of Korba station. ne of Korba's own sons, Mr. I. K. Nandi is the wly elected pastor of the church there.

The chief field of activity of the Korba Mission ation has remained throughout the years, that of strict evangelistic effort. There are many centers roughout the area where touring parties, missionaries d Indian Christian evangelists and Bible women ave pitched their tents, in the thick shade of mango oves, near an Indian village or group of villages. nly those who have had the experience know the essing and joy of these camp programs: the quiet treats for Bible study and spiritual fellowship; the ily trek over rice field banks, perhaps through ngles to speak, sing, and mingle in happy friendliss with the men, women, and children of many rrounding villages; the joy of the hearty welcome the villagers, the inflow and outflow of human terest and kindliness, and most of all the deeplytisfying, inner assurance that we are on a mission hich touches the very springs of life, trying to minisr to the supreme need of all mankind—the need of Eternal Life.

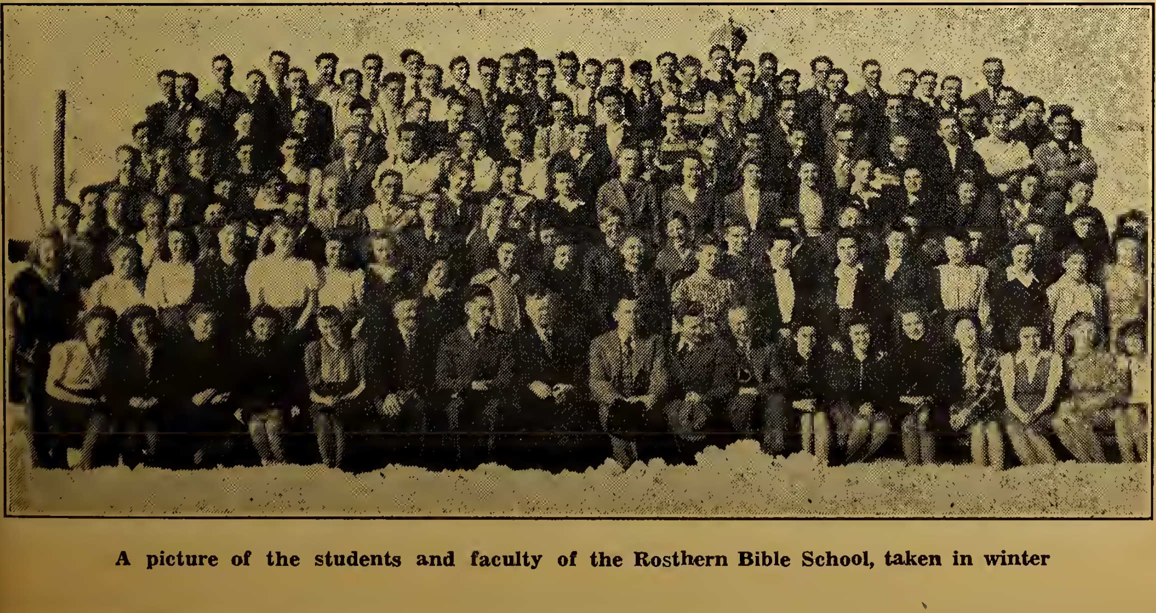
Our efforts, we confess, are not always, (or more truly, not even often) crowned with great manifestations of success, but who can measure the growth of the Kingdom of God among men. On the other hand we do often have the most heartening experiences even in little incidents along the way, which often come as real surprises and with a freshness like that of morning breezes remind us that we are busy with things that live on and on in the human heart. One such delightful surprise came some years ago. A beautiful village girl (Hindu) of about fourteen was listening to Christian women singing. She remarked that she knows some Christian songs, and mentioned the name of one which she remembered. She was invited to join in the singing of it, but remained silent and seemed puzzled as the first few verses were being sung. Then it occurred to the singers that they were using a new tune, recently learned. Changing over to the old tune, the girl's face lighted with a smile and she was delighted because now she was assured that she really did know the song. She had learned it seven years earlier from a Christian touring camp. Does the seed live and grow? God bless and prosper the efforts of Korba mission station

(Continued on page 13)

Peeking in at the Close of the Rosthern Bible School

The General Conference Mennonites of Canada have Bible School at Rosthern, Saskatchewan. It closed th a two-day conference this year. From the report seems that such a conference is a very practical and rthwhile way of closing the school year.

On the morning of the first day the students revealed eir similarity to students in Mennonite schools elsehere. As the school annual was distributed there was hectic rush to get the signatures of fellow students d faculty members. An observer suggested, "Shared ppiness is doubled happiness." Also in their hearts as that anticipation of beginning the homeward trip. J. G. Rempel, the principal of the school, then made e opening. The group sang a number out of the new erman Mennonite hymnary that the Canadian conference has produced. Brother Rempel pointed out in his talk, based on Dan. 6:11, the importance of the open window toward Jerusalem—that is, the value of continued, intimate fellowship with God. Then Elder David Toews gave a paper on "What Does the World Need Today?" He particularly emphasized the Mennonite stand of non-resistance and the young men who were upholding it. He pointed out the need for peace in the world today and referred to the sacrifices of our forefathers. He concluded with the admonition to be steadfast and unmovable in the Lord. A lively discussion followed. In the afternoon Elder Gerhard Epp pointed out in his paper on "What Does Our Church Need?" that home missions are as important as foreign missions. The four basic points of his paper were: 1. A



A picture of the students and faculty of the Rosthern Bible School, taken in winter thorough knowledge of God's Word. 2. A thorough knowledge of the history of our church. 3. Christian nurture in the home. 4. Caring for isolated church members and young men in the service. In his paper on "What Does Our Youth Need?" Elder Johann Regier suggested: Deeper character, for superficiality is harmful; more love to Jesus and to one's neighbor, and more homesickness for the "home over there." Rev. Jacob Gerbrandt gave the concluding message for the afternoon. He emphasized the significance of that learned in school and then pled that the students might apply their learning in the circumstances of life.

The closing ceremony of the school was held in the church in the evening. Next morning the conference continued, and Rev. H. T. Klaassen spoke on "What Does the Church Expect of the Summer Bible School?" This was followed by a paper on "What Does the Summer Bible School Worker Expect from the Church?" by Marie Klaassen. Rev. G. Elias reported on the progress of the evangelization work in northern Saskatchewan. In the afternoon there were some more reports on the Summer Bible school work, which is one of the major projects of the Canadian young people.

It was revealed how in some communities there were young people who would like to go to the Rosthern Bible School but who are financially unable to do so. It was suggested that all C.E. societies might in the near future hold an offering for such needy students. Several other reports revealed how the young people in our Canadian churchs are holding meetings of their own and how they are helping along in the work of the church. The Bible school work for this summer was also discussed. Young people go out into various communities to teach these Bible schools, which are very much appreciated by many.

Another school year for Rosthern Bible School is history. Already young people and older ones too are thinking of the next one.

YOUTH JOTTINGS

—Miriam Muller, a member of the First Mennonite Church, Reedley, California, is secretary to John Nevin Sayre of the Fellowship of Reconciliation. This organization has its headquarters in New York City. Miriam writes, "We have been having a number of fellows from the Mennonite C.P.S. unit at Marlboro, New Jersey, come in on their days off to help in the literature department as we have been unable to find a person who could devote full time to it."

—William Juhnke, who was instrumental in starting the **Western District Tidings** and who has worked very hard as its editor for several years, has now resigned as editor of the **Tidings.** Mrs. A. T. Mueller, North Newton, Kansas, is editing the forthcoming issue.

—Hazel Senner, Mildred Waltner, and **Stella Waltner** of the Salem Mennonite Church, Freeman, South Dakota, plan to work in the mental hospital at Ypsilanti, Michigan, this summer. Their work will be under the auspices of the Mennonite Central Committee. Brother Willard Claassen is pastor of the Salem Church.

—Pulitzer Prize Winner a C.O. "Fred Carlton Mabee, Jr., of the New Lisbon, New Jersey State Training School unit, whose new book **The American Leonardo: The Life of Samuel F. B. Morse** was awarded a $500 cash prize and the Pulitzer distinction 'most distinguished American biography of the year.' The brief biography in the **Times** pointed out that Mabee was born in China, had been in Japan, Canada and the U.S. before he was three and had been around the world before he was nine. He is a graduate of Bates College and received his Ph.D. from Columbia University." **—The Reporter**

—Ronald von Riesen, pastor of the Walton Mennonite Church, Walton, Kansas, is doing some inspiring things in his rural pastorate. Brother von Riesen graduated from Bethel College in 1942 and then took two extra years of ministerial studies there. Long before he had graduated from college he had been instrumental in the organization of the Walton church. The church had no meetinghouse. Now it has a beautiful, simple frame structure in which to meet. The pastor has worked right along in the construction and financing of it. Under his leadership the church has prospered. The church is happy to have such a pastor. Recently the von Riesens moved from their Bethel College campus home to a farm home two miles from Walton. They now get their mail on Rural Route 1, (Walton, Kansas.) Fifty hens were given them recently. Brother von Riesen purchased 300 young chicks, but the congregation furnishes the feed for them and the hens. Two cows give their milk contentedly twice a day. They are also a gift. It seems that some pigs will also be forthcoming. Brother von Riesen reports that it is invigorating to do chores and that they are very happy on their farmstead. Here is a case in reverse. Many Mennonite ministers who serve rural churches live in town and go to the meetinghouse in the country, but the von Riesens live in the country and go to their meetinghouse in the little village of Walton.

—Ruthabel Rickman, a member of the Colored Methodist Episcopal Church, Newton, Kansas, will give a concert in Memorial Hall, North Newton, Kansas, on June 9, 8:30 P.M. Miss Rickman is featured as a coloratura soprano, violinist, and pianist. "Miss Rickman graduated from Bethel College in 1941. She is a member of the National Honor Society and was one of Bethel's seniors elected to **Who's Who in American Colleges and Universities.** She has won many honors for her achievements in music, including recognition in the National Hall of Fame of a Music Teachers National Association in New York City. She was a member and soloist of the Bethel College a cappella choir and participated in concert tours in many states." Among her teachers have been: Walter H. Hohmann, piano; Miss Elsa Haury, voice; and Mrs. Verna Kaufman Goering, pipe organ. "Her gracious manner and her genuine friendliness, together with her fine talents, have endeared her to all who know her."

—**Voluntary draft of Nurses:** All the nations' registered nurses have been tallied and classified in an availability ladder much similar to that of Selective Service.

The classifications range from Class I, those "available for military service" to Class V, those not available for either military or emergency civilian work because of physical disability, age, or other reasons." Each class has several sub-divisions such as married, unmarried, no children under 14, etc. The ladder also provides for nurses "available for relocation" and those "essential until a replacement can be secured."

In answer to NSBRO questions, the War Manpower Commission, under whose Procurement and Assignment Service the classification was set up denied that there was any compulsion connected with the procedure and said that no legal machinery existed whereby the Commission could enforce its decisions.

Classification Notices

The notice of classification sent out to each nurse, however, does not stress the voluntary aspects. It reads: "If classified as essential, stay in your present position until you can be replaced."

"If classified as available you should get in touch with the Secretary of your Red Cross Recruitment Committee at once, and make application for appointment to the Army or Navy Nurse Corps."

At least two C.O. nurses have been in doubt as to their status in the procedure and have written to NSBRO to discover what provisions have been made for conscientious objectors.

In reply, the War Manpower Commission stated:

"There will be no attempt to force anyone into the services who has conscientious scruples against it. The only compulsion is a nurse's desire to serve." —The Reporter.

—**Young people of the Mennonite churches at Deer Creek and Medford, Oklahoma,** will have a youth rally on June 2, 6 to 10 P. M. Lubin Jantzen of the Oklahoma Bible Academy will be the guest speaker. The meeting will be held half-way between the two churches, in A. H. Buhler's pasture. Besides the program there will be a wiener roast and games.

—**Correction: Ernst Harder** will not spend the summer in South Dakota. He will work for a construction company in Ohio. He worked for this company a past summer. Before leaving Ernst reported that the company had written and told him that he could write a check on the company and fill in any amount that he felt he needed. An incident such as this reminds one of the faith that people once had quite freely in Mennonites. Let us have a revival.

—**Selective Service eases requirements for ministerial classification: An order by Selective Service some time** ago made it very difficult for young Protestant ministerial candidates to continue their training. Upon protest by Protestants the policy has now been liberalized to coincide with that accorded the Catholic Church. We gather from the Local Board Memorandum No. 187 that a student eighteen years old can get his IV-D, ministerial, classification if he is enrolled in a theological or divinity school which is recognized as such by Selective Service and if he is taking a full-time and accelerated ministerial course. (Bethel College is recognized as such a theological school by Selective Service.) The ministerial student must submit certain information to get his classification, but difficult technicalities have been stripped from this.

—**C.P.S. camp at Denison, Iowa, to become relief training school:** Plans have been made to conduct a relief training school at the Denison camp. Roy Umble will be the educational director, while the school as a whole will be under the supervision of Brother Melvin Gingerich, professor of history at Bethel College. Brother Gingerich will continue his teaching work, but will visit the school every two weeks or so. Those who will train in the school hope to do relief work after the war if no way opens sooner.

YOUR WORK WITH GOD IN KORBA

(Continued from page 11)

throughout the wide areas of its far reaching district.

Rev. and Mrs. Aron Jantzen have had full charge of Korba during the past two and one-half years. They have introduced a definite program of child evangelism, which has been the means of sowing the gospel seed into the hearts of many little ones, which we trust will bring them and many others with them into the Father's Kingdom. The field is large. The workers are few. Pray.

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CORRESPONDENCE

SWISS MENNONITE CHURCH
Alsen, North Dakota

We can report many blessings. Our attendance has increased. Last Sunday the Sunday School register showed 100, and quite a few more came in for the preaching service. We are indeed richly fed with the Word. On Mother's Day Brother Flickenger brought a timely message, based on Proverbs 33:10-13. The C.E. gave a Mother's Day program in the evening. Sister Flickinger gave a theme on motherhood. On May 13 funeral services were held for Johnnie Spenst, who was found dead from a heart attack. He was a member of the Bethel Church, of which P. Dahlenberg is pastor. We still haven't had a good rain. The grain is lying in dry ground; so is the seed that we planted in our gardens the past week. (written May 18.)

FIRST MENNONITE CHURCH
Shafter, California

Arthur Wenger to Become Army Chaplain

Rev. Arthur Wenger, pastor of the First Mennonite Church of Shafter, California, left May 18, for Cambridge, Massachusetts to assume duties of an army chaplain.

Enroute he will stop in Idaho to visit his parents and friends for a few days.

We accepted his resignation with the deepest regret, but know that many will be blessed in his new work. May God's guidance be with him.

A large group of young people met Wednesday evening

(May 17) at the home of Vernon Neufeld for a last get-together with Rev. Wenger, advisor of our Y.P.C.E. The evening was spent in playing outdoor games, and after the refreshments a short devotion was held.

We are looking forward to having Hulda Gaede back in our midst for the summer months. She has been attending Bethel College this past school year. —Mrs. Albert Froese, Corr.

GRACE MENNONITE CHURCH
Lansdale, Pennsylvania

We have just closed a series of four evangelistic meetings with our former pastor, Rev. Daniel J. Unruh, as evangelist. He based this series on the first chapter of Colossians. One of the facts he brought out was that over ten percent of the members of all churches were in the armed forces of our country today. Why cannot we send out and support ten per cent of our members as ministers of the gospel and missionaries after the war? This is a challenge to the Mennonite Church as a whole, and we cannot close our eyes to its importance. We may think this too high a goal, but why count the cost of saving souls? It costs many times more to maintain one in the armed forces to destroy life than one in the forces of Christ to save life. Churches rise and fall in the way they support home and foreign missionaries and evangelists. Today we should be training those who after the war will carry the gospel to the ends of the earth, and this may be sooner than we expect. Lift up your eyes and look on the fields; for they are white already to harvest. The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the Harvest that he will send forth laborers into his harvest. What is our answer?

Another of the highlights of this series of meetings was the mortgage note burning service. On the last night, Wednesday May 10, in a beautiful service we burned the notes which had been given to cover our indebtedness. This suggests a reminiscence of our history. The mission was formed February 2, 1928, formally organized February 23, 1928. We met in different homes from that time until July 25, 1929, when the Evangelical Church allowed us to use their Church on Mt. Vernon St. On November 7, 1929, we were notified by the trustees of the Evangelical Church that they had an offer for the church and if we wanted to buy it we should decide at once. So on November 11, we purchased the building and began to make the necessary repairs. With the assurance of some financial aid from the Home Mission Committees of General Conference and Eastern District Conference we extended a call to Rev. D. J. Unruh who took charge on January 1, 1930.

The cost of our church plant was about $10,000. Several years later we purchased a parsonage for $5,000. Adjoining our Church was a junk yard which harbored rodents and was unsightly. About eight years ago we purchased this property for $1,500 and changed it to a parking lot. This lot will allow for expansion in the future and on it is a building used to house our Boy Scout Troop. After fourteen years as a congregation we are debt free.

Two of our members are missionaries of the Scripture Memory Mountain Mission of Kentucky. Another is on a forced furlough from China. Two families are in the gospel ministry, and one of our members is a student at Westminster Theological Seminary.

We know have 249 active members, 45 inactive members, who through distance or other reasons cannot attend regularly. We expect to receive three more into the fellowship of our church on Pentecost through the rite of baptism. Forty-one of our members are either in the armed forces of our country, or in Civilian Public Service Camps and we have two members enlisted as Cadet Nurses. Besides these nine members of our Sunday School are in the armed forces.

Several weeks ago, Mr. and Mrs. Henry Buller spoke to us on relief work in France and next Sunday Rev. Gerald Stucky will speak of the work in South America. —Corr.

JOTTINGS

—**A Total of 3,650 C.O.'s had been sentenced** to twenty-one of our twenty-four federal penal institutions by April 1944. "... about sixty per cent of all C.O.'s in prison are members of the Jehovah's Witnesses sect, a majority of whom would accept no other classification than 4-D, ministerial exemption."

—**Sam J. Goering** spoke to the Bethel College Women's Association on May 22. He related some of the experiences that he had on his trip of over 30,000 miles that took him far into the interior of free China.

—**"College Sunday"** was observed on May 7 by the First Mennonite Church, Hutchinson, Kansas. President Ed. G. Kaufman of Bethel College spoke, and an offering was held for the school.

—**The American Friends Service Committee** is glad to announce that it now has permission from the American Government to purchase food in Portugal and Switzerland for children in France. The licenses permit the transfer of $25,000 to Portugal and $100,000 to Switzerland for these purchases. American Quaker representatives in both these neutral countries have been asked to expedite these shipments as quickly as possible. Distribution of these food supplies will be made under the supervision of the International Red Cross by Secours Quaker, the relief agency administered by French Friends.

—**Rev. Olin A. Krehbiel** wrote on May 17, "Following up the conference concern last Wednesday our ministers were called upon to spend an afternoon in prayer for Bluffton College, and those who could gathered at the Lansdale Church to wait upon the Lord in prayer. Our desire is that God might get the glory and that His will may be done. We hope that love and truth may prevail."

—**The Kansas Mennonite Sunday School Convention** until this year included only the Sunday Schools of Kansas. According to a statement by the President of the Convention, Brother Clyde Dirks, the convention now includes all the General Conference churches of the Western District which takes in churches in Kansas, Oklahoma, Colorado, and Nebraska.

—**May 21 was a big day for the First Mennonite Church of Hutchinson** when sixteen new members were received into the fellowship of the church. Some by baptism and some by letter. This brings the membership up to 145. The pastor is also teaching a class in catechism. These and others will be received in the near future. Rev. C. H. Dirks was elected President of the Ministerial Association of Hutchinson, Kansas, for the coming year. Hutchinson has some over forty churches. This shows a fine spirit of consideration for the churches to elect a C.O. in times like these.

—**"A pastor who addressed 30,000 cadets of the air corps and other men in service in fifteen different fields** testifies that the commanding officers all said virtually the same thing. 'Your address is of the greatest help to our men. We know how to teach the techniques of flying and fighting, but you ministers are the ones to give them the vision and faith which create courage to carry through to the end!' "

—Brother Roland Goering to take over McPherson field: A number of Mennonite families in and around McPherson have met for services for some time. The Home Mission Committee of the Western District supplied the ministers for these services. Now this committee has asked Brother Roland Goering to take over the field. He will take up the work by June 1. The group is renting the McPherson College chapel for the summer months, and services will be held there. The Home Mission Committee feels that he McPherson field shows much promise. Brother Goering, who graduated from seminary this spring, is a member of the Eden Mennonite Church, Moundridge, Kansas.

—The Grace Mennonite Church, Enid, Oklahoma, has extended a call to Brother Ben Rahn to be its new pastor. The call came through the Home Mission Committee of the Western District. This church has been without a pastor since Brother Henry Harder resigned to take over the work at Geary. Rev. August Schmidt has been supplying it for sometime. Brother Rahn will probably take up the work in early summer. Rev. and Mrs. Rahn and son Ivan will live in the church parsonage. Before taking up this work Brother Rahn will be ordained to the ministry. He is now a member of the Immanuel Mennonite Church, Los Angeles, California. However, the Rahns come from the Mountain Lake community and are visiting relatives and friends there at present. For the last two years Brother Rahn has been taking a ministerial course at Bethel College.

—Brother A. Warkentin is considerably improved. So states Brother Melvin Gingerich who recently visited him n Chicago. Brother Warkentin is able to take walks although he still limps slightly. He reads much and is busy producing some maps to illustrate Mennonite history. Dr. and Mrs. Warketin and daughter, Edith, are living together. The Dr. John Warkentins, who lived n Chicago, for some time, are now living in Washington, D.C., where Dr. Warkentin is rendering medical service for the government.

—Brother Sam Goering speaks at conference for training leaders of relief training schools. Brother Sam Goering left Newton with Brother Melvin Gingerich on May 25 for Winona Lake, Indiana, where a two day conference was held in regard to relief work. Brother Goering who just recently returned from a trip of over 30,000 miles into Free China, shared his experiences of that trip. Brother Gingerich took part in the conference as one of the leaders of the forthcoming schools for C.P.S. nen.

—Rev. Arthur Wenger and Miss Doris Kellenbarger were married on Monday evening, May 29. The Rev. Arthur Wenger has been pastor of the First Mennonite Church, Shafter, California, for the past several years, and Miss Kellenbarger has taught in the Newton, Kansas, city school system for the past few years. Both are graduates of Bethel College. Brother Wenger is planning to serve in the chaplaincy of the armed forces. A statement by Rev. Wenger will appear in the forthcoming issue of **The Mennonite.**

—Brother Willard Claassen, pastor of the Salem Mennonite Church, Freeman, South Dakota, plans to spend the time from June 19 to July 21 in Chicago. There he plans to take some seminary courses that are especially designed for pastors of rural churches.

—The Mennonite Choral Society of Berne, Indiana, will give its annual rendition of Haydn's oratorio "The Creation" on Sunday evening, June 4.

—First Mennonite Church, Butterfield, Minnesota: A recent guest speaker was the Rev. Peter Reimer, missionary candidate to South America. The Rev. and Mrs. Reimer and son visited here briefly with relatives, while enroute from Kansas to Canada. The Mission Committee, which is elected annually, met recently to make plans for the remaining Sunday morning monthly mission offerings of the year. Although places were designated at this time for the various offerings, the plans are flexible and if different and more urgent needs should arise, the places may be changed by the committee. The Ladies Mission Circle of our church makes quarterly donations of clothing for relief purposes through the M.C.C. —C. S. Harder, Corr.

—Emmanuel Mennonite Church, Moundridge, Kansas: Marie and Ella Wedel are helping teach thirty youngsters in the daily Bible school. Miss Marie Wedel taught Bible school on the Hopi mission field in Arizona last summer.

—Rev. John P. Suderman recently gave a talk on the Hopis of Arizona to the Berne, Indiana, chamber of commerce. He related "many interesting facts about their customs, including ceremonies, weddings, divorces, deaths, burials, their agricultural pursuits, education, superstitions, homes, food, etc."

—Bethel Hospital to add third floor, Newton, Kansas, May 5: Because of the crowded conditions which have existed at our hospital during the past year and especially through the winter months, the annual meeting of our society, held February 8, decided to solicit funds for the completion of the third floor of our new hospital addition, for the purchase of new x-ray equipment, and for the liquidation of our indebtedness.

The War Production Board has granted the necessary authorization for the completion of our third floor and has also granted the preference ratings to purchase the necessary equipment.

It has become part of hospital history and state regulation that whenever expansion of hospital facilities and renewing of equipment is involved, the necessary funds for such purpose are not to come from patient income but must come from other sources. In charitable institutions, the revenue received from patients is to be reserved for current expenses only. It is evident, therefore, that in any larger undertaking, we are dependent upon the good will and support of our friends in the church and community.

It is estimated that the complete cost of the third floor addition will be $15,000, and figures obtained from manufacturers of x-ray equipment indicate that the cost of new x-ray equipment for the hospital will approximate $8,500.

—Marvin Dyck, a member of the C.P.S. unit serving at Duke University Hospital, Durham, North Carolina, is being transferred to the C.P.S. unit in Puerto Rico. See **Mennonites** of February 8 and May 9 for information about Marvin and the article that he wrote. He is a member of the Emmaus Mennonite Church, Whitewater, Kansas.

—Brother Orlo Kaufman has been asked by the Home Mission Committee of the Western District to serve both the Meadow Mennonite Church at Mingo, Kansas, and the New Friedensberg Mennonite Church at Vona, Colorado, on June 4. Brother Kaufman is a member of the Eden Mennonite Church, Moundridge, Kansas. His wife is also a member of that church.

—First Mennonite Church, Hillsboro, Kansas: Mother's Day was fittingly observed with a short program by the Sunday School at which time a basket of flowers was presented to the oldest and the youngest mother in its membership. Four children were consecrated, following which our pastor gave a heart-searching message on "The Child in the Home." Monday our church opened its vacation Bible school with an enrollment of sixty-six and four teachers. —Mrs. D. P. Ewert, Corr.

—**Grace Mennonite Church, Pandora, Ohio:** An informal fellowship service was recently held for all the new members received into the church during the past year. Talks were given by some of the new members, and the Sunday School orchestra assisted in the hymn sing. We were also favored recently with a sacred concert by the Bluffton College Girl's Choir under the direction of Prof. Russell A. Lantz.

—**Brother Lester Hostetler,** pastor of the Bethel College Church, left May 29 to visit seven C.P.S. camps and units in Utah, Idaho, Montana, and Nebraska. His messages will be mainly on Bible subjects, but at several places he will also talk on music and on community living. In his absence Rev. Emerson Schwenk, Mid-West Secretary of the F.O.R. (same position as formerly held by Don Smucker) will bring the message to the Bethel College Church on June 4. In accordance with past custom the children will give their annual program on the following Sunday and there will be no sermon.

EASTERN DISTRICT CONFERENCE NOTES

Souderton—Mr. Ellis Graber from Salem Mennonite Church, Freeman, South Dakota, a member of the graduating class at Hartford Theological Seminary, accepted the call of the church to become its pastor and expects to take up his work in early fall. Sunday, May 28, was set apart to receive the SPECIAL MEMORIAL DAY OFFERING to clear the church indebtedness of $5,300.00.

Fairfield—The Mennonite men's chorus, composed of men from the Fairfield and Mummasburg churches, sang at the annual convention of the Second Sunday School district, May 21.

Second, Phila.—Members of the Germantown and First Church joined our members in a union mission service May 23 at which time Rev. Gerald Stucky, recently returned from South America with Rev. William Voth, and an applicant to the mission field in South America, delivered the message.

Zionsville—Rev. Lester Kriebel, pastor of the Palm Schwenkfelder Church, delivered the message at the Ascension Day service. Miss Esther Iobst of Emmaus, was the guest speaker at the Christian Endeavor meeting, May 21.

Lansdale—The church had a note burning ceremony on May 10. Within thirty days prior to this service, the church paid off $1,250.00 on the lot and church. The parsonage was paid last year. The pastor, Rev. Olin A. Krehbiel, read the Scripture Lesson, then several offered prayer, and the former pastor, the Rev. D. J. Unruh, burned the notes, after which the congregation sang, "Now thank we all our God."

Flatland—On Pentecost Sunday, eight young people that have been receiving catechtical instruction by the pastor, the Rev. A. J. Neuenschwander, will be received into full membership of the church. Miss Eileen R. Mann, who attended Grace Bible Institute this past year is planning to teach summer Bible school in the Ozark Mountains of Missouri and Arkansas for about ten weeks.

West Swamp—Fourteen young people received catechetical instruction by the pastor, the Rev. A. J. Neuenschwander, and were received into full church membership May 28. The combined choirs from Zion Hill, Keller's Church, and West Swamp, under the direction of Claude Harwick, rendered an inspiring program of sacred music in the church on Sunday afternoon, May 14. Miss Wilhelmina Kuyf, missionary to China, spoke on "Women I knew in China" at the Mother's Day supper, sponsored by the Never Idle class and held May 13. The sacred "Service of Worship in Song" conducted by Prof. G. A. "Dad" Lehman, Director of Music and Voice in Colgate-Rochester Divinity School, Rochester, N. Y., since 1930, was presented in the church Sunday evening, May 28. Dad Lehman was formerly head of the music department at Bluffton College.

Quakertown—The Missionary Society sponsored an all-Church Mother and Daughter meeting. About seventy were present, Rev. Gerald Stucky, who recently returned from an inspection trip to South America, showed pictures and told about his trip at the meeting sponsored by the Brotherhood of the Swamp Charge, May 30.

East Swamp—Dan Gilbert, LL.D., author, journalist and lecturer spoke in the East Swamp church May 21. He also delivered a series of lectures in the Quakertown High School Auditorium and the Mennonite Brethren in Christ Church during the week of May 14 to 21 inclusive. These meetings were sponsored by the North Penn Moody Fellowship, Rev. H. D. Burkholder, Chairman, and the Interdenominational Youth Fellowship, Leonard White, President. Rev. Burkholder left for a meeting at Grace Bible Institute after the morning service, May 21.

Allentown—The Christ for Allentown Campaign came to a close in the Allentown High School auditorium Sunday evening, May 21. Rev. Howard G. Nyce, pastor of the First Mennonite Church was a member of the steering campaign. We are glad to present the following report; pre-campaign attendance in two meetings averaged 2,200; the Y.M.C.A. noon meeting attendance amounted to 650; children's meetings attendance was 3,800, the high school attendance was 16,350. There were 509 decisions at the children's meetings; 113 conversions and 63 reconsecrations. 685 people were dealt with personally. No one can tell what good has been accomplished besides, but it is certain that the believers were built up in the faith.

—Howard G. Nyce, Conf. Corr.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

OLUME LIX — NORTH NEWTON, KANSAS, JUNE 6, 1944 — NUMBER 23

ntered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Recruiting Young Ministers

By Rev. P. K. Regier, Reedley, California

As we cast a glance backwards over the years of ur Conference activity, we cannot otherwise than ecognize a great debt of gratitude to those faithful inisters who served our churches so well in those rly years. Very few of them ever had an opportun- y of special preparation for their work either in ible schools or in seminaries, and most of them rved without material remuneration. In view of ese facts the services they rendered were remark- ble and all honor and respect to them for their de- otion to their high calling and for their unselfishness sacrificial service.

New Demands

But a new day has come, and with it a deep need r a well-trained ministry in our Conference. Times ave changed, and with these changed conditions emands are placed upon the ministers of our day hich cannot be met without adequate and timely eparation. As we survey the general field of our onference we find that many pulpits today are va- nt, and there is a most urgent need for new recruits ho are willing and ready to step into these positions service and responsibility.

The Need of the Hour

Turn where you will, and the crying need of the our seems to be for "manpower" and ever more nanpower." Schools go without teachers, crops re- ain unharvested in the fields, factories employ in- mpetent and inexperienced laborers, and the busi- ssman is weary and over-worked for the want of fficient help. The world seems to know but one iority, and that priority makes inroads into every ea of human endeavor.

The Priority of God's Kingdom

It is high time that we recognize that there is an- her priority which is higher than that demanded the kingdoms of this world. Unless we are willing revert to heathenism, unless we are willing to rrender our higher Christian culture, unless we are lling to give up civilization itself, we need to sound e trumpet for the priorities of the Kingdom of d. The Christian ministry is calling for recruits en in our Mennonite Conference, and these recruits ist be found or else the spiritual needs of our people ll suffer.

A Challenge

The writer recently had the privilege of attending ounty Christian Endeavor convention. In response to the call TWENTY-FOUR young people stepped out and declared themselves willing to enter into full-time Christian service. Here is a challenge to the young men of our Conference to step out for Christ and say with an Isaiah of old, "Here am I; send me!" Because of old age our comrades in the ministry are dropping the torch one by one. The ranks must be filled with new recruits, young men who have the vision to see the need and the splendid opportunity for one of the finest pieces of service that can be rendered to mankind. The pulpits of our churches must be filled. Young man, are you willing to match yourself with the crying need of the hour?

Placement Committee Ready to Help

The members of the placement Committee of the General Conference stand ready to give encouragement and help to young men who are willing to prepare themselves for the Christian ministry. Not only is this committee anxious to help in placing ministers into vacant positions, and in helping churches to find ministers, but it is also eager to find young, promising men who might be interested in full-time Christian service, and advise them as to needs for preparation, schools, and other problems which might confront them. If you are interested the members of the placement Committee will be only too glad to hear from you. Will you not give this your earnest prayful consideration?

THE WORK OF THE PLACEMENT COMMITTEE

A month ago some of the members of the Placement Committee had an informal meeting in Chicago to discuss the task of our committee and lay plans for its future work. It was decided, among other things, that a series of four articles should appear in our church papers between now and the next session of General Conference to acquaint the church more fully with the task that is before our Committee and what the Conference and the Committee can do to solve these problems. The first of the series of four articles appears herewith. It is one of the timely subjects before all Christian bodies. How shall we get ministers for our churches in the generation just before us.

This first one of the series of articles was prepared by Rev. P. K. Regier, Reedley, California, one of the members of the Placement Committee. It is a clear and convincing presentation of a situation that is definitely confronting our General Conference churches. Let us give it sober thought and prayer. —**Paul E. Whitmer**

OUR CONTRIBUTORS

P. K. Regier, pastor of the First Mennonite Church, Reedley, California, is a member of the Placement Committee of our Conference.

The Malcolm Wengers are our new missionaries, who are stationed at Busby where they are engaging in language study and helping with the work.

I. J. Dick, pastor of the First Mennonite Church, Mountain Lake, Minnesota, is a member of the Church Unity Committee of our Conference.

J. Winfield Fretz, on leave of absence from his teaching duties at Bethel College, is carrying on investigative studies for the M.C.C., relative to helping Mennonite young people—especially those drafted—get a start in life.

Wilbur Nussbaum, a member of the First Mennonite Church, Berne, Indiana, teaches one of the Bible classes of the mid-week prayer meeting.

Gerald Stucky together with Brother W. C. Voth conducted a 25,000 mile tour of Latin America for the purpose of finding a mission field. If the conference approves the proposed project in Colombia, then he and his wife and Mary Becker will go there to open the work.

William Tiahrt is a very active member of the First Mennonite Church, Beatrice, Nebraska, and is much interested in conference activities.

Russell L. Mast, pastor of the Deep Run (Pa.) Mennonite Church, is President of the Eastern District Conference.

J. C. Kaufman, pastor of the Emmaus Mennonite Church, Whitewater, Kansas, is Chairman of the Committee on Doctrine and Conduct of our conference.

John Thiessen, well-known missionary to India, is now stationed at Basna, where he has charge of the boys' boarding school.

Earl Salzman is pastor of the First Mennonite Church, Upland, California.

Albert Claassen has been serving the Second Mennonite Church, Beatrice, Nebraska.

Paul Shelly, seminary and university student, hopes to get his Ph. D. degree in the near future.

How Shall We Interpret Methodism's War Resolution?

The above title is that of an editorial in the *Christian Conservator*. The editorial says some significant things so plainly that we quote part of it here:

"The resolution seems to commit the church squarely to the war.

"In other words, the church becomes a party to the war and a participant in it. That certainly violates the Christian teaching. In this great international dispute, the Methodist Church has sided directly with the Allied Nations and becomes a party to the war. The Methodist Church has said to its members in Germany and in Japan, that they are on the wrong side of the international war, and the church either must demand, or rather is demanding, of its members in Axis nations to prove themselves traitors to their own country or else the church is at war with its own people in some of its national units. It seems a precarious attitude.

"As we understand what was done, it was focused through the general conference, not by the ministers but by the lay representatives and that the ministers were not able to get the laymen to see the conflict of their action in relation to the teachings of Christianity. We judge that that is just what did happen. We hold it a precarious matter to place doctrines and principles into the hands of those who have not carefully studied them and who do not know their finer implications.

"This action of the Methodist General Conference is in violation of the former position of the church, and it must therefore follow that if the church is now in the right, it was in error a few years ago . . . We hold that Methodism's position is not an envious one.

"We think it much better that the church, in its capacity as the teacher of the principles of the kingdom of God and as the spiritual guide of people and nations, should act sincerely and truly in its capacity and its own proper sphere. The church has no war duty or obligation to any government—it is international and supernational. Let it teach the things of God. The church is not a citizen of any state—it undertakes to represent and promote the kingdom of God on earth."

Abolition Without War

Was the Civil War necessary to end slavery? Some thorough students of history say "no." They point out that slavery was already on the way out in the South. Leading southerners opposed it. But when the North with considerable self-righteousness began to berate the South, the South underwent a change of heart towards more of a defense of slavery. So the war was fought, and slavery was technically ended, but in actuality and spirit it still exists to a large extent. The South was forced, but it did not have a change of heart. And it is a change of heart that goes to the bottom of things. Things might be different in the South today if there never had been a war to give birth to resentment and hatred.

It is interesting to note that Latin American countries also had slavery and that they did away with it without war. War is not the way to change people. God's love works better.—rw.

OUR DAILY BREAD

Undoubtedly many of us sin in regard to the food that we eat and the famine conditions that exist in the world. However, there is one gross sin in eating that we should not be guilty of. That is the sin of leaving food on the plate to be thrown away into the garbage pail. Certainly it never is befitting for one who petitions God for his daily bread to throw part of it away.

Our government has asked that people desist from this practice for the sake of the war. Should not Christians always be careful about food in appreciation to Him who makes it possible and in compassion to those who have so little of it?

When large portions of meat and potatoes or other food are left on the plate, as is so commonly done in public eating places, then something is definitely wrong. "Give us this day our daily bread so that we may throw part of it away." No, Jesus did not teach his followers to pray like that.—rw.

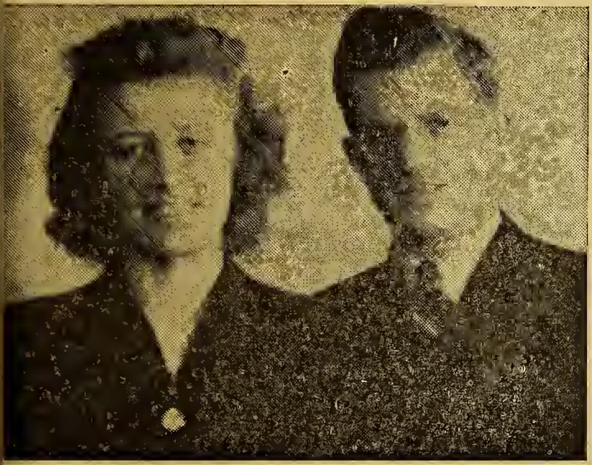
First Impressions

By Mr. and Mrs. Malcolm Wenger

Between grassy hills in the valley of the Rosebud es the little town of Busby, Montana. Its one ore stands by the side of the ungravelled highway. eyond, the modern dormitories and classrooms of e Government Schools for Indians make a strange ntrast with the tiny one room log or tar paper bins in which the Cheyennes live. The rest of the wn includes a Catholic church, the Government rm Station, and the neat buildings of the Mennote Mission.

Indian Homes

Indian homes are scattered for miles up and down e valley of the Rosebud river, but many of the dians prefer to live together in the "camp" at sby. As the visitor approaches a home he is ten greeted by a reception committee of several gs. Stepping through the low doorway he will e a stove in the center of the room, two or three ds in the corners, a table, and perhaps a cupboard, esser, and a chair or two. The children, often quite y, will be dressed much like white children. Most the older women, will be seen in blankets and rhaps moccasins.



Mission Activities

The life on the mission station as we have seen it in the short time we have been with Rev. and Mrs. Habegger here at Busby is a busy one indeed. The missionaries buy up every opportunity to present the gospel and teach God's Word in church services, Sunday school, children's meetings, prayer meetings, religious instruction classes at the government school, and sewing classes for Cheyenne women. Their work does not end there; special personal instruction must be given those who want to become Christians. The sick, the discouraged, and the weak, must be visited and helped whenever possible. During the day many Indians come to the missionaries with their needs; it may be an injured finger, a letter to be written, or trouble in the family. For much of this work they find the Cheyenne language indispensable and now have the additional task of taking the new missionaries into the intricacies of this difficult language. The other workers on the field, Dr. and Mrs. Petter and Frank Littlewolf at Lame Deer, Mrs. Valdo Petter at Ashland, and Milton Whiteman at Birney, are just as busy with similar programs of work although adapted to their particular situations and problems.

Spiritual Darkness

There is much here to remind us that many of these people still dwell in that spiritual darkness which Christ the Light of the World came to dispel. We hear of immorality and sorrow and broken homes and see children growing up without proper care and control. At times when night comes to Busby the distant, regular, unceasing, throbbing of the peyote drum tells us that the worshippers who use this cactus narcotic have gathered for a meeting. Or it may be the rythmical beat of the dance drums as the Indians dance far into the night in the smoky community hall. Whisky, or "whiteman's water," is a stumbling block to many.

The Gospel Can Change them

This sin and sorrow can only be relieved as these people become "new creatures" through the regenerating power of the Gospel of Christ. As we, who are on the field, make it our purpose to lead these people to new life in Christ; make it your purpose to support such work in prayer, for the task is too great for human resources to meet.

1. Upper left: The Wengers.

2. Lower left: Indian log cabin.

3. Lower right: Log cabin in which the the Wengers live.

Religion--A Form or a Force

By I. J. Dick

Paul writes to Timothy that in the last days perilous times shall come. He gives a long list of vices that will characterize men. II Tim. 3:1-4. But in spite of all these vices they will keep a "form of religion, but will have nothing to do with it as a force." vs. 5 (Moffat)

Paul was looking forward, describing people and conditions in the future, and sad to say, even, also in church circles. Jewish history, Church history, and conditions as they exist in some places today, vindicate the above statement. In the name of religion people have been persecuted. Religious people crucified the Lord. Religious people killed Anabaptists and Mennonites, etc. Religious people still give way to the sins mentioned in verses 2 to 4. Religious movements, churches, and individuals have always been in danger of losing their power, having only an empty form left.

Much Form but Little Power

The Apostles were men of power. There was very little form with them. The Apostolic Church was likewise one of power and very little form. The Church of the Middle Ages, to the contrary, was a church with much form and very little power, though it possessed political and military power. There were expressive Church edifices, monasteries, bishoprics, highly paid clergymen and priesthoods. Spiritual power, in general was lacking. The most notable service this church rendered was the preservation of the Word of God.

Much Dead Material

The Church of the Reformation started with a man or a few men that made a thorough experience and were consecrated to God. Any religious movement can only get started with a man or a few men that have spiritual power. This will attract others that are anxious to make a similar experience and acquire spiritual power. There usually are good and high ideals in a new movement, and there is growth and power. That is briefly the way protestant denominations and even individual churches have originated. But isn't it true that sooner or later, sometimes as soon as the organizers were gone, the power was gone too? Then there was a form of Godliness left. Am I trying to say that every old denomination is spiritually dead? No, but there surely is much dead material everywhere.

There Still Is Hope

It is nevertheless true that any movement, church or individual, which still has God and Truth has the power of self renewal. Something continues that can be formed into life by the Holy Spirit. The Holy Spirit is still active, and the Word of God is still alive. These two can still convince sinners of their lost condition and of the living Savior.

Needed: Form Full of Spirit

Some one may ask, do we need forms or form? To this I would answer, yes, it is important that we have good forms. It requires wires and fixtures to bring electric light into our homes, churches, and other places. But unless these wires are charged with current they are dead and useless. To use another illustration, we install pipes, faucets etc. to conduct water into our kitchens or wherever we want to use water. But unless there is water in the pipes and some pressure the system will also be useless.

Now, as to forms that can be of great spiritual blessings, we think of our church buildings, with all the necessary material equipment. All this is dead in itself, but if the Word of God is proclaimed under the guidance of the Holy Spirit, it will result in men and women that are a power for God. We are sometimes told that regular church goers are no better than people that seldom, if ever, go to church. Going to church can become a mere habit. If that's the case self examination is in order. There is hardly anything in the Church, or a part of a service or a whole service which could not become a dead form, at least to some that sit in the audience. Our prayers may become monotonous forms. Sermons may become lectures. Our singing, even if it is good, may be something for the ear only; the beauty only for the eye.

How to Acquire Force

When faith goes into action there will be power over self, pride, pleasure, unthankfulness and all the sins that are listed in verses 2 to 4. The question may still be with some, how do we acquire force? The following four points may be of help:

1. Through fellowship with those who have spiritual power and with Him who is the source of all power—God.

2. Through real divine dissatisfaction with our own weaknesses and a desire for strength. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

3. By removing obstacles between you and God or between you and others, such as hate, envy, or other sins.

4. By standing on the promises of God. He says, seek and ye shall find. In prayer hand Him your worries and problems and don't take them back. Trust him for the present and for the future.

"Be strong in the Lord, and in the power of his might."

WITHOUT

A missionary in China has said, "A great **without** is written on heathenism. Men and women are **without** a Bible, **without** a Sunday, **without** prayer, **without** songs of praise. They have rulers **without** justice, **without** righteousness. They have homes **without** peace, marriage **without** sanctity. Their young men and and women are **without** ideals, the little children **without** purity, the mothers **without** wisdom or self-control. There is poverty **without** relief, sickness **without** skill or care, sorrow **without** sympathy, sin **without** a remedy, death **without** hope. All this is wrapped up in the words, **without Christ**."—**Christian Digest**

Co-Editor of "Mennonite Hymnary" Goes to Canada

Professor Hohmann to Teach Singing during the Two Months

Prof. Walter H. Hohmann

Upon the invitation of Canadian hurch leaders Professor Walter H. Iohmann, co-editor of the *Mennonite Iymnary* with Rev. Lester Hostetler, ias gone to Canada for a two-months tay. He and his son Rupert, who is n excellent violinist, left Newton on Iay 31.

Brother Hohmann stated that he did iot know the exact nature of the work hat he is to do, but very likely the arger part of his work will be the intructing of church choirs. The Canadan Mennonites like to sing. They are rying to develop good singing groups. o some of the leaders came to the onclusion that Professor Hohmann night be of great help to them.

The choirs which Professor Hohmann has trained t Bethel College, have won recognition from music overs and authorities throughout the country. People ike to hear them sing. Various churches have enoyed his services in the training of their choirs. The past few years he has not only directed the Bethel College A Cappella Choir, but also the Bethel College Church choir and the choir of the First Mennonite Church, Newton. Ignoring the violent gymnastics that some leaders utilize, Professor Hohmann takes his choirs through intensive, continued practice. His skill in directing and his knowledge of church music suited to our churches makes him a man who should be of great use to our Canadian churches this summer.

This Mennonite musician believes in unpretentious, simple living. He reads a great many thought-provoking books and has strong Christian convictions. A conscientious objector during the First World War, he is much interested in the C.O.'s of this war and has visited various C.P.S. camps. His youth was spent on a farm near Deer Creek, Oklahoma. The Hohmanns have three children, two girls and one boy.

'Mennonite Hymnary" Praised by Authority on Music

A few days ago Professor Walter H. Hohmann reeived a letter from H. Augustine Smith, who is Chairian of the Religious Music and Art Department in he College of Music, Boston University. Herewith ve give the greater part of this letter by H. Augusine Smith:

"Today I have been on a long excusion through the ook, and believe me, it has proved one of the most iemorable days in my fairly long life. I note these utstanding criteria:

1. Your editing is accurate and meticulous.

2. Your balance of material is an editor's triumph.

3. Your chorale section surpasses anything I have een, including Dr. Davidson's Harvard Hymnal and)r. Pfatteicher's Oxford American Hymnal, and both ditions of the Episcopal.

4. Your sources of hymn tunes and chorales is more aried, more immediately usable, more restrained in ltra and Bach harmonizations than I imagined posble. You have kept your feet on the ground but ou have not hesitated to search the earth over for aunch MUSIC, MUSIC, MUSIC.

5. Your first sources correct even some in Songs f Praise, enlarged.

6. Your editor of the Ritual has performed a noble ervice, brief units, varied, with litanies that grip piritual life and lift it.

7. The book is deleted to the limit, therefore it nerges moderate in size, complete in content and exture."

Dr. Smith also writes that he plans to use the chorale section of the book for collateral reading and playing in his classes next fall and winter. Dr. Smith is not the only one who appreciates our new hymnary.

A very hearty reception has been accorded this hymnary by the churches of our conference. Over 17,000 copies of the *Mennonite Hymnary* have been sold to date. A fourth edition is now coming from the press. It has the thin paper and the convenient weight and thickness of the first two editions. The price of the new edition is the same as that of the preceding editions, namely, $1.15 per copy when purchased in quantities of one dozen or more, plus transportation charges. Single copies, or any number below one dozen, will be $1.40 each postpaid. Canadian prices will be twenty cents higher per copy. The books will be available in both the blue and baroon binding as heretofore. Orders may be placed either with the Mennonite Book Concern, Berne, Indiana, or with the Mennonite Publication Office, Newton, Kansas.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3:17.

—**Brother H. A. Toevs, former missionary to Africa and for the past year a student at Bethel College, plans to go back to Africa some time this summer. He and his wife will go out as missionaries of our conference but will work under the direction of the Congo Inland Mission Board, with which our conference has certain arrangements. Brother Toevs comes from the Bethel Church, Inman, Kansas.**

HOME MISSIONS

A. J. Neuenschwander, Secretary

Alberta Community Mennonite Church

Dear Brethren:

"Bless the Lord, O my soul: and all that is within me, bless His holy name." Ps. 103:1.

It is with joy filled hearts that we make this report, for the Lord has blessed us abundantly. The Sunday worship services, both morning and evening, have increased in attendance. The messages have for the most part been doctrinal, and the interest has been most commendable. Wednesday evening has been devoted to Bible study and Prayer.

The Sunday School has a very fine enrollment, to the extent that the last available space has been taken for class rooms. The contributions are increasing in proportion, which gives prospects for additional mission projects in the future.

The Ladies' Missionary Society celebrated its anniversary March 2. A potluck supper was served, and a splendid message on Jewish Missions was delivered by Rev. Meyer Tan-Ditter, director of the Jewish Mission in Portland.

Since the first of the year the war production plants have not operated on Sunday which makes it possible for all the members to attend church services. The young people's services are greatly disrupted, at present, by the absence of the young men who have been called into the service of our country. But we rejoice, nevertheless, that the work has been carried on. We hope to see a great revival among young and old before our blessed Lord returns.

We plan to make the Easter season as impressive of its real meaning as we possibly can. The Sunday school plans to present a program which will bring out the meaning for the children, and the church anticipates the observance of the holy communion. In this connection we are reminded of the Apostle's words in I Cor. 15:17 "And if Christ be not raised, your faith is in vain; ye are yet in your sins."

Being conscious of the responsibility imposed upon us as good stewards of the manifold grace of God, we covet your prayer of intercession on our behalf that the work of the Lord may prosper, to the end that souls may be saved and the saints built up in the faith.

Fraternally yours,
Herman D. Wiebe
5215 N.E. 23rd Ave., Portland, Oregon

BEWARE OF JUDGING

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doe rof the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgeest another? James 4:11, 12.

Bethel Church, Winton

March 18, 1944

Greetings—another year has slipped by so fast that we hardly can believe it. Yet we can say with Samuel. I Sam. 7:12—"Hitherto hath the Lord helped us."

It is now about three years since our church here was organized and joined the Pacific District Conference. We have a membership of 49. It includes about 22 families. The Sunday School enrollment is about 60. Our Sunday School attendance has increased from an average of about 35 to an average of 45 in the last three months.

Just a few days ago from March 12-16, Rev. J. H. Langenwalter of Reedley was with us giving Bible expositions on Acts chapters 1 to 6. Most of these meetings were well attended.

Others who were with us were Rev. J. R. Barkman of the Grace Children's Home of Henderson, Nebr., the Gideons etc.

A daily vacation Bible school was also conducted with two other Mennonite churches and one Presbyterian with an enrollment of 89.

Last year one old Mother Mrs. Anna Koehn, age 82, was laid to rest.

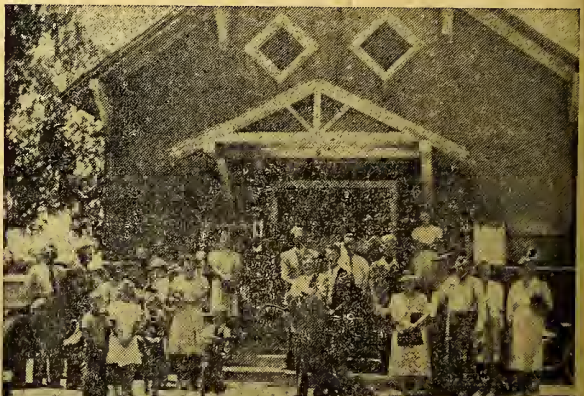
Four of our parent's sons are in the army. Harlen Siemens is still in the U. S. Frank Ratzlaff has been in Guadalcanal and other places for two years. Joe Glanzer, our son, has been in New Guinea and Australia for over a year. Harrold Yost has been in C.P.S. camps and is now in a mental hospital in Wisconsin. Five young men have been deferred because of farm labor.

One person was baptised. Three times we observed the Lord's Supper with a good attendance.

Our Christian Endeavor meets every two weeks old and young with a good attendance, an average of 35. The other Sunday evening is singspiration eve, which seems to be a real blessing. During this evening a Scripture passage is read with some comments by the Pastor, the rest is singing.

We intend to have an Easter program. About 16 of our people read the *Quiet Hour* and a number the *Mennonite*. Our average Sunday School offering is $5. Church offering $7. Pray for us and the work here.

Mr. and Mrs. J. P. Glanzer



Meetinghouse of the Winton Mennonite Church

Mennonite Migration

By J. Winfield Fretz

One of the characteristics of Mennonites is their frequent migration from country to country and community to community. Whenever their religious freedom has been threatened or completely destroyed, rather than comprising with the demands of the State, Mennonites have chosen to migrate. In no country, however, where their religious freedom was threatened did all the Mennonites migrate, but usually a significant number migrated to carry to new communities the Christian ideals and religious principles of the early church fathers. Those who remained behind often did so at the expense of compromise of religious principles, and there is abundant evidence that this compromise frequently resulted in the complete loss of the distinctive Christian ideals originally held by the Mennonites.

Causes

There are causes other than threat of religious freedom for which Mennonites have migrated. A second larger cause was that of a search for better economic conditions. This was often related to the previous cause. Mennonites were frequently discriminated against and thus had to endure great hardships in order to make a living. They were sometimes driven to areas of poor soil, forbidden to purchase farms, were heavily taxed, and were thus unable to gain economic stability. For this reason they often migrated in the hope of finding better living conditions.

A third reason for migrating was the desire of adventure and new experience. Mennonites in this sense are no different from other human beings who seek adventure. Still other reasons are crowded conditions in the home communities which resulted in high land prices and in the inability of poor people to become established in farming. Sometimes ambitious people desired to become leaders in new communities and for this reason promoted new migration projects. Internal dissentions and community quarrels sometimes were factors causing migrations of small groups. Also, occasionally unfavorable climatic conditions caused Mennonites to move to new areas. Migrations from country to country, however, were chiefly due to loss of religious freedom and the desire for economic improvement. The other causes of migration were more largely confined to movements within a single country.

Types of Migrations

In brief there are two general types of migration, one type pertaining to mass movements of people, that is, movement involving a large number of people; and a second type pertains to small group movements or fragmentary migration. In times past mass migration has been more characteristic of movements within a single country. Mass movements are much more dramatic and cause attention to themselves, but in the total history of the Mennonite Church the smaller migrations have perhaps been equally significant or even more significant in terms of growth and expansion of the total church. The history of the Mennonite Church in America bears out this point. If one studies the dates of organization and the size of the original churches he discovers that hardly a year passed since 1900 that some new group of people did not move into a new area or establish a new church. This is especially impressive in the Middle West and far Western States. Many of these migrations resulted in unsuccessful colonization efforts.

Future Needs

No one can tell when Mennonites again may be compelled to migrate or desire to migrate for various reasons, but whatever future circumstances may be encountered, Mennonites could well afford to give more thought to systematic migration and organized movements of their people. Few realize how tragic has been the lot of hundreds of Mennonite families who have migrated to new areas and have been unsuccessful in establishing themselves there. Many of these families were completely impoverished, some having to flee to the cities to become manual laborers, recipients of relief, or in some cases becoming completely landless and thus thrown into the class of migrant laborers. The tragedy is that such people have lost not only the church but often their total faith in Jesus Christ and a God of Love. With careful planning and prayerful consideration for the needs of Mennonite people in every group it would be possible for colonization committees or mission boards to give supervision to groups desiring to migrate. This might include spiritual counsel, the furnishing of the factual information relative to opportunities in new areas, and in some cases limited financial assistance in order to encourage the sound establishment of family life on farms and other means of earning a living. Colonization and migration are the natural growing edges of thriving Christian communities and expanding churches. It is well for church people to give consideration for the growth to the kingdom on the home front in addition to the kingdom on the foreign fields.

SENTENCE EDITORIALS

There are still people who take the attitude of "God, I thank thee, that I am not as other men are . . ."

Men still court temptation by pitching their tents towards Sodom.

It the separation of Church and State accomplished by putting the flags of both into the house of worship?

THE MENNONITE

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DAILY DEVOTIONAL MESSAGES

By Wilbur B. Nussbaum, Berne, Indiana

JUNE 11—*"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."* John 1:12. While His people, the Jews, as a whole rejected Him, He was and still is received by individuals who "believe on his name." To believe "on" means to trust in, to commit to, to receive, and to act upon what is thus believed. From the very first recorded instance, the new birth came to those who thus believed on Him. " . . . Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house". Acts 16:31.

JUNE 12—*"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."* Acts 2:41. We are told concerning the Lord Jesus Christ that "of his own will begat he us with the word of truth" (Jas. 1:18;) That Word makes the sinner conscious of guilt and brings conviction of sin. This is the result wherever the Word is preached in its fullness. And for those who will receive it, it brings conversion from death unto life by faith in Christ. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

JUNE 13—*"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."* I John 4:9. The love of God must be manifested. Love cannot be hidden or withheld; it must, by its own nature, be revealed. And God's love is revealed in the sending of His Son to give the sinner life, and to be the propitiation for his sin. "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." I John 2:2.

JUNE 14—*"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."* I John 4:10. We should note that it is "not that we loved God" (the principle of law), but that "he loved us" (the principle of grace) that is prominently set forth here. It was "when we were yet without strength . . . while we were yet sinners . . . enemies" of God, that He sent His Son. (Rom. 5:6, 8). It was because of the "great love wherewith he loved us" that the Son came to earth. (Eph. 2:4).

JUNE 15—*"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* I John 1:9. If a believer does transgress, he does not lose salvation, but he does lose the joy of that salvation. For him, the pathway to restored fellowship is in quick confession to God of this wrongdoing. And, because of Calvary and its efficiency for every believer, God's own faithfulness and righteousness require Him to forgive and cleanse the contrite believer, restoring him to fellowship "in the light."

JUNE 16—*"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."* I John 2:1. It is a blessed truth that the believer has an Advocate with the Father, and that Advocate is the Righteous One who is the propitiation for sin, who "bare our sins in his own body on the tree." (I Pet. 2:24). He "ever liveth to make intercession" for all who "come unto God by him" (Heb. 7:25). And His advocacy is entirely sufficient: He is "able also to save them to the uttermost."

JUNE 17—*"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."* Eph. 5:20. The believer is to give thanks "always." He is to count upon it that his Father knows his need, of whatever sort it may be, that He knows how to meet that need, and, moreover, that He will meet the need in His own infinitely wise and loving way. The full understanding of this fact will enable the Lord's follower to give thanks continually; he will include "all things" in his thanksgiving. Only the one who knows that "all things work together for good" (Rom. 8:28) can fulfill the exhortation of this passage.

Concerning Civilian Bonds

During the coming Fifth War Loan Drive, June 12-July 8, civilian bonds will again be available for conscientious objectors. The plan remains the same as in other drives. Bonds may be secured by subscribing directly to the Provident Trust Company of Philadelphia. Subscription blanks and folders describing the plan may be secured from a local pastor or deacon, or by ordering from the Peace Section, Akron, Pa. Savings stamps and albums in various denominations are also available for school children and others.

Civilian Bonds are series F and G bonds registered through the Provident Trust Company. While the same series may be secured through local channels, Provident Trust Company is the only fiscal agent authorized to register them as "conscience money." Civilian bond subscriptions are officially reported to county chairmen and there should be no difficulty to buy them in lieu of war bonds.

The provision for civilian bonds is based on the fact that the U. S. Government has an annual budget of over six billion dollars to maintain civilian services. Civilian bonds enter the U.S. Treasury as do other bonds but differ in that they are registered as investments from conscientious objectors to war.

The civilian bond plan is not entirely satisfactory and negotiations are under way to secure a more satisfactory plan. Until a better arrangement is secured the plan will remain as before. To members who feel that they cannot buy civilian bonds, relief certificates and stamps are recommended. Relief certificates and stamps are, however, donations and not investments.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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From Gerald Stucky's Scrap Book

TICKETS, PASSPORTS, VISAS and PICTURES

When we first tried to get tickets for this trip, aveling was said to be difficult. Travel agents told s that Latin America did not want Protestants down ıere now, and that our Government would probably ot issue a passport. That even if a passport were sued, travel conditions are of such a nature beyond lexico City that one cannot get to Panama or beond. That recently a great number of 'missionaries' ere stalled in Mexico—unable to proceed. That even transportation were available—the consuls of the arious Latin American countries would not, or probbly would not, issue visas—since Protestants were ot wanted. That it is very unwise to undertake a ip of this nature at this time.

Wih this background, we left the "Travel Agents" nd went out on our own—and "On God." We aplied for our passports—and received them in due me. The Passport No. 781443 was good for Central nd South America from August 16 to February 16, 944..

We immediately began visiting consulates—and reeived visas without difficulty. Some of our visas were rocured in Los Angeles, but more of them in Mexico ity. The latter place was a betted place to procure hem for here lived not only consuls, but consul enerals.

Our tickets were obtained in Los Angeles. The ckets cost $917 plus extra side trips, and were isued for "Brownsville, Tex., to Santiago, Chile, to rgentina, and back up to Miami." We obtained reervations out of Mexico City for September 30.

Pictures? We needed about 40 of them.

A Slow Train

We took the train for Cuauhtemoc (the pronunciaon of which is still baffling, but sounds like Kwowemoc) at 7:30 a.m. and it was a humdinger. We aveled 110 miles in 5 hours. The train would stop or anything or anybody any place. We went first ass. We got to the Estocion too late to buy a ticket had to stop at two stations enroute to try to buy ne. This train goes on further into the Mountains we are 9000 feet up now) and almost every day one f its cars falls off the tracks!

The Mennonites of Mexico

The Mennonites here number about 10,000 and wn a whole valley—250,000 acres. They live in ttle colonies of a 1000 or 2 each. Most of them re very conservative and old time. With these we ave had practically nothing to do. We are staying ith David Redekop, a man who practically owns this town of about 7000. He and his sons are very fine people of Russian background. In spite of the wealth, they live very simply and most unostentatiously. They are evangelical in thought and practice. They all speak German and un pocito Spanish. I have learned this evening how very little German I really know—their conversation was almost entirely over my head. I'm glad Voth can talk to them. If they'd only talk Swiss, I could understand. Their German is mixed with Spanish. They have an immense cheese factory, also butter factory. They feed us meats, butter, and what not.

YOUTH JOTTINGS

—**The Intermediate C.E. Society** of the **Second Mennonite Church, Beatrice, Nebraska,** recently gave a program that included a book review of "In His Steps," a recounting of C.P.S. camps experiences, and a discussion of "How to Study the Sunday School Lesson" by the pastor, Walter H. Dyck. All were asked to bring Bibles and quarterlies. The Lincoln C.P.S. unit gave a program to this church on June 4. Young people attending a recent meeting of the Beatrice Fellowship group saw some new pictures on "Smoke-Jumping."

—**Elma Esau,** who has been working with Mrs. M. C. Lehman at the Ephrata Clothing Depot for the past seven months will have charge of processing relief clothing at the new M.C.C. depot begun at Kitchener, Ontario, Canada. She is to return when the Canadian work gets under way and Canadian workers are found to carry it on. Elma comes from Whitewater, Kansas.

—**Fort Collins, Colorado,** C.P.S. camp has religious emphasis week. On May 28 Brother H. P. Fast, pastor of the Saron Mennonite Church, Orienta, Oklahoma, began a series of messages on the theme of "Daily Christian Living." The series was to continue for one week.

—A recent issue of the **Y.P.C.E. News** of the **First Mennonite Church, Shafter, California,** lists twenty-six young men in the armed service and none in C.P.S.

"THREE YEARS IN C.P.S."

A report of M.C.C.—C.P.S. for the past three years has been prepared in the form of a twelve-page pamphlet, titled, "Three Years in C.P.S." The pamphlet will appear in the churches in the early part of June and will be distributed on the basis of one for each family. Besides containing a survey of the work C.P.S. men are doing, it contains a map showing the location of M.C.C. —C.P.S. camps and units.

—**Jacob Unruh and Edna Louise Streiff** of the Woodlawn Mennonite Church, Warroad, Minnesota, were married on March 19. The young couple has subscribed for **The Mennonite.**

Need of a Christ Centered-Sunday School Program

By William Tiahrt

I Cor. 15:57,58 "But thanks be to God, which giveth us the victory through our Lord Jesus Christ: Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

A well balanced Sunday School program consists of song service, prayer, and lesson material. A word should be said regarding the songs for children, because we believe that the children should early come to know that the hymn book is their book. The church cannot afford to neglect the children. Some of the numbers are for small children, and alert teachers and leaders will examine the text carefully before making selections for any particular age group. Children should be encouraged to sing with a light, flute-like tone of voice and not permitted to shout. In most cases they will sing in a more lively tempo than adults. A further very necessary word is in order; children should learn many of the standard hymns. It is a mistake to confine their singing to simple hymns written for them. There are very few hymn tunes that children will not easily learn and enjoy singing if given an opportunity to do so. The meaning of the words will unfold as they grow in experience, which is true of adults as well.

As to lesson material which must be Christ centered: Very often the remark is made that our Sunday Schools are not interesting. It is not enough to arouse an interest in a Sunday School class. The teacher might do that by standing on his head or by opening up a jack-in-the-box. Whether an interest is worth while depends on what it leads up to. If it is a trivial interest or if it results in nothing permanently valuable, it is useless so far as the Sunday School teaching is concerned. The interest to be aroused must be an interest in Christ and the gospel, in the Bible, the church, and the Christian life. The main purpose of the Sunday School is not to teach the history of the Hebrew nation, though some teachers seem to think it is. Nor is the chief object to reveal the beauties and powers of the Bible as literature. Nor is the central aim of the Sunday School to keep the pupils in good order and cultivate their manners and morals. All of this, of course, is good and is to be kept in mind as parts of the Sunday School program. But the main object of all Sunday School teaching should be to save the souls of the pupils committed to our care. In this the parents and the pastor are to be associated with us, all working together. The Sunday School is established primarily to lead its members to the foot of the cross.

Another fact might be mentioned. Why the need of a Christ centered program is so extremely important, is that of the passing of the teaching parent. We do not want to under-rate the home as a field of Christian education. The home is the world's greatest university, and the most important study in its curriculum is the Bible, but the tragedy in America is the passing of the home. Our American home was once an industrial center. Today much of this work is done in factories. Thus, the family must seek occupation elsewhere, generally the city, and for that reason the home has lost a great deal of interest. The home often becomes a place to bathe, eat, sleep, and read the newspaper. Amusement places all bid for their share of participation and an evening spent at home becomes a rarity. But the greatest loss the home has yet sustained, due largely to irregular hours, is the passing of the family altar. A serious failure of parents to provide the all important elementary instruction in the Bible and direct their family to Christ, is one of the weaknesses of the modern home. Once the home inspired by the church was the center of the spiritual and religious life of the family. This greatest and most sacred of privileges has been delegated to others, one agency being the Sunday School. Some people, however, who would hold the home responsible for the alarming child delinquency of today, and the home certainly is responsible, must remember that the parents of today were the children of a former generation. Therefore, in thinking of the difficulties confronting our Sunday School, we must realize that it is much easier to shape the destiny of a child than to change the nature of a parent.

We observe that one of the problems of the Sunday School is the passing of the Bible from the public schools. There was a time when the school teacher was a religious instructor. It is almost unbelievable that our public school system owes its origin to the religious Puritans of colonial days. They came not only for religious freedom; they had that in Holland. They came to America for political reasons such as would enable them to establish their own schools, not only where religion would be taught, but where the end of all secular instruction would be religious growth. The first text book was the Bible, and large portions were considered "profitable for instruction." Since those days, however, there has been a quiet influence at work, passive if not active, against the Bible in public schools. Even though constitutional action permitted the reading of the Bible, but the effort to compromise with the various sects represented, practically nullified its teaching values. Bible stories have left the school readers; Bible memory games, religious hymns, and daily prayer have gone with the Bible. We find our schools are practically secularized, and anything of a religious nature is rarely found in its curriculum. The blame for the public school's lack of Christian education must be borne by us who have built them. furnished them, planned them, planned the curriculum, appointed the teachers, and instructed them in the things which they were to teach. We have permitted the Bible, the most important subject of all, to slip out of our public schools. The very success of our own educational system is in danger of becoming a menace, for it is a dangerous thing to train a generation mentally and neglect its moral and spiritual culture. But very few people ever realize iat the mind without education is a fertile field for l kinds of superstition and wrong ideas and fear. he mind without real education or with wrong eduition is an easy prey for all sorts of propaganda and rong faith. The mind without real education is as seased as the sick body or the unregenerate soul.

What then is real education? It is receiving in our ind the mind of Christ, the mind that thinks God's ioughts after Him; the mind that knows His maker ecause it obeys His laws. (I John 2:3) It is the ind that uses God's handiwork for the good of all eople not selfishly; the mind that is intent upon elping that His will be done on earth as it is in eaven. It will thus be quickly seen that few people e these ends in education. Often this real education is been obtained outside of the classroom. Often assroom education has been as bad and dangerous as ie worst, primitive idol worship, or as the worst witch-doctor's craft. Jesus gave us the challenge, "Learn of Me." In I Chron. 29:5, we read, "Who then is willing to consecrate his service this day unto the Lord?" A call that comes to every Christian! Service to the Lord should be our occupation to keep every part of our being busy. If we accept the call, we must serve him only, serve without restriction, and serve by the strength of grace derived from God. We must do it in all humility and sincerity. Paul speaks of serving "Not with eye service, as men pleasers; but as the servants of Christ, doing service, as to the Lord, and not to men." Thus, it is the Sunday School that will give our youth their Christian education, and because many a person will have no more than offered here, we must put special emphasis as to what our purpose of maintaining a Sunday School must be. That purpose is to follow a Christ centered program, and then only will the Sunday School be Victorious through Christ.

The Aims of Teaching

By Russell L. Mast

It is one of the many naive assumptions which we ake in Christian work to say that we know what e are doing when we teach. As a matter of fact any times we do not know. What aims we do have e so vague that it makes them practically impotent. 'e need constantly to state and restate our aims in aching. For otherwise we could not evaluate our ork, to see wherein we have failed or succeeded.

What are the aims of teaching? In a previous ticle it was stated that in teaching we seek to make ie pupils aware of truth so that it will make changes ithin their lives. But what changes are desirable? general, the aim of Christian education is to lead ipils to engage in Christian discipleship and in livg the abundant life. This statement has as its basis 'o verses from the New Testament: Matthew 28:19, *'o ye therefore, and make disciples of all the naons . . .*" (R.V.) and John 10:10 *"I am come that ey might have life, and that they might have it more undantly."* In the light of these statements teachers ould look for the following results:

1. *A personal experience of God.* Is it not true that e are in danger of knowing facts about God withit knowing God? After Job had suffered the appallg misfortunes of his life, he declared, *"I have heard thee by the hearing of the ear: but now mine eye eth thee."* (Job 42:5) That experience should be king place in every Sunday School class, men and omen, boys and girls finding God in a personal exrience!

2. *A conscious acceptance of Christ as Savior.* sus comes to us with the offer of his transforming iendship. He can do for us what we cannot do for irselves. But we must respond to that offer. This sponse to Christ should also take place in our Suny Schools classes, if they would fulfill their purse.

3. *Growth in Christlike character.* A teacher of ine, said, "No one is ever saved by Christ who does t become more and more like him." If teaching is to fulfill its aim, God should become more real, our love for Christ more complete, and our characters more Christlike.

4. *A realistic understanding of the Bible.* By this we mean not only a knowledge of Bible facts but an understanding of their meaning in terms of our own spiritual needs. What does God say to us through the Bible? To discover this we must beware of reading into the Bible our own particular theories. Let the Bible speak for itself.

5. *Sharing in the building of a more Christian world.* As Christians who have accepted the transforming friendship of Jesus Christ, it is our duty to see that the whole of life is brought under the influence of his spirit. This task must take place along two fronts. First, others must constantly be won to the life abundant in Christ. Second, those who have that new life must judge the policies of the community, the nation, and the world along the lines of Christian teaching.

Briefly stated then, these are some of the aims of the Christian teacher. Are these objectives being fulfilled in our Sunday Schools? Here are the criteria of success or failure, not the statistics which we so proudly display at the front of the church! One does not measure spiritual realities by numbers—only by life and personality.

WHAT IS AS POWERFUL AS LOVE?

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." I Cor. 13:8.

WHO LOVES CHRIST?

He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John 14:21.

Mary Becker to Go to South America

Miss Mary Becker, missionary candidate, is to go to South America soon after the session of the General Conference. So states Brother P. H. Richert, Secretary of the Foreign Mission Board. Miss Becker has been under appointment for several years to go to India. However, the British government refuses to give her permission to go to India at this time. So the board is sending her to the new field to be opened in Colombia. There she is to serve as teacher in the station to be opened. She is to go along with Brother and Sister Gerald Stucky.

Miss Becker is a graduate of Bethel College, where she was an outstanding student. She assisted Dr. Thierstein in editing *The Mennonite*, and after his death she edited the paper for some time. The past few years she has taught in Goessel High School, which is situated in a large Mennonite community.

"They Were in One Accord"

By Paul R. Shelly

A short time ago we celebrated Pentecost, the birthday of the Christian Church. As I thought about Pentecost this year I was particularly impressed with the first verse of the second chapter of Acts: "And when the day of Pentecost was fully come, they were all with one accord in one place."

The thought came to me that these disciples had not always been in one accord. There was a time when two of them sought the chief seats. There were other times when as the gospel records reveal, there were differences of opinion and jealousies among the disciples.

It is significant that Pentecost came after these disciples had been together in one place in prayer waiting for God to visit them with His Holy Spirit. This was the promise! After the disciples carried out this command, this promise was fulfilled and all the people gathered in Jerusalem heard the disciples "speak the wonderful works of God."

It seems to me that we as Mennonites as well as members to the Church Universal need to take this thought to heart. The fact is obvious to all of us that we need a new outpouring of the Holy Spirit in the world today.

It is also evident from the reports of recent gatherings of some of the larger denominations that Christians have not gathered in one place in one accord. Instead there have been differences of opinion which seem to thwart the outpouring of the Holy Spirit in these meetings.

We in the Mennonite church are also looking for a new outpouring of the Holy Spirit in our lives and through us in the lives of those with whom we come in contact. This message from the first Pentecost should come to us with real meaning. We have a testimony to give to the world in this day. If we can gather together in one accord in prayer the people will through us also see the "wonderful works of God." Pentecost can come in no other way.

The Foundations of Our Faith

By J. C. Kaufman

(Continued from issue of May 2)

II. *How was the ascension accomplished?*

God the Father Almighty is responsible and with God all things are possible.

Jesus had committed all things to the Father. In death he had committed unto Him his spirit, and the Father never failed him. He looks to the Father for the answer of every one of his prayers. Before Jesus suffered we hear him pray, Father I will that they also, whom thou hast given me, be with me where I am that they may behold my glory . . . . Now he waits for the Father's answer and I believe when the Father lifted him up from Olive's brow it was the Father's glorious answer. The earth could hold him no longer, gravity was powerless to stay him.

But those who came to welcome him home left a message which we are to consider in our next study. Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

III. *What are the advantages accruing the ascension?*

Christ came into this world to show us the Father and to identify himself with the human race; he stooped down to our level that he might lift us to his own.

He assumed our debt of sin and paid it with his precious blood. For without the shedding of blood there is no remission of sin. He knows all about us. He was tempted in all points as we yet without sin. Therefore he knows all the temptations that come to mankind. And since he committed no sin he was worthy to return to the Father. His life was holy. His death all-sufficient, therefore he was worthy to take up his present work as our advocate; there is now in heaven a man who intercedes for us.

Furthermore there is the assurance of victory for the child of God. With Jesus Christ our head in heaven we his children are sure to be triumphant. There is for us now a Saviour to preach to the world.

Then again we have the assurance of the Holy Spirit as our present indweller and guide. John 14:17 "For he dwelleth with you and shall be in you. John 16:13 "He will guide you into all truth."

We have stood in wonder at His birth with sorrow at His death, in adoration at His resurrection and let us look at him in worship as he ascends into heaven until his coming again.

From whence He shall come to judge the quick and the dead.

There is no fact more established than the fact of the first coming of Christ, but we well know that not all prophecies concerning his coming were literally fulfilled in His first coming; therefore there must be a time coming when the rest of the prophecies are to be fulfilled. We believe that is a well known fact that prophecy is history written in advance and therefore cannot be spiritualized, wherever this is done it only causes confusion and failure to rightly divide the ord of Truth. We find in the Word of God many mistakable proofs of the second coming of Christ d the necessity of His coming. Pages could be itten on this subject but we want to be as brief as ssible.

I. The work of Christ as prophet, priest and king is t completed without his coming again. (a) As ophet he came into this world and revealed the ther and the Father's will. (b) As priest he brought e supreme sacrifice and ascended into the heavenly nctuary with his own blood as our advocate with e Father and as the supreme shepherd of his flock. e mediatorial and shepherding work of Christ is in ogress now. (c) As king he is to return in glory. We ve therefore this threefold work of Christ, past, esent, and future.

The three great institutions of God make this clear.

I. *The Altar.* This institution points back to the l of man and forward to the coming Redeemer. erefore we find in the minds of the people in the d Testament the question "Where is the Lamb," as pressed by Isaac on the way to Mt. Moriah with s father Abraham to be sacrificed. But God pro- ded a substitute.

II. *The table of holy communion.* This great insti- tion of God points back to the cross and forward to e throne. The altar is set aside; it has finished its rpose and the table of holy communion has taken place. Holy communion implies that Christ is re and answers the Old Testament question, "Where the Lamb?" in the words of John the Baptist as stands on Jordan's brink. "Behold the Lamb of od." The gospel therefore answers this age long estion "Where is the Lamb?" with the answer the mb is here. During the presence of the Lamb the ble of communion was established.

But this Lamb was not accepted here; there was place found for him on earth; so he was hanged tween heaven and earth and after his death and surrection he ascended into heaven.

This institution points forward to His coming again. Cor. 11:26 "For as often as ye eat this bread, and ink this cup, ye do shew the Lord's death till he me." When he comes the table of communion will ve finished its purpose and will be set aside like e altar is now, and the throne will take its place. erefore the Acts, the Epistles and Revelation speak His coming again.

Again the redemption of man necessitates the se- nd coming, redemption must be completed. The deemed man is now a redeemed soul in an unre- emed body but when Christ comes again we shall redeemed souls in redeemed bodies. I John 3:2 eloved, now are we the sons of God, and it doth t yet appear what we shall be: but we know that, en he shall appear, we shall be like him; for we all see him as he is. To see Christ we must be e him not only figurative but actual.

The first coming was for the salvation of the soul, e second coming will be for the salvation of the dy.

Three great doctrines of the Word of God necessitate s coming again. 1. In his first coming he was our stifier on the cross; after his ascension he became our sanctifier at the throne of grace; in his coming again he will be our glorifier. None will be glorified until the coming again of Christ. I Thess. 4:15-17. We could go on and quote many passages as to the second coming. Suffice it to say that the apostle Paul speaks of the Lord's return fifty times. So does Christ himself, the angels, Peter, Jude and John in the epistles. It may be of interest to the readers that there are twenty times as many references in the Old Testament that speak of His second coming as there are of His first coming.

II. In what manner shall Christ come again?

I believe the message of the men in white raiment makes that clear. It is noteworthy to consider what Luke has to say on this. In Luke 24:51, we read, "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." In connection with this verse let us read Acts 1:11, also recorded by Luke. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Mark how specific the men in white raiment are as to His coming again. Luke tells us in his gospel that he ascended into heaven his hands outstretched in blessing. The men in white raiment say that he shall so come in like manner as he went into heaven. We know that he went into heaven visible only to his own and he will come again visible only to his own, his hands outstretched in blessing. Do we wonder that Paul speaks of this coming as "The Blessed Hope"? Titus 2:13.

The ascension and the coming again of Christ in this manner was also prefigured throughout the dispensation of the law. In the day of Vom Kippur, the day of the great atonement once a year, the high priest stretched out his hands in blessing as he was to enter into the most holy place with the blood to make atonement, in other words, to change the judgment bar of God into a mercy seat, and after this was accomplished he returned again to the people, his hands outstretched in blessing. What a figure, Christ ascended into the heavenly sanctuary to change the judgment bar of God into a mercy seat and in due time he will come again *in like manner as he ascended* into heaven.

Now then, when the high priest entered into the most holy place, he entered visible only to the chosen people, and when he returned he was visible only to the chosen people. So Christ entered the heavenly sanctuary seen only by his own and when he shall return his hands outstretched in blessing he will be seen only by his own people, this is the plain teaching of God's Word.

Someone may say however what do you do with all the passages that deal with Christ's coming in glory and visible to all. We must be able to again rightly divide the Word of Truth. When Christ himself speaks of his coming as a thief in the night and his coming in glory we can clearly see that the thief comes unnoticed to take the best and leave the rest, and the appearing in glory, even if sudden, as it shall be, will be witnessed by all. Out of many passages let me just quote one. Jude 14, "And Enoch also the seventh from Adam, prophecied of these, saying, 'Behold, the Lord cometh with ten thousands of his saints.' " Let us take notice Enoch does not say angels but saints.

Therefore, based on God's word we say that Acts 1:11 and many other passages deal with his coming for His saints and Jude 14 with many other passages deal with His coming with his saints.

May God bless this meditation to the hearts of every reader, so that Christ may be magnified and God be glorified.

(The End)

Terror in Jagdeeshpore (India)

By John Thiessen

It was about three o'clock on Friday morning, July 2, when something bit our young brother, Daud (David) Pateram in his right hand. He thought that it was some poisonous insect. It pains him and the hand swells. He goes to Dr. Dester. The doctor asks, "Was it a snake?" Daud answers, "No, it was not a snake." Yet he had not actually seen what it was, because it was dark. He receives treatment and goes back to bed. Before long he gets dizzy and his throat swells. Dawn has come. He is taken to the hospital. He is too dizzy to walk. He can not talk any more.

The hospital staff did what they could, but in a short time our nineteen-year-old brother, student in our Normal Department, passed on to the eternal home. Young and old stood and wept for Daud, but his body was lifeless. The doctor pronounced it snake bite, judging from the way the poison acted in his body.

Confusion and fear spread, especially among our boarding children. But calmness soon prevailed again. It was looked upon as an accident. All seemed to be in order again. Then on August 2, just one month later, again at about 3 a.m., something bites little Sontosh (a seven-year-old boy) in the ear. It does not pain him much, and nothing is found in the room when the other boys hunt with a lantern. It is not that serious.

At dawn little Sontosh also began to feel dizzy. He was quickly rushed to the hospital, but too late. Nothing could be done for him. In a few hours he too had departed. What had happened? Another snake bite? The Police came to examine the dead body. Evening came before the burial could take place. It was pitch dark and a drizzling rain fell when little Sontosh was carried from the hospital past the boarding home, to the graveyard. As we passed the boarding, we heard voices cry, "A snake! a snake!" (A few brave boys attacked it and killed it and brought it out to where we were with the poisoned corpse.) Swift judgment had come upon the murderer, but two victims had succumbed to the vicious venom.

All our 107 boarding boys were sent to sleep in the school house. The boarding seemed too insecure, but I felt very uneasy. I knew this was not the end of the disturbance. We have learned something of what fear and superstition can do in the Orient. The next day was a dismal rainy day. Late in the afternoon I stood near the boarding well to watch a man fish a fallen bucket out of the well. All of a sudden I was surrounded by a hundred boys. I saw at once that the trouble was on. Their faces looked weird and ghastly, having an ashy appearance. I nearly shuddered. No one said a word for a few minutes. All of a sudden one said quietly, "We are going home." Then another said it a little louder. In a minute there was a whole chorus of "We are going home." I said nothing. In fact, I did not know at that moment what to say. Then the supper bell rang. No boy moved. Then I said, "Go eat." No boy moved. They seemed to be paralyzed. Then I turned and walked into the boarding home. They followed and I thought they would now take their plate and go for food, but again no move was made. So I stepped close to a few of the more brave boys and whispered, "Get your plates." They did, and when they came to have their plates filled with food the spell seemed to break, and the rest got their plates too and had them filled. When all were ready for grace before meal, I told them that we still trusted God, and that we were still Christians, and that we still loved Jesus, and we still knew He loved us, and that perfect love casts out all fear. Then I prayed with them, and after the prayer one could see a remarkable calmness on the children's faces. They all ate and went to sleep in confidence and trust. I praised God for the victory; yet I felt so exhausted that I could hardly eat my own supper. The panic had been so close, and had been averted only through our Heavenly Father's special and quick imtervention.

Though the main victory had been won, I knew that when the parents of those boys who have parents would hear about this another storm would start. I wrote letters and explained the situation before wild rumours could get a chance. Yet some parents came and meant to take their children away, but when they themselves saw how calm and confident the boys were no one took his child. Whereas we had good reason to fear an exodus out of our boarding home, not one child has left. We indeed are grateful for our Lord's marvelous leading through these dark days. One asks why such tragedy had to come. For nearly twenty years Mrs. Thiessen and I have had charge of boarding homes, and not one child has been killed by snake bites. Now two in one month. But He in whose hands we all are knows. We trust Him.

A PRAYER PETITION

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Apostle Paul

God's Three Great Gifts

For our salvation God gave us three great indis- nsible gifts.

The first is His Holy Word, "All Scripture is given inspiration of God." II Timothy 3:16.

The second is His Son, "For God so loved the rld that He gave His only begotten Son." John 16.

The third is His Spirit, "The Holy Spirit whom d hath given to them that obey Him." Acts 5:32.

These three gifts are inseparably linked together. them God offers a free and full salvation to every ner. We cannot choose between them and have vation. God bids us read, believe and accept. God rests the matter with each of us. We are e to read or refuse, to read or hear, free to believe disbelieve, to receive or reject God's gracious offer His gifts. God, the Father, is dealing with us rsonally.—"Receive with meekness the ingrafted ord, which is able to make us wise unto Salvation." elieve on the Lord Jesus Christ and thou shalt be ved." "Receive ye the Holy Spirit, by whom ye e sealed to the day of redemption."

—*Rev. Albert Claassen*

hen One Heart Touches Another

It it gratifying beyond measure to see the many voted members who support the church with their eans, talents, and lives. But the membership re- als there are members who seldom attend the Sun- y service. Apparently they have talent, time, per- nality and many of those things that are fine and od, and their lies could be a power for good, if they uld only line up on the right side of it, but they em to be lacking in interest concerning the work of e church and kingdom. Seemingly they enjoy rking their business, take some interest in com- unity and recreational affairs, but the church is concern of theirs.

A pastor sat one day with one of his parishioners, o was none too faithful in his church attendance, front of a fireplace, watching the fire burn, enjoy- g its warmth and cheer. Presently the pastor took e tongs and lifted a live coal out of the fire and aced it on the hearthstone and they watched it adually change from a bright to a dark red, then to hen deadness; then he placed the dead ember back to the fire and soon it glowed with new life again. This man got the point and said, "I'll be back to urch next Sunday." Too many are like this man, ing to live their lives away from the warmth and ht of the Christian fellowship, and their lives are owing dark and cold. It is when one heart touches other heart that a fire is kindled and all glows th warmth and love. —*Rev. Earl Salzman*

For, brethren, ye have been called unto liberty; ly use not liberty for an occasion to the flesh, but love serve one another. For all the law is ful- led in one word, even in this; Thou shalt love y neighbour as thyself. But if ye bite and devour e another, take heed that ye be not consumed one another. Gal. 5:13-15.

Announcement and Invitation

The Lord willing, two new missionaries, Brother and Sister George B. Neufeld of the Bethel Church, Inman, are to be ordained as missionaries to Africa on Sunday afternoon at 2 p.m., June 18, 1944, in their home church.

All mission friends are requested to participate in praying for the Lord's blessing upon them and the whole mission work. They are to be sent together with Brother and Sister Elmer J. Dick of Munich, South Dakota, who will very likely be ordained on the same day in their home church by Brother A. P. Waltner, member of our Board. He will make more definite announcements about this.

These four will be our first missionaries to Africa under the new plan of cooperation with the Congo Inland Mission, which is another Mennonite Mission. The following is the program:

1. General Singing
2. Opening address by the local pastor, P. T. Neufeld
3. Song
4. Ordination sermon by missionary, W. C. Voth
5. Song
6. Ordination, P. P. Wedel
7. Song
8. Brief addresses by Brother and Sister Neufeld
9. Song
10. Closing remarks and prayer, P. H. Richert

(The local church is requested to provide the four special numbers of music.)

In the name of the F. M. Board, P. H. Richert

CORRESPONDENCE

Emmanuel Mennonite Church, Moundridge, Kansas

We are very thankful to our Lord for the daily vacation Bible school which we are being permitted to conduct these two weeks. We feel that it is a definite answer to prayer. We, as a church, have received blessings from it.

We have thirty-seven students enrolled representing six different churches, ours included, to study Christ's gospel. The following are rendering their services in teaching: Miss Lila Koehn, the intermediate group; Miss Ella Wedel, upper grades; and Miss Marie Wedel, the primary grades and supervisor.

We had a program June 1, consisting of Bible memory work, exercises, group singing and choruses.

It is our prayer that by God's grace the seed which has been sown will take root and grow, all for the upbuilding of Christ's Kingdom. —**Corr., Marie Wedel**

Bruderthal Mennonite Church, Hillsboro, Kansas

Our four-week vacation Bible school, which was held in our church basement, ended last week with a much appreciated program. Esther and Elsie Harder from the Emmaus church near Whitewater, Kansas, were the teachers. Combined with this program Rev. P. A. Penner from Newton gave us a very interesting report on his leper mission which grew into his heart during those forty years in India.

This also being our all-day children's day, a big dinner was served cafetria style.

In the afternoon the younger generation amused themselves while the senior sewing society held its final meeting for the year. Here Mrs. P. A. Penner told us of her experiences in India. She put much emphasis on prayer for the work so near to her, especially for our missionaries, which are so few in India now.

—Mrs. J. E. Rempel

JOTTINGS

—**F. J. Isaac Directs Relief in India.** Word has come that Rev. and Mrs. F. J. Isaac and Alida Schrag have arrived safely in India. Brother Isaac will administer the M.C.C. relief project in famine-stricken Bengal. Brother Isaac was to assume his duties soon after arriving. Evidently supplies are not obtained very easily, for the telegram stated "Few weeks milk supplied us."

—**C.P.S. for the Mennonite Church began its fourth year on May 23, 1944.** A program was held at one of the eastern Mennonite C.P.S. camps to commemorate the third anniversary of C.P.S. Albert Gaeddert, Director of Camps, spoke to the men.

—**The First Mennonite Church, Hillsboro, Kansas, is original.** The Sunday School of this church has planned for a visit to the Kauffman Museum at North Newton, Kansas, on June 11, the day of its Sunday School picnic.

—**A message commemorating the one hundredth anniversary of the founding of the Y.M.C.A.** was given to the First Mennonite Church, Reedley, California, on June 4 by Brother C. F. Mueller who has been very active in "Y" work.

—**Mrs. H. J. Krehbiel,** wife of the late Rev. H. J. Krehbiel, is being cared for at the home of her daughter in Los Angeles. Mrs. Krehbiel regularly gets the bulletins of the Reedley church, and her attendant says, "Mrs. Krehbiel wants everything read to her..."

—**First Mennonite Church, Buhler, Kansas:** The pastor puts helpful notices into the bulletin to show the members just how their church stands in giving for C.P.S. On June 4, Rev. P. R. Voth, a former pastor of the church, baptized ten young people. On May 28 these young people had given a public testimony concerning their relationship to Christ as Saviour.

—**Missionary H. J. Brown** recently left for an extended tour through Mennonite churches in Manitoba, Canada.

—**P. H. Richert,** Secretary of the Foreign Mission Board, states in connection with the recent arrival of Eva Pauls, Martha Burkhalter and Elinor Thiessen, that Miss Helen Nickel had also been expected but that evidently she had to remain on the field for some reason that the board does not know.

—**Argentina,** on December 31, 1943, issued a decree, "making the teaching of the Roman Catholic religion compulsory in all primary and secondary schools. Children of other faiths may be excused if their parents request it."

—**Erosion in the U.S.** carries away three billion tons of soil every year. Every year it costs the farmers not less than $400,000,000. God has given us good soil, but it needs stewardship. A soil conservation district is being formed in the county in which the village of Mountain Lake, Minnesota, is located.

—**Bible lecturer for Bluffton College** this coming year will be Dr. Samuel M. Zwemer. For many years he was a missionary in Arabia; he is an authority on the Mohammedan religion, was a pioneer in the Student Volunteer movement, and is the author of many books. He is now teaching in Biblical Seminary in New York. The lectures are to be given during the week of November 12.

—**Churches with highest giving in the first quarter of 1944:** Western District, Emmaus Mennonite, Whitewater, Kansas, $13.23 per member; Eastern District, Deep Run Mennonite Church, Bedminister, Pa., $3.80; Pacific District, Menno Mennonite, Lind, Washington, $22.28; Middle District, First Mennonite Church, Berne, Indiana, $4.23; Northern District, Salem Mennonite, Wisner, Nebraska, $8.91. This includes amounts received by the following treasuries of the General Conference: Foreign Mission, Peace, Relief, Home Mission, Publication, Education.

—**"You can't trust a Japanese"** is a statement made far too glibly by some people. "Contrary to a widely-held belief, there has not been one proved case of sabotage or espionage by a Japanese-American, either in this country or Hawaii, since the beginning of the war," Carey McWilliams, former Commissioner of Immigration of the State of California, points out in a 32-page pamphlet study, **What About Our Japanese-Americans?**

—Bulletin, **West Zion Mennonite Church, Moundridge, Kansas:** The Board of Deacons has agreed to invite a representative of the Bethel Deaconess Hospital to come to our church in the near future to inform us about the needs of the hospital. The representative will also be given the privilege to canvass the church members for contributions. They are in need of a new X-ray machines and of more room.

—**Brother Elbert E. Koontz** was ordained and installed as Elder of the Second Mennonite Church, Beatrice, Nebraska, on June 4. Rev. Koontz has been attending Bonebrake Seminary for the past few years. Before that he attended Bethel College. This is his first pastorate.

—In a recent prayer meeting and Bible study announcement, Rev. Donovan E. Smucker asked, **"Are you doing something more important than Bible study and prayer??"** "Sunday evening, May 28, the Wadsworth Church was filled to capacity to greet and listen to Brother M. C. Lehman speak on the food situation in the world and the Christian way of relief. After the service many went to the parsonage where Brother Lehman answered many questions put to him." —Geo. McBride

SAMUEL C. STEINER, eighty-two, life-long resident of Pandora, Ohio, died April 15, 1944. He was a member of the Grace Mennonite Church and had served as a deacon for many years. He is survived by two sisters, Barbara and Mary, and one brother, Elias.

ORDER BLANK

After January 1, 1944 the following prices wil be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producin the paper under present conditions.

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Newton, Kansas

POSTMASTER X
NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

OLUME LIX NORTH NEWTON, KANSAS, JUNE 13, 1944 NUMBER 24

ntered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

The Mennonite Book Concern, Berne, Indiana

The Mennonite Book Store as organized under the Gen- al Conference in the year 384, first under the name of Christian Central Publishing ouse" and later, as the Mennonite Book Concern." he store, which has always en located in Berne, Indi- a, was first managed by Jo- Welty, who was succeeded y J. F. Lehman in 1896.

Brother Lehman served as anager for thirty-four years. nder his leadership, the store ew and became well known roughout the General Con- rence as the best place to y religious books, Bibles, d church and Sunday hool supplies. It will also remembered by many that rother Lehman was a Pub- cation Board member of the eneral Conference for thirty-nine years, and it was through his leadership that the Conference periodicals, the *Mennonite, Der Bundesbote, Kinderbote,* and others, continued to grow, even though these publications were hard pressed at times.

This is the office of Fred Von Gunten, manager of the Mennonite Book Concern. Here he gives prompt attention to the orders that you send in.

In 1930, F. G. Wiens took charge of the business, and upon his resignation in 1937, the present manager, Fred Von Gunten, was appointed. As the business continued to grow, it was decided by the Publication Board to divide the activities of the Mennonite Book Concern. Consequently, we now have the Mennonite Publication Office, Newton, Kansas, which handles the business of all the Conference periodicals and Sunday School orders, while the Mennonite Book Concern, of Berne, Indiana, continues to supply our constituency with books, Bibles, and religious supplies.

In the summer of 1942, the store building was completely remodeled with all new shelving, counters, and light fixtures, making the store the most modern store in Berne.

The Mennonite Book Concern is operated for the benefit of the members of our General Conference churches. It is the purpose of the concern to supply any book or item of religious nature for our people, if such is at all available. Any order sent to the Mennonite Book Concern, helps not only you, but also the Conference, since all profits are turned into the Conference treasury.

Remember that any book or publication on the market can be ordered through the Mennonite Book Concern. Let us serve you.

Interior of the Mennonite Book Concern

HEALING WOUNDS

Mennonite men and women who are working in mental hospitals are helping to bind up wounds in a very real way. Very many of the inmates of mental institutions are human beings with very deep wounds. It is serious to be wounded physically, but to be wounded in mind and spirit is in many respects even more serious. These wounds of the mind and the spirit are not easily healed. Science has not advanced as far in the healing of the mind as in the healing of the body. The care for those mentally ill in our land is not equal to that given to those physically ill. Even in more normal times the help situation in our mental hospitals was deplorable. Now due to the war there is a shortage of labor in mental hospitals that has in many cases caused the level of treatment to sink very low. And yet over half of the hospital beds in the United States are filled with mental patients, and these patients are God-created human beings, who are just as precious in His sight as we are.

There is a tremendous need for help in our mental hospitals. There are terrible wounds to be healed—wounds that need the most intelligent and loving care that can be given by human beings, for the wounds of the mind and spirit are very distressing and not easily healed.

Therefore those men in C.P.S.—and the wives of many—who faithfully work in mental hospitals are carrying on a work of mercy that is great in God's sight even though it may be overlooked by millions of human beings that have the blessing of being able to think clearly. What a blessing it is to have conscientious men and women work with mentally and spiritually wounded!

If Mennonite young men and women want to participate in a work of mercy, if they want to bind wounds that are extremely difficult to bind, if they want to carry on a spiritual ministry that is desperately needed by men and women for whom life has been too much, then they might well seek employment in a mental hospital.

Congratulations to you young men and women who bind the wounds of the mind and spirit under conditions that are often far from adventurous, that are often very difficult, that do not bring to you the acclaim of a war-minded public, and that fail to swell your pocketbook.

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: . . . I was sick, and ye visited me: I was in prison, and ye came unto me."—rw.

A Greater Love

The long-awaited invasion of Europe has come. Soldiers are engaged in terrible battle. Throughout the world there are millions of parents, brothers, and sisters with a tremendous concern for those soldiers. Their love is great. But there is a love that is greater. God's love. His love for every individual soldier is greater than the love of father or mother or brother and sister.—rw.

A BETTER POST WAR WORLD. HOW?

by Erwin C. Goering

Much is being said and written today about prospective post-war conditions. Many there are wh offer plans, blueprints, and methods of national an international organization which are to guarante what is desired once this colossal warfare shall cease International planning, say some, is what we need that is their only hope. Along with that is expresse the idea of control. Some say that an internationa police force is necessary to police the economic an political interests of all nations. Others say that w need only to dominate the economics of the majo nations to keep them under control. Control, the agree, there must be. When methods of control com under consideration the inevitable and age-old questio is raised as to who shall control. One asks the question at this point: which nation or group of nation has the moral right to dominate other nations? Ha any people the right to dominate other people?

The Christian Home Is Fundamental

I believe that the answer to the problems is not t be found in any of the above suggestions, nor an political panacea, for that matter. Worthwhile an honest citizenship springs forth from good homes Good communities can never be realized when th homes which make up the community are unstable Churches and schools always reflect home condition of the child.

Need Christian Home To Salt Nation

Our homes compose the school district; scho districts make up the larger communities; many communities comprise a state; states combined form nation; a fellowship of nations compose the larg world fellowship. Why cannot people of differen nations live on an understanding basis? Are certain races devoid of the brotherly virtues whic we claim for ourselves? The answer to this las question is an obvious and emphatic *no*. Brutality and wickedness know no race lines. Selfishness and greed are vices which one can find existin across all color lines. But brotherliness and helpfulness are found where Godliness abounds, an Godliness is not limited to people of one color onl Jesus said "I came that ye may have life, and th ye may have it more abundantly." 'Ye' refers *any* and *all* who *believe* His gospel and *live* by Jesus alone is the hope of the world. For "Oth foundation can no man lay than that is laid, whic is Christ Jesus." Are all of the so-called Christia today building on that foundation and finding th abundant life? When our church begins to give on an untarnished Christ-centered testimony, our w ness will be acceptable to those outside who real seek for THE WAY.

GOOD SPEECH

Let your speech be alway with grace, season with salt, that ye may know how ye ought to answ every man. Col. 4:6.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Evangelism in Practice or How the Church Grows

By J. R. Duerksen

(This paper was read at the Chattisgarh Missionary Association)

How did the Church grow in the beginning when st the Holy Spirit took charge?

To begin with, we are profoundly impressed by the dership of the Church of that time. Men and men were called and equipped. Who were they? dinary men. To the spiritually dead people in the rld they seemed extraordinary only in the *wrong* y. Some suspicioned that they were drunk when ey began to speak. Others considered them very ngerous to their conventional system of piety and only for the prison cell. They were thought of utterly unfit even to live near the stronghold of nventional religion just as that kind of men would considered unfit to enter some of the most elaborate urches of today. Their education was not recognized en though it was the highest wisdom man can ever pe to attain. They were men and women of tre- ndous influence.

What did the Holy Spirit give them to do? He nply asked them to tell what they knew. And nat did they know positively? "That Christ died our sins according to the Scriptures; and that He s buried, and that He rose again the third day cording to the Scriptures." They were witnesses of se things. When they were persecuted they fell ck on Him who had sent them. Thus they became urageous and mighty men of prayer. Their fellow- p with the Omnipotent One was increasingly estab- hed until His power was visibly confirmed in them. dicule, persecution, physical infirmities, racial dif- ences, differences in speech, prisons, and death all se could not stop them. Not only the apostles re such but *all* who were scattered abroad through- the regions of Judea and Samaria who went every- ere preaching the Word. The church grew. Will grow under different conditions today? No, the ential characteristics of a growing church remain same.

Having this as an introduction I now wish to pre- nt four points: First, efficient leaders; second, free- n of growth for individual believers; third, church cipline; and fourth, dependence upon the work of Holy Spirit.

Efficient Leaders

First then about leaders in the Church and in evan- ism. Fifty years ago in the English Baptist mission Orissa some of the leaders became deeply concerned ut the absence of conversions in connection with ir work. They spent several days in fasting and yer. The Lord unmistakably pointed toward a certain depressed caste near Balangir and in Patna state. They were at first unwilling to go to these outcastes, the Ganras, but finally they yielded to the leading of the Spirit with the result that within a comparatively short time thousands became Christians. Last year at the 50th anniversary of the Balangir work we had the privilege of hearing a powerful sermon by the son of one of those leaders who prayed. This young man is now one of the highest government officials in the Educational Department in Orissa.

Two preachers from Balangir came to a village named Girola in the Phuljhar Zemmindari. Here they met a man with a huge beard and a "Tulsi" kanti around his neck, a weaver by trade, practiced in native medicines, well read in the Hindu Shastra and a non-worshiper of idols. He was Rasanand Das, known and honored by all as the "Bawaji." Drugacharan, one of the preachers, had been a Hindu too and could speak from experience and so for eight days he and his companion kept on presenting the Gospel in Girola. Rasanand threw away his "kanti" but he was not ready for baptism. He wanted to test it longer. After three months a missionary came to Girola, but Rasanand was not ready. Then for some months preachers were sent regularly to teach. At last, in the hot season, two missionaries and an Indian preacher, who was the leader of the original prayer group, arrived in Girola and five people took baptism, namely Rasanand and his wife and his brother-in-law, and another man and his wife. For three years all their caste people ostracized them. They would not drink water from their hand nor would they give them cots to sit on. But Rasanand Das quietly comforted his little group of fellow Christians with these words: "If Jesus, whom we serve, is the true God then these others will also come to Him." Rasanand's daughter, Padma, had been given in marriage to a home in Dengania, a village, ten miles away. For some time Padma's in-laws refused to let her parents come to see her, because they had become Christians, but after a while when they became more lenient Rasanand went to them and witnessed. Soon five leading men of that village were ready and asked for baptism. When the persecutors in Girola heard that these men in Dengania had taken baptism they gave up their opposition of this new religion and many became Christians.

It happened that during this time a non-Christian village owner of a neighboring village desired to move to an undeveloped jungle place named Sukhri more than twenty miles distant from his own village. He needed help and therefore persuaded two Christian families to go with him. As recompense he gave them some land at the new settlement. Not long after that one of these brethren met a missionary from the "General Conference Mennonite Mission" at one of the bazaars and he urgently invited him to come and teach them. The invitation was accepted and this has proved to be the beginning of the work of the Mennonite Mission in this area. To these two families soon more were added who accepted Christ. Their children, after much patient persuasion from the missionary, were sent to school in Mauhadih. This added new strength to the development of the church in the whole of this area. Today the grandson of one of those Sukhri families is a fully ordained Indian pastor. There are now one thousand seven hundred adult baptized Christians in this area where less than forty years ago there were none. There should be many more but this number too is ample reason for thanksgiving and praise. Now we ask how has this been done? It really is very simple and has come about in a perfectly natural way. Leaders, called by the Lord, were equipped by the use of regular Bible courses and in Bible schools a more complete training. They knew the Scriptures, they had a firm conviction as to the truth of their message, they were firmly convinced that the central truth of the Christian religion is the atoning death and the resurrection of Christ, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Those who lead the church must know how to lead men to Christ.

Growing in Christ

Our second consideration is the individual believer. Growth in grace and in knowledge of our Lord and Saviour Jesus Christ must be evident and continuous in all believers. This, I think, is the strongest evangelistic agency. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them *all*." "Then the Lord added to the church daily such as should be saved."

One day, near my desk on the open veranda, sat an elderly man, a Christian, illiterate, not faultless but with unusual ability to observe. Before us were a number of trees of different variety; tall and straight and strong just as they had grown naturally in the forest long before our mission station was built here. At our feet stood earthenware pots with small shrubs planted in them. Suddenly my visitor remarked, "Those trees are like Baptists and Mennonites; these shrubs are like Roman Catholics." These three denominations happened to be the only ones he had a chance to know otherwise he might have used the names of other denominations as well. Not all Roman Catholics are the same, neither are all Protestants alike, consequently a fear came over me lest we also were having some Christians artificially planted and hedged about by rules and regulations according to our own tastes which limit their growth and rob them of the opportunity to grow in a natural, God-given spiritual atmosphere.

Each individual believer should have an opportunity to respond to the truths of the Gospel in his own natural way provided he has really received a new nature. That is what made it possible for Philip, a deacon, to go to Samaria and preach Christ there bringing great joy to that city. That is what makes it possible for a believer today, who with a small book of the Gospel in his hand, goes and gathers seventy-five believers from among his own people before the rest of the Christians know what he is doing. In the Mauhadih area of our mission a large number of Christians from a number of different castes have been added to the church last year because, as I see it, ordinary believers were encouraged to lead others to Christ in their own way. While they were bringing others to the Saviour they gained for themselves a more abundant life and growth in grace.

Church Discipline

Freedom, however, does not mean lack of churc
discipline and this brings us to our third point. B
church discipline I do not mean merely going abou
and settling disputes and quarrels and punishing th
guilty and excommunicating those who have fallen
Church discipline includes far more than this. I
fact, these things are often merely evidences that th
true church discipline has been lacking. Real disci
pline is the most delicate and the most difficult jo
in the church. In the words of our Lord, which ar
included in His great commission, it is, "Teachin
them to observe all things whatsoever I have com
manded you." As long as the church is in the worl
there will be men overtaken in a fault who need
be restored in the spirit of meekness; "considerin
thyself, lest thou also be tempted." There will a
ways be those who oppose themselves who need
be corrected; "if God peradventure will give the
repentance to the acknowledging of the truth; an
that they may recover themselves out of the snare
the Devil, who are taken captive by him at his will
It will always be necessary to make "straight pat
for your feet lest that which is lame be turned out
the way; but let it rather be healed." *Church disc*
pline is nothing less than to teach believers to gi
up their own will and to walk in the will of Chris
He who pulls a fisherman's net must leave that
others the moment Christ calls him for other work,
who sits at the seat of custom must get up and foll
if the Lord says so, he who says glibly, "Master
will follow Thee wherever Thou goest" must be taug
to count the cost, "for the Son of man hath n
where to lay His head, he who will follow, but n
until all his sons and daughters have been marri
as it pleases him, must learn that the Lord is p
eminent and that his matrimonial arrangements a
safest when surrendered to the Lord's will and not
his own, he who would compromise with former
lationships or practices and desires to linger long
order to take leave of them slowly must be taught
take a firm grip on the plow and move forward.
this, I think, belongs to Church discipline.

Depending Upon the Holy Spirit

When is evangelism really practical and when d
the church really grow? Only when we, who ha
been called to serve, recognize Him who came
earth after the Ascension, to direct the affairs
the church. The Holy Spirit is here with us
order to glorify Him "Who was delivered for
offences and was raised again for our justificatio
Do we feel our dependence on Him or are we try
to rest our faith upon our organization, our co
mittees, our plans, our manifold activities, our e
cation, our training and our wisdom? If we tr
in these, all our efforts will be empty and usel
That which pleases the Third Person of the Trir
should also be most pleasing to us. May we be yi
ed to Him in perfect submission.

Thoughts on the Parables

By Willard Claassen

The Kingdom

It would be too pretentious to attempt to look at the parables in the short series of articles which ll follow in these columns. Neither would it be se to deal with them helter-skelter, that is choose e here and one there. The parables found in the irteenth chapter of Matthew have some practical ints to command their consideration. There are not many parables to tire the average reader and still ey form a connected whole. They form a picture thin a picture, the king's view of his own kingdom, kind of a general survey. They have been called, ingdom parables," though that is true the term perhaps too restrictive since many of the other rables of Jesus contain valuable teaching about the ngdom.

Jesus and the Kingdom

A study of the parables is obligatory upon anyone ho wishes to understand Jesus' teaching about the ngdom. Much of Jesus' teaching revolved around e phrase, "the kingdom of heaven," or "the kingdom God." The commencement of the ministry of sus is described in the words: "And Jesus went bout in all Galilee, teaching in their synagogues, and reaching the gospel of the kingdom, and healing all anner of sickness among the people," (Matt. 4:23). hen the twelve were sent forth by themselves, the urpose of their mission was described by Luke (9:2) the words, "And he sent them forth to preach e kingdom of God." In Matthew 13:11 the parables hich formed so large a part of his teaching are ferred to collectively as, "the mysteries of the kingom of heaven." It will be remembered how many f the parables begin with this familiar phrase, "the ingdom of heaven is like."

The Kingdom Defined

It seems to the writer that the terms "the kingdom f heaven" and "the kingdom of God" are used interhangeably. All through the New Testament these xpressions about the kingdom are used. What do e understand by the kingdom? The church is nohere presented as "the kingdom of heaven" or "the ingdom of God" or "the kingdom of righteousness." he church is within the kingdom; the kingdom is r bigger than the church. It is spoken of as "the ody" and "the bride" of Christ. The kingdom is his world with Jesus as its King. It is now in the rocess of formation; it is now gathering up its subects. In that sense the kingdom is here now. The resent kingdom in our Lord's teaching is one in esence with the final kingdom. According to the eaching of John eternal life is realized here. Jesus imself identifies membership in the kingdom with ternal life. The Rich Young Ruler asked how he ight win eternal life and when he went way sorrowully Jesus answered, "How hardly shall they that ave riches enter into the *kingdom of God*," (Matt. 9:23). "The kingdom of God is within you," said esus on another occasion, (Luke 17:21). Then again we are asked to pray, "thy kingdom come," (Luke 11:2).

What is it? It is a lovely, compelling conception of a kingdom here yet to come, within and yet without us, ultimately realizable in this world yet belonging to another, open to all yet possessed only by those with spiritual insight.

The Kingdom Goes Deep

One is alarmed at the way many leaders are going at the problems caused by this Second World War. Many of their social and political theories have been blown to pieces by this war. But what are they doing? They are sitting around the debris of their wrecked theories and are rearranging the bricks and trying a new design! Christ's idea of the kingdom is far deeper than any improvement of outward conditions. Leslie D. Weatherhead, a noted London preacher and psychologist in a new book just off the press *In Quest of a Kingdom* emphasizes this fact. With keen spiritual insight, sharpened through direct contact with the war and through the crucible of suffering and disillusionment, he says, "The world will not be put right as Christ means "right" merely by social reform, though some measure of the latter is a by-product of Christianity. There is no basis in the New Testament for putting social reform *first* . . . No one can convict Jesus of callousness in regard to poverty, but the unbiased reader of the New Testament is forced, I think, to realize that in the perspective of Jesus there is something more important than wealth or poverty, namely belonging to the kingdom of heaven. No one must misunderstand that word or make it an excuse for selfish, unthinking luxury, but a Christian must try to share Christ's perspective. The apostles did. They did not preach better wages, better housing, more food, and more security. They spoke of being reconciled to God, of loving the brethren, of being filled with the Spirit, of a world of new relationships, of all that the death and resurrection of Christ had done to open the kingdom to all believers'." What Dr. Weatherhead is trying to say, and what has not been said as it ought to have been said by Christian leaders is this, membership in the kingdom fundamentally involves a *relationship*—a relationship to Jesus Christ. You cannot successfully impose Christian ideas on a pagan people, you cannot take Christian ideas away from their Christian dynamic and source of power, impose them by legislation upon a de-Christianized people, seek to make them work by the use of pagan machinery, and expect as a result the kingdom of God on earth among men who lack good will. Mr. Weatherhead concludes the matter with sure insight, "Nothing would so woefully fail as the attempt of a largely pagan state to impose through legislation the ideas of the Sermon on the Mount upon a largely pagan society. The "Sermon on the Mount" reveals the kind of blessedness that is reached when men, already Christians, (subjects of the kingdom) express their Christianity as a society. And I suggest to you that every reform, the work of all the excellent committees now working out a blueprint of the new age, will come to nothing unless there be a linking up with the power of God which alone can sustain them. For only the power of God can change a man's nature; and unless a man's nature is changed, every new plan comes to grief of the rock of man's inherent selfishness, and every new discovery is wrested to a destructive end." *(To be continued)*

At the Closing Program of a Bible Course in India

Every year, after our leaders—evangelists, teachers, and medical workers have studied several books of the Bible during four to six weeks, they go and instruct the weaker or illiterate brothers and sisters. Here right near the Jagdeeshpore mission station about two hundred were in these classes. There were nine classes. When the course is finished all gather in church and give a public program. Each class has a contribution to make. Some tell appreciatively about lessons learned. Others tell about actual spiritual experiences gained. Others recite verses learned by heart. Others sing a song, etc. Very often matters become very interesting; and from a sedate school or church point of view, ridiculous. The brothers and sisters are so spontaneous and present their contributions in such an original way that the most sober often cannot help but smile. This year a class of nine brethren, all about fifty or more years old, had decided to sing a song as their contribution. They are all nine illiterate. They went to the front and started out in a great gusto, each carrying his own tune. One tall, wide brother noticed that something went wrong, so he quickly appointed himself leader, placed himself directly in front of several shorter brethren, and then he bellowed forth with all that his lungs could produce. But his melody was a jumble too, and none of the other brethren saw fit to accept his lead. So they kept on, nine tunes seesawing back and forth. Their teacher wanted to stop them after the second verse but the brethren were so engrossed in their presentation and did not see anything amiss about their singing, so they blazed along through eight verses. The dignity of the audience utterly disappeared, but the singers were as serious as could be. They sang our Lord's praises and could not comprehend why the audience should have so much trouble keeping their faces serious.

—*John Thiessen*

ORDINATION SERVICE

The Lord willing, the ordination to the holy office of the gospel ministry of Brother Jacob J. Enz will take place in his home church, the First Mennonite Church of Newton, Kansas, on Sunday, June 18. The services are to begin at 10:30 A.M.

Brother Enz has accepted a call to the First Mennonite Church at Nappanee, Indiana.

We solicit your prayers for the Brother who assumes so great a responsibility and invite all who can to come and share in the blessings of the service. —J. E. Entz, Pastor

RECOMMENDATION OF THE EXECUTIVE COMMITTEE TO THE SESSION OF GENERAL CONFERENCE IN AUGUST, 1944

That Article "39—Treasuries" of the General Conference Constitution be declared void, and be replaced by the following:

"39—Central Treasury"

The General Conference has a Central Treasury located at the General Conference Headquarters. To this Treasury contributions for any and all conference purposes shall be sent, there to be booked and to be used for causes specified by the contributors.

Offerings, gifts, bequests, etc., will be received for: the General Conference Treasury, Home Mission, Foreign Mission, Publication, Education, Relief, Peace, Church Unity, Placement, Doctrine and Conduct, Ministers' Aid Fund, Tract Distribution, and other pertinent causes.

Out of the General Conference Treasury the expenses of Conference connected with its sessions, the printing of the session minutes, and such other expenses as cannot properly be paid out of other treasuries, shall be defrayed. Orders on this treasury shall be signed by the persident and the secretary of the Conference.

To carry on activities delegated to them each conference board or committee is authorized, on orders signed by its respective chairman and secretary, to draw on funds booked in its favor with the Central Treasury.

Upon request the Central Treasury shall report to each participating body the standing of its account.

Any undersigned contributions received shall be subject to (annual) allocation by action of the Conference or its executive committee.

Upkeep and current expenses of the conference headquarters shall be chargeable to all participating bodies.

The conference executive committee shall employ the Director of the Central Treasury, who shall be in full charge of the conference headquarters. In consultation with advisors from the executive committee, the Manager shall employ necessary office help.

Those employed in this office shall be placed under bond in amounts satisfactory to the executive committee.

All Endowment, Annuity, Permanent and Temporary Trust Funds shall be in charge of and invested by the Conference Board of Trustees.

Any part of the Constitution in conflict with this Article is hereby declared null and void.

OUR CONTRIBUTORS

Olin A. Krehbiel, pastor of the Grace Mennonite Church, Lansdale, Pa., was formerly President of the Young People's Union of our conference.

J. R. Duerksen has served as missionary in India since 1926. His home church is the Alexanderwohl Mennonite Church, Goessel, Kansas.

Willard Claassen, pastor of the Salem Mennonite Church, Freeman, South Dakota, is Secretary of the Committee on Doctrine and Conduct of our conference.

Benjamin Ewert has been active in Canadian conference work for a long time. From 1921 to 1938 he was itinerant minister for the General Conference in Canada. In 1938 he took over the work in the city mission of Winnipeg. This he gave up recently.

John T. Neufeld, who serves the Mennonite Bible Mission, Chicago, comes from the Bethel Mennonite Church, Inman, Kansas. The parents of **Mrs. Neufeld** began the mission that is today the Mennonite Bible Mission.

Erwin Goering is director of the C.P.S. camp at Camino, California.

Other contributors have been introduced previously.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Bethel Mission in Winnipeg

This mission was started by the undersigned six id one-half years ago. It was at first supported by e Home Mission Board of the Canadian Mennonite onference and later by the Home Mission Board the General Conference of the Mennonite Church North America. Since August 1, 1943, the same in charge of Rev. Isaac I. Friesen. But the undergned is still interested in the welfare of the same id takes part in the services of the same as often time permits.

I can gladly report that the work under the leaderip and service of Brother Friesen goes on with od success. The attendance at the various religious eetings has increased a good deal, especially on ınday evenings. Many young people attend the me. Every second Sunday evening a good program rendered. And every other Sunday evening, in ldition to a short sermon, a so-called "Study Group" scusses various religious questions or topics. For me time Rev. Friesen has been conducting a Cateism class, which is attended by fifteen or sixteen oung people. Sunday School and choir practice also kes place, and occasionally also special meetings a festive or entertaining nature. There is also a ıdies Aid Society, which does work similar to that of her Ladies Aid Societies. Recently the same had special program and a public sale of the articles hich they had made during the course of the year. he proceeds of the same amounted to $22.00. This ım has been divided and designated for home and reign mission, general and private relief, special eeds for the church, and a good portion for the ginning of a church-building fund.

It is praiseworthy that a small mission like this, hich itself is dependent on outside or conference ipport, can do and is doing much good in the interest the Kingdom of God. May the Lord bless also in ie future the Bethel Mission in Winnipeg.

—Benjamin Ewert

Mennonite Bible Mission

4221 South Rockwell St.
Chicago 32 Illinois

ear Mission friends:

"Ye are not your own" says Paul to the Corinthiıs. Have we worked for ourselves or has it been r our Lord and Master. May the Lord forgive where e have failed to come up to the above ideal.

In the years history of the work that is known as ie foolishness of preaching had a prominent part. 'e still have services Sunday morning and evening. Prayer had an important part. Prayer meetings e held weekly on Wednesday evening. Now during ie first part of the year we also have a prayer meeting once a week in one of the homes. Here many a heart is lifted up. There are many private prayers with people who have burdens and trials.

One sister, Mrs. Anderson, who had not walked for ten years went home with the Lord. Several who were very sick were restored thru prayer. Among those were Mrs. Bant and Mrs. Sommers. Three members were added to the church thru letter. At present there are twelve in Catechism class.

A class of eight teachers took a Leadership Training course and received certificates from the Educational committee of the Middle Conference. Two couples were married. One of these the Government has already separated (drafted). What God has joined together let not man tear asunder.

Cottage prayer meetings are held now, every week in a different home. These prove a great blessing and people receive new strength for their labors.

Last Saturday we attended the Annual meeting of the American Mission to Lepers. At this meeting it was announced that the Mission goal of five thousand dollars for the Leper hospital at Champa India had been reached. This campaign for funds was sponsered by the Chicago office of the American Mission to Lepers and a good share of this money comes from Chicago and vicinity. What good can come out of Nazareth?

A Christian sister who with her family was going thru severe trials came to the Mission here for prayer and spiritual help. Her gratefulness and blessing are expressed in a poem that she wrote. We hope it will find a place with this report.

May the Lord reward all who have supported the work here in prayer and gifts.

John T. and Catherine Neufeld

COMRADESHIP

Oh, who will come with me
Beneath the open skies
To drink the wine of morning's dawn
Or feel the stars arise?

Oh, who will fare with me
Along the mountain ways
To breathe the cleaner winds which blow
Above earth's murk and haze?

Oh, who will wait with me
Beside the upper springs
To keep the speechless fellowship
Which only silence brings?

Oh, who will climb with me
The peaks of farthest song
To learn the minstrelsies of Heaven
Where choirs of angels throng?

Oh, who walk with me
The heights the saints have trod
To share their deep communion cup
Brimmed with the love of God?

—James A. Blaisdell

DAILY DEVOTIONAL MESSAGES

By Wilbur Nussbaum, Berne, Indiana

JUNE 18—*"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1.* The word "if" does not imply doubt, but is an affirmation. It means "since" or "seeing that" and the exhortations that follow are based upon the fact that the Christian is "risen with Christ" just as he is first "dead with Christ," (cf. Col. 2:20). It means complete identification with Christ. This is the starting point of all true spiritual growth. Because it is the risen Christ who is the life, the Christian seeks the things where Christ is, "on the right hand of God."

JUNE 19—*"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."* Col. 3:4. In the first part of this verse, we see that "Christ, who is our life" is going to appear. In the latter part of the verse we are reminded that we shall appear "with Him in glory." In I Thes. 4:16-17 we read that Christ comes for His Church, but here He comes with His Church to establish the kingdom.

JUNE 20—*"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."* I Cor. 15:52. There will be, of necessity, one generation of believers that will not pass through death. All the bodies of all the saints will be changed, even though some of them will not die. That change will take place in "a moment, in the twinkling of an eye." If they belong to Christ at all, they all will be changed at "the last trump." This is the trump of jubilee, celebrating the final victory over the results of sin.

JUNE 21—*"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."* Rom. 12:1. There must be a definite surrender: "present your bodies." Meaning a voluntary giving. The surrender will be all-inclusive—"your bodies"—involving the entire being: spirit, soul, and body. It will be continuous, "a living sacrifice" by which the offerer releases al claim to ownership or management; "holy," entirely separated unto God.

JUNE 22—*"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; . . ."* John 14:16-17. The Holy Spirit who is our Comforter is a Person, being one of the Godhead. He has come to live within us as an answer to the prayer of the Lord Jesus Christ, Himself. The Holy Spirit now indwells every believer upon accepting the Lord Jesus Christ. ". . . Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

JUNE 23—*"Therefore being justified by faith, w have peace with God through our Lord Jesus Christ.* Rom. 5:1. We should note the difference between forgiveness and justification. Forgiveness is negative and does not change the act, the record of the act, or the one who performs the act. Justification is positive and cancels the act, clears the record, an clothes the person with the perfect righteousness o Christ. Thus the one who accepts Christ as persona Saviour stands in God's sight in the righteousness o Another, even the Lord Jesus Christ, as blameless a though he never had done anything contrary t God's holy and perfect will. Hence he is at peac with God and God with him.

JUNE 24—*"But the fruit of the Spirit is love, jo peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."* Ga 5:22-23. It is the fruit of the Spirit which is borne—fruit which is the result of growth and the manifestation of life. This fruit is far from the result o efforts or works on the part of the Christian. cannot be put on as one would don a costume. Th Holy Spirit produces His fruit in the surrendere Christian, who yields his life daily to the Spirit power.

S. F. Pannabecker to Go to China As M.C.C. Relief Director

S. F. Pannabecker, who has been appointed to take charge of M.C.C. war sufferer's relief in China, is proceeding with arrangements to leave this country in the very near future. According to present plans he will fly into China to take up the work where Brothers Goering and Graber left off. Brother Pannabecker has served as a Mennonite missionary in North China for two terms of service and is familiar with the present relief situation in China.

He began his missionary work in China in 1923. Since 1935 he has served as Chairman of the China Mission of the General Conference. Brother Pannabecker is highly proficient in the Chinese language and very much concerned about the Christian witness for China.

Several years ago when the unrest in China became very pronounced and the American Consulate in China requested American missionaries return home, the families of Brother S. F. Pann becker, Brother C. L. Pannabecker, and Augu Ewert returned to the United States. The m stayed on the field for a while longer and then t came to the United States.

Since then Brother S. F. Pannabecker has taught Bluffton College and has completed his Docto thesis on the theme of "Environmental Factors I fluencing Mennonites."

Brother Pannabecker's wife is the former Lyd Tschantz of Dalton, Ohio. They have three childre Richard, the oldest son, is in the C.P.S. unit at t Alexian Brothers Hospital, Chicago, and Robert i in the Hill City, South Dakota, C.P.S. camp. Ali Ruth is a high school student.

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General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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The Written Word Points to the Living Word

by Olin A. Krehbiel

In reading the Bible one runs across the terms, "the word," "the Word," "the word of the Lord," "the word of God," "the Word of God," and "thy word." In order to understand the meaning it is necessary to distinguish between the spoken or written word of God which composes the Scriptures and the Living Word who is Christ the Son of God. To illustrate let us take a few of the many passages that refer to the scriptures: Psalm 119:9, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." The whole Psalm deals with the testimonies and precepts of the Lord, as is shown by the context. Jeremiah 36:27, "Then the word of the Lord came to Jeremiah." II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Mark 7:13, "Making the word of God of none effect through your tradition, which ye have delivered:" Next let us take a few passages that refer to Christ as the Word: John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." Also verse 14, "And the Word was made flesh, and dwelt among us." Revelation 19:13b, "and his name is called The Word of God." These passages are sufficient to demonstrate that the Bible speaks of a written word and a living Word.

What relationship is there between "the word" (the Bible) and "The Word" (the Son of God)? Some people would divorce Christ and the Bible. They speak of a wonderful Jesus but make light of the scriptures. Yet Jesus said that the scriptures are they which testify concerning him. John 5:39, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." It is foolish to try to understand Christ while rejecting the evidence concerning Him. The purpose of the written word is to point men to the living Word. The Bible is not to be worshipped, nor ridiculed, but respected and followed. How thankful we can be that God moved men to write the record concerning Christ and that we have it preserved for our day. The Spirit inspired Holy Scriptures from the only reliable source material on the Son of God. It is this word of God and not the words of men that exercises power in the lives of people turning them to the Savior and transforming them. Isaiah 55:10-11, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Also I Thessalonians 2:13, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

It was through a study of the Scriptures that Menno Simons came to know the real Christ and his life was changed. Here is what he writes concerning his conversion: "I prayed to God with sighs and tears, that he would give to me, a troubled sinner, the gift of his grace, and create a clean heart within me; that through the merits of the crimson blood of Christ, He would graciously forgive my unclean walk and unprofitable life, and bestow upon me, wisdom, Spirit, candor and fortitude, that I might preach his exalted and adorable name and holy word unperverted, and make manifest his truth to his praise." He obtained knowledge of the truth, "through the illumination of the Holy Ghost, through much reading of the scriptures, and meditating upon them, and through the gracious favor and gift of God." There have been many others who down through the centuries have found Christ the living Word by searching the scriptures. If you want to know Jesus or desire to be drawn closer to him, then go to the Bible and apply that which you learn to your heart.

A C.E. PROGRAM THAT WAS TRIED AND FOUND HELPFUL

(Ruth C. Hofstetter, President of the Young People's C.E. Society of the Bethel Mennonite Church, Fortuna, Missouri, sent in the following C.E. program with the comment that they had found it very helpful. The topic discussions are presented just as they were given on the program. We are happy to present this program for the use of other societies.—rw.)

General Topic: "THE POSSESSING CHRISTIAN"

Note: Part of the program outline and discussion material was taken from the book, **The Girl of the Listening Heart** by Bertha Moore.

I. Scripture Readings: "Oughts for Christians

1. Love, I John 4:11; John 13:35
2. Forgiving, II Cor. 2:7; Matt. 6:15
3. Prayer, Luke 18:1; Eph. 6:18
4. Obedience, Acts 5:29; Matt. 7:21
5. Patience, Rom. 15:1; Rom. 5:3,4
6. Sacrifice, John 3:16; Rom. 12:1
7. Giving, Acts 20:35
8. Service, John 13:14; Matt. 20:26-28
9. Pure religion, James 1:19-27

II. Prayer:

III. Song: "What a Friend We Have In Jesus"

IV. Leaders Discussion:

For our topic this evening we have chosen "The Possessing Christian." Many are professing Christians, but all to few possessing Christians. The characteristics of a possessing Christian are love, prayer, obedience, patience, sacrifice, giving, forgiving, and service. These are the "oughts" of each true Christian. Can we measure up to that standard? Then as possessing Christians, we are told by our Lord, we are the "Salt of the earth," "Light of the world," "Branches of the vine," "Witnesses," "Temple of God," and "Sons of the living God." (What the Lord meant in referring to the Christians, as mentioned above, will be explained in the following lesson discussion.)

V. Lesson Discussion:

I. "YE ARE THE SALT OF THE EARTH," Matthew 5:13

As salt will preserve and keep different things, so the Christian is to keep the earth. Sometimes salt is mixed with something else and loses its savor. Likewise, when the child of God becomes mixed with the world, he loses his savor. When the heart is full of the things of the world, there is no room for Christ. We cannot let our lights shine for Christ and at the same time have our hearts full of love for worldly things.

2. "YE ARE THE LIGHT OF THE WORLD" Matthew 5:14

Since Christians are the "Light of the world," they should be flashing rays of God's love to the uttermost part of the world, beginning from the place where each one lives, and that means in his own home among the own people and kin, in the places where Christians work, study, or stay most of the time. Christians receive their light from God and radiate that light to others by words, deeds, thoughts, manner of expression, in living a Christ-like life! The closer we live to Christ the more of His light and love we radiate. The depth of God's love and light have never been exhausted or explored to the utmost. The light of Christ can be used in all modes of life from the cradle to the grave. The spirit in which man works reveals the light he has obtained from the master." In Him was life; and the life was the light of men," John 1:4. "Ye are the light of the world"—may we carry this challenge courageously and conscientiously!

3. "I AM THE VINE, YE ARE THE BRANCHES." John 15:5

This is one of the most beautiful and clearest of the parables or analogies of Jesus. It is one which we, as well as the people of that time and place, can grasp. Several things can be observed. Biologically speaking, the chief end of any plant or animal is self-perpetuation or propagation. Every part of the unit, in the case of the vine from the tiniest rootlet to the top leaf, contribute to this activity. So perpetuation of the body of believers of Christ is the first concern of the church of Christ. We speak of this as the missionary spirit, or evangelism, or child instruction. It must be the concern and activity of all parts of the institution.

There are parts of the "fruit" other than "seed." The grape seed is surrounded by a pulp which birds as well as animals relish and so carry the seed to new locations. We live by that in excess of what is required for self-perpetuation; excess of wheat and corn seed, animals above seed stock, milk above what is required for the life of the young. There are "excesses" in the body of believers above that required for self-perpetuation. Excesses such as brotherly fellowship, unbounded happiness, concern for a suffering humanity, and the world is enriched by such excesses.

"If a man abide not in me, he is cast forth as a branch." Let us think of this not as an injunction to judge and cast out those in the church we think are unfruitful but rather as a warning to ourselves that any "branch" may become unfruitful and be pruned from the vine.

Finally, the branch is of the same variety and character of the vine. The bark, the cambium layer, the cell structures of all the smaller branches is the same as that in the trunk of the vine. Paul wrote "From henceforth let no man trouble me; for I bear in my body the MARKS of the Lord Jesus."

4. "YE ARE MY WITNESSES" Isaiah 44:8

"Reading you, yes, reading you,
Knowing whatever you say or do,
Morning and evening and night-time too,
Somebody surely is reading you."

So what is the gospel according to you? Are you being God's witness? This is His only plan of winning the lost world. The message was first given to His disciples. They were His witnesses. Some down through the ages have been faithful for we have been told the good news of salvation. Yet we are also told to go and tell still others. Oh, how much we tell! Is it all to the glory of God? As others read you every moment, do they become more deeply in love with your Saviour? I want to be such a witness, to be able to face my Lord.

We can witness for Christ both in word and deed only when we know Him as Saviour. The early apostles were eye witnesses for Christ, having seen Him here on earth. They were witnesses to His crucifixion, burial, and resurrection. We do not see Him with the natural eye, but we accept Him by faith. In Acts 14 we read that God left witness for Himself. As God left witness for Himself by the things that He does for man, so we can be a witness for Him in the kind of lives we live and by the good we do for all, especially in doing good to those who hate us. The world loves its own, but it takes a real Christian, who has the spirit of Christ, to love his enemies.

5. "YE ARE THE TEMPLES OF GOD." I Corinthians 3:16-17

These words were written by Paul to the church at Corinth. The Corinthians were not living and growing as Paul desired. Listen to the words he wrote to them at the beginning of this same chapter, verses 1-3. "And I, brethren could not speak unto you as unto spiritual, but unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal." Still later Paul rebuked them for their immorality, saying, "It is reported commonly that there is fornication among you." He then rebukes them even more severely because of their indifference to the great sin. Such were the people to whom Paul was speaking, from a heart filled with love for them, as "beloved sons" saying "Ye are the temple of God." .... "if any man defile the temple of God, him shall God destroy." Surely these words were spoken in all seriousness, as an admonition to clean living.

Unfortunately, we have the same conditions existing in some of the members of our churches today. What a change there would be if every professing Christian who defiles his body by immoral living could be made to see the seriousness of these words; if those who call themselves Christians and yet fill their bodies with alcohol would have these words printed in their hearts; if professing Christians who deliberately and continually indulge in harmful reading, movies, and other questionable amusements, would accept this challenge for clean living, what a difference this would make in the church! What an influence the church would be in the world!

We excuse ourselves all too often by pointing out a seemingly good person who indulges in those things, but it is not man's word that we need . . . not even a good man's word, if it is contrary to Gods' word. If our body is the temple of God, then God is the one who should have control. We should ask Him if it is be acceptable to His spirit to dwell in a temple that smells of defiling habits and is not quite clean. Someone has rightly said, "God does not demand a beautiful vessel for His work, but He does demand a clean one."

We are to take care of our bodies because they are the temple of God and the Holy Spirit is dwelling in the hearts of all believers. Even as we try to keep our churches and all places of worship in beautiful condition, we should endeavor still more to keep our living temple in perfect health, in perfect purity, in perfect cleanliness of habit, deed, and thought. What a lot Christians have to think about! It certainly would mean something if every possessing Christian lived up to all that a Christian should live up to.

6. "YE ARE THE SONS OF THE LIVING GOD" Hosea 1:10

"And if children, then heirs of God, and joint heirs with Christ." As children of God, the king of Kings. We are princes and princesses! Children of God, members of God's great family, loved of Him, watched over by Him, pitied by Him like as a father pitieth his children. "And it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him."

VI. Song: "Have Thine own Way Lord"

VII. Mispah Benediction

FROM GERALD STUCKY'S SCRAPBOOK

(Continued fro last issue)

If In a Hurry—Don't Take the Train

Since Wednesday we've been in the "interior"—and a jolly rough trip it was. We took the local train (passenger and freight combined) to the end of its route—about a twelve hour ride. Twelve hours is somewhat deceiving though, *for often it went no faster than one can run. In fact some did run along side just for fun.* One doesn't take these trains if he is in a hurry. The story is told of a train passenger who wanted a friend of his to travel with him to a certain destination. He told his friend to tie up his donkey and come by train. The friend thanked him for the invitation, but *declined saying that he was in a hurry to get to the destination.* Not a single thing went wrong on the whole trip—even though the train has the reputation of going off the track and what not.

Three Identical Meals

Creel was our last train stop. The populace was having a fiesta because of the Mexican "Fourth of July." We found lodging at a Chinaman's Inn—stayed there three days (i.e. three nights) and ate our meal there—'Tis the first place I've been where we had the identical menu three meals a day— potatoes, steak, beans, tea, cake-bread. We were four of us—our total bill for all of us was $3.50 pesos—less than one dollar American!

The Trip to the Barranca

We hired a truck at Creel for seventy pesos and went to see the "Barranca" which is the "Grand Canyon" of Mexico's Rockies. The purpose of the trip was to investigate a possible "mission sight" for the 25,000 Indians of the Tarhumara Tribe which live thereabouts. These Indians have been shoved back into the undesirable mountainous country here just the same as in United States. A large number live in these barranca—in places almost inaccessible. They live in small huts, caves, lean-to's, etc. They are exceedingly poor and are much in need of help. Because of their scattered condition, helping them is difficult. No attempts have thus far been made to help them. The men wear no trousers—only a shirt and a diper; (some do wear trousers). Randall tells of one woman whom he helped give birth to a child (i.e., he helped in the delivery!). She was on her way to town. In about two hours after the birth of the child, she was on the way to town carrying the child! Some women! The barranca is a beauty spot of the first order. We were on top of the canyon looking down. On the bottom of the canyon are tropics where orange trees, etc., grow. The climate down there is unhealthy because of malaria. On the canyon sides live the Indians.

An Indian Hut in Mexico

We visited an Indian hut on Thursday! The senora did not want to let us in for she thought it was too poor, but Mr. Indian thought it would be alright (esp. in consideration of a bride!). The one room shack was barren of furniture save a stool or two—quite dirty, mud floor, fire in one corner. It was about 7 x 7 and all lived inside, father, mother, sonny, pigs and chickens. After we walked away, Mr. Indian ran after us and wanted to sell us a small chicken for a peso—for he had no coffee, sugar, etc. to eat. I bought the chicken for a peso and we (Randall) told him to keep it for us until we returned then we'd all have chicken soup! So, I've got a chicken farmed out here!

At Tamazunchale, we visited the work of John Dale and his father. John Dale was one of the five men who had gone with Rycroft on their trip to South America on their survey tour—and he had just returned. We certainly had a nice visit with him. I like the work they are doing. In eleven years they have accomplished much for the Lord—there are about 100 congregations now. They (Dales) do not go into the village much themselves, but train Indian evangelists who go out into the tribes, sell Bibles, tracts are given out, meetings held, and then the workers come back to headquarters once every month for a "pep" meeting. They have a medical work, Bible school, and do a lot of good to those whom they reach. I think they have the right idea in work of this kind. Natives always reach their own people best.

—Mexico D. F., Sept. 25.

YOUTH JOTTINGS

—**The Saskatchewan Youth Society** of the General Conference of Mennonites will hold its **fourth annual retreat** on the recently purchased Experimental Farm at Rosthern. We expect the following visiting speakers: Missionary H. J. Brown, Rev. J. J. Esau, Prof. Walter H. Hohmann, and Rev. Walter H. Dyck. A number of local ministers and young people's workers will also take part. A special dedicatory service is planned for the last day. A song festival will be the crowning feature of the retreat. The dates are July 6-9. Rev. J. C. Schmidt is the president of the youth organization, Rev. Isaac Epp is the secretary-treasurer, and H. W. Friesen is the third member of the executive committee. —Isaac Epp, Sec.

—**Congratulations to Brother Epp** for sending in the above jotting. It gives interesting facts and it announces the event far ahead of time. May other retreat

Observations on Recent Mennonite Colonization in Canada

By J. Winfield Fretz

A commission from the Mennonite Central Committee to study Mennonite colonization efforts gave the writer an opportunity to observe some of the new Canadian Mennonite communities. Chief attention was paid to communities that were established by immigrants from Russia between the years of 1923 to 1934. Of the 20,201 immigrants who came to Canada and were assisted by the Canadian Mennonite Colonization Board, 6,176 paid their transportation in cash, 675 paid part of their transportation and 11,349 came to Canada on credit. Those able to pay all or part of their passage often had very little cash left with which to buy equipment for households and farms.

Why Significant

In the course of this study a great variety of Mennonite groups were contacted, although not all of them were carefully observed. In some communities one found Mennonite Brethren, Evangelical Mennonite Brethren, General Conference Mennonites, Sommerfelder, Bergtaler, Old Colony, the Church of God in Christ Mennonite, Rudenweidener, and Hutterites. These groups are sometimes settled in intermingled fashion, not exclusive of each other except for the Hutterite Brethren. The study of colonization is significant for modern Mennonites because such a large portion of Mennonite history has been determined by colonization efforts. The four areas from which observations for this article are most heavily drawn are in the area of Vineland and Virgil, Ontario, in what is known as the Niagara Peninsula; in the east and west reserve in the Red River Valley of Southern Manitoba; in Coaldale, Alberta; and in the Fraser Valley of British Columbia.

Church and Community

One of the impressive facts in the recent Canadian colonization is the very important part religion plays in the life of the people. This is emphasized by the presence of one or two churches in every community and the central part the church plays in the life of the people in the community. The churches serve much more than places of public worship. They are dominant institutions in the community, serving as cultural, educational and social centers as well as places of worship. In these newly established colonies strong emphasis is placed on Biblical teaching and the German language. Many of the communities have their own week-day parochial schools to promote these interests. Such matters as health, medical care, burial societies, and fire and storm insurance societies are organized around the church. The importance of religion during the years of pioneering hardships and privations can hardly be overestimated. It served as a veritable foundation of inspiration and a tower of strength in moments of despair and gloom.

Mutual Aid

One is exceedingly impressed with the various types of cooperation and mutual aid in the various communities. One might almost say that the economic prosperity and strength of a community was in direct proportion to the extent which mutual aid was practiced. This sharing one with another is expressed in both a formal and in an informal way, that is, by means of systematic organization and by means of spontaneous sharing in times of need. Almost everyone of the communities observed had a mutual health insurance plan whereby each family paid a nominal annual sum of money in return for general medical care. In several of the communities Mennonite hospitals have been established and Mennonite doctors imported to serve the community. Burial societies are common and are organized on the same mutual plan, each family paying twenty-five to fifty cents upon the death of a member and thus providing a maximum sum of fifty dollars for the family of the deceased.

This mutual aid is expressed also in formal lines in the field of business. Cooperative creameries, cheese factories, canneries, grocery stores and berry preserving plants are organized in these communities. In this way the burdens and the benefits are share by all those who participate and the Mennonite peopl provide the capital and determine the managemen policies. In this field there is much to be learned by older Mennonite communities who have forgotten o neglected this aspect of Christian brotherhood.

Other Observations

One is impressed by the fact that the larger shar of financial credit necessary to establish these communities came from non-Mennonite sources such a railroads, land companies, lumber, and cattle dealers It is significant that fellow Mennonites did not provide the capital for these recent Mennonite colonization efforts. Wherever such capital was provided i was through agencies other than the church and a times not through a systematic program officially endorsed by the church.

A further impressive fact is the industriousnes which characterizes these Mennonite settlers. Th respect for the dignity of labor by the people in th areas under consideration was indeed inspiring. N task was too menial and no job too difficult for thes people to tackle. In some cases entire families walke four and five miles to and from hop fields in Britis Columbia in order to earn fifteen cents an hour. I this way funds were gradually accumulated to mak down payments on small parcels of land and lumb with which to build crude shacks which first serve as houses. As time continued and economic condition improved so did the standard of living. These peopl vividly demonstrated in repeated cases the truth the Biblical promise that "with God all things ar possible." It was their industriousness and depen ability which won the respect and confidence of loc land owners and merchants who on that basis extended them liberal credit.

committees throughout our conference get in similar jottings about coming retreats in plenty of time.

—**A Junior C.E.** has been organized by the Bethel Mennonite Church, Fortuna, Missouri. The twenty-four members receive opportunity for Bible memory work and devotional expression.

—**Stanley Stauffer** is the wide-awake President of the Young People's C.E. of the West Swamp Church, Quakertown, Pa. Stanley believes that there should be distinct evidence of spiritual life in a church. Once he did not belong to the West Swamp Church, but he joined it because of the spiritual activity in it. Stanley's work of dairy testing takes him into about two dozen homes. He makes this round again and again. As he enters into the various homes he has a good opportunity to observe family life. That he learns a lot from this experience was suggested when he related to the editor (who visited in his home recently) that he occasionally read in the **Gospel Herald,** the organ of the Old Mennonites, which he finds in some of the homes he visits. Young people who take an active part in church work and who are interested in church papers give evidence that religion is not just a side-issue with them.

—**At what point is a man in the Army?** This question has troubled many C.O.'s who have for various reasons not been granted their desired classification by the local board. The U.S. Supreme Court answered this question finally in an 8 to 1 decision. The court ruled that a C.O. could not be considered in the Army if he refused to take the oath and be finger printed.

This will be valuable information for those who are called for final-type physical examinations, and who scarcely know whether to report for such examinations or not. "The Supreme Court held that examination of men at induction centers and their acceptance or rejection are only parts of the continuous process of selection; that acceptance of the oath is the end of the process and that "prior to that time a selectee is still subject to the act and not yet a soldier."

In case, however, he refuses to take the oath the Court held that he violates the Selective Service Act "as clearly as one who refuses to report." The difference, of course, lies in the fact that he remains under the jurisdiction of the civil law and the process of civil courts instead of being subject to court-martial and miilitary penal procedures. —**The Evangelical Visitor**

—**Conscientious objectors** have been sent to all four types of federal prisons, but most of them are in "moderate custody" correctional institutions such as Danbury (Conn.), or in prison farms or camps. They get along well with their fellow-convicts and frequently assume positions of leadership in the recreational, educational and religious programs of the institutions. Many C.O.'s are making good use of the prison library and educational classes, and some are taking correspondence courses from schools or colleges outside. Some prisons have prayer groups, Quaker meetings and F.O.R. cell meetings.

In one prison a minister who had refused to register was elected by the inmates to lead the annual Christmas service in preference to the regular chaplains. —**The Gospel Messenger**

—**First Mennonite Church, Butterfield, Minnesota:** In our monthly Young People's Fellowship meeting we are studying the book of Joshua. We have work-books which we fill out. Rev. Victor Sawatzky, the pastor of the church, is the instructor.

The Young People's Fellowship has as one of its projects the purchase of books for the church library. Some of the new books added to the library are several Christian fiction books, several biographies of Christian heroes, a copy of **Pilgrim's Progress,** and the one volume Bible Commentary compiled by Drs. Jamison, Fausset and Brown. A new library cabinet is being built to match the bulletin board which is designed with a plate glass sliding front.

—**Mrs. Victor Buller,** who has been working in the state mental hospital at Ypsilanti, Michigan, is now taking some courses in the Bethel College summer school. Together with her husband Mrs. Buller took part in the relief training school at Goshen, Indiana, last summer. She states that this was a very profitable experience and that it was then a great satisfaction to go into a mental hospital and put one's ideals into practice in the work there. Mrs. Buller would rather work with people than with things. So she has found many challenges in the hospital work, to which she will return shortly. Mrs. Buller, who was formerly Myrtle Molzen, says that she's not an "oldster" among Mennonites. However, she undoubtedly knows more about the Mennonites and has more of the Mennonite spirit than many who have been born Mennonites. May not the saying "Familiarity breeds contempt" hold true of many Mennonites who have generations of Mennonite ancestry in back of them? Mrs. Buller spoke to the Intermediate C.E. group of the Bethel College Church on June 4.

—**Garman Wedel,** pastor of the Emmanuel Mennonite Church, Moundridge, Kansas, concluded one year of active service on June 11. Brother Wedel has established a record that is somewhat unique these days. He was elected pastor by his home church and now serves it. For the past two years he has been taking the ministerial course at Bethel College. He expects to graduate next year. The Wedels live on the Bethel College campus. Mrs. Wedel was formerly a member of the Bethel Mennonite Church, Inman. She is a registered nurse, having graduated from the School of Nursing of the Bethel Deaconess Hospital, Newton.

—**Henry Fransen,** pastor of the Buhler Mennonite Church, Buhler, Kansas, and Miss Othelia Ewert, daughter of Mr. and Mrs. Henry Ewert, Dolton, South Dakota, plan to be married on June 18 at Dolton. Brother Fransen, who has served the Buhler church for about two years, comes from Vineland, Ontario, Canada, and is the son of Mrs. Mary Fransen. Miss Ewert is a registered nurse, having graduated from the School of Nursing of the Bethel Hospital, Newton, in 1943. Since then she has served in the Bethesda Hospital, Goessel, Kansas. Previous to her nurse's training, she attended Freeman Junior College. She is a member of the Bethel Church, Dolton. After the wedding Mr. and Mrs. Fransen will visit Mr. Fransen's mother, who is still ailing.

—**The brethren Jacob Friesen** and **Arnold Nickel** will serve the Buhler church on June 18 and 25 respectively.

THE MENNONITE

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A further characteristic of these newly established Mennonite communities is their cultural isolation due to differences of language, religion, tradition, and social heritage. This is even true in the Mennonite communities that have been established in Canada for seventy years or more. This sense of isolation is at the present time accentuated because of the traditional Mennonite attitude toward war. There are, however, evidences that the cultural and geographical isolation of these Mennonites is slowly breaking down. Among the younger generation there is considerable evidence of conformity to the ways of the world. One such irrefutable evidence is the surprisingly large number of men who are now performing regular military service.

In all of the four provinces of Canada where community life was observed Mennonites have introduced agricultural patterns different from those which they found there. The intensification of agriculture in the fruit growing areas of Ontario and British Columbia, the truck gardening and oil producing crops in Manitoba are cases in point. Everywhere Mennonites tend to be relatively self-sufficient in terms of growing a variety of products for their own domestic use.

Conclusion

By way of summary we can say that the recently established Mennonite communities in Canada are succeeding economically, and community life is oriented around the church. A large degree of mutual aid characterizes their economic and social life. They remain conscious of themselves as distinctive Mennonite groups with peculiar customs and insights into Christian teachings. It goes without saying, however, that the communities under consideration are not faultless.

CORRESPONDENCE

Immanuel Mennonite Church
Los Angeles, California

This church indeed is experiencing the hand of the Lord in a marvelous way in that He called out a number of our young people into some form of service for Him. Saturday evening, May 27, the two young men, Homer Sperling and Leonard Hanes were examined as to their faith and belief of the Mennonites. They gave a very good testimony of their salvation in Christ and their experience of their calling into the work of the Lord. Sunday morning, May 28, they were then ordained into the ministry. Dr. John Hubbard of the Bible Institute gave the message, basing his thoughts on whatever you do, do it "well pleasing unto Him." Rev. W. A. Regier performed the ordination with the assistance of all present ordained ministers.

The church also received a request from the conference broad for the ordination of our member, Mr. Ben Rahn, who has attended Bethel College for two years, after graduating from the Bible Institute of Los Angeles. Since his home church in Mt. Lake, Minnesota, is willing to perform the ordination, this church consented to its request. He is to serve the church in Enid, Oklahoma, as pastor.

The same day in the Christian Endeavor hour, we had the privilege of having Mr. and Mrs. Henry Buller with us, telling of their experiences and work in France as Mennonite Relief Workers. We thank them for their splendid report.

Mr. and Mrs. Chris Ummel and daughter Gwendolyn were also with us that day. They gave us a report of their work in Shafter, California, among the migrants. Their report also was very much appreciated.

A few Sundays ago the church membership voted upon the matter of incorporating the church.

Mrs. Elizabeth Rempel

RELIEF

The Relief Situation in Honan, China

The following paragraph is taken from a report concerning the relief situation in China, prepared by S. J. Goering and J. D. Graber:

"The Honan area has suffered from a whole series of calamities. Flood, locusts, drouth, and the ravages of war have stalked hard on the heels of one another through the Province. It is estimated that during 1943 one million people starved in this Province alone. Besides flood, which silted up and practically destroyed over a hundred villages in Honan, the dykes of the Yellow River were breached as a military necessity causing a radical change in the course of this great river through the Province. This has inundated, destroyed, or surrounded with water other hundreds of villages. . . . This has thrown thousands of people out of employment and thus robbed them of their only means of livelihood. As a result of all these streams refugees have left the Province for other parts of China and there has thus been a tragic and wide-spread dislocation of normal life. The task of reconstruction and rehabilitation will be colossal."

Dr. Klassen Reports Again

In a letter, dated March 17, G. S. Klassen, dentist to the Mennonite colonists in Paraguay, gives further report on the extent of his activities:

"Up to date I have extracted almost three thousand teeth here in Paraguay, including those in Friesland . . . Up to the present time, we have made and delivered fifty-five dentures. That may not sound like much to the layman but when one considers that each denture is handmade, in each case for a particular mouth taking hours of work, it keep my 'nose to the grind stone.' . . . We will not keep up this pace because I must also teach the boys the art of filling teeth. . . . I have three apprentices. They really make me a great deal of extra work. But in the last two weeks they are showing signs of being more of an asset than a liability to my work. In fact each one has already given anesthetic for and extracted more than 100 teeth. . . It thrills me to think that when I leave here the people of Friesland and Fernheim will be taken care of as far as dentistry is concerned. These apprentices get very little theory but we are making the best of the time."

JOTTINGS

—**Brother J. C. Regier,** father of Mrs. Harold Ratzlaff India, died on June 6. The funeral was held on June 9.

—**Brother Ralph C. Kauffman,** who has been stationed at Akron relative to his entry into relief work, left on June 4 to visit C.P.S. camps and units in New Jersey Rhode Island, Ohio, Michigan, and Wisconsin. However he is subject to call and may sail for the Near Eas at any time in the near future.

—**Brother Arthur F. Ortmann,** pastor of the Woodland Mennonite Church, Warroad, Minnesota, writes, "Jus a word of appreciation for the recent article "And Y

Visited Me" by Walter A. Gering. I certainly enjoyed reading it. I too believe as ministers we often forget this important part of the pastor's work. It has always proved a source of encouragement and help to me to visit the sick. Many times I have received far more than the little I gave as it seemed. Another thought: Jesus says I was sick and in prison and ye visited me not. Is that perhaps the reason why our boys from C.P.S. camps are now serving in hospital units and mental institutions? For truly the patients here are both sick and in prison and ordinarily we as Mennonites neglected them."

—**Brother Jacob J. Enz** is to be ordained into the ministry on June 18 by Rev. J. E. Entz, the pastor of the First Mennonite Church, Newton, Kansas. See the invitation of his home church elsewhere in this paper. Brother Jacob Enz has accepted a call to the pastorate of the First Mennonite Church, Nappannee, Ind. On May 22, 1944, he received his Bachelor of Sacred Theology degree from the Bibilcal Seminary, New York. On May 25 he was married to Joan Veston. After a visit in the Newton community Brother and Sister Enz will take up their work at Nappannee. They hope to begin their work there by July 1. They will make their home in the church parsonage. Rev. E. S. Mullet was the former pastor of the Nappannee church.

—**The Nominating Committee** for the General Conference is to consist of: Rev. J. H. Enns, 392 Alexander Avenue, Winnipeg, Canada; Rev. E. J. Miller, Lind, Washington; Rev. I. J. Dick, Mountain Lake, Minnesota, Chairman; Rev. Henry Hege, Corn, Oklahoma; Rev. B. H. Janzen, Lehigh, Kansas; Rev. J. T. Neufeld, Chicago, Illinois, and Rev. Olin Krehbiel, Lansdale, Pa. This is according to a statement released by Brother Walter Gering, Secretary of the Business Committee.

—**Brother Erwin C. Goering,** Director of the Civilian Public Service Camp at Camino, California, writes, "We are still enjoying our work heartily, even though the going is hard at times. But together all of us must 'Be about our Father's business,' diligently and confidently pursuing that which is His will."

—**C.P.S. Funds Very Low:** Brother L. J. Horsch, Treasurer of our Peace Committee wrote on May 28: "Only $3000.00 has been transmitted to the M.C.C. to date. This is the poorest record since way back in 1942. . . . We have put our hand to the plow and there is no turning back now."

—**The Bethel Deaconess Hospital** at Newton admitted seventeen new students to the school of nursing on June 1. Of these thirteen are from Kansas, while Minnesota, North Dakota, Oklahoma, and Iowa each have sent one student.

—**J. Winfield Fretz,** who is Secretary of the Mennonite Aid Section of the M.C.C., is now in Old Mexico making a study of past and present Mennonite colonization efforts there. He will be gone about six weeks. The Church of God in Christ Mennonites (Holdeman) are particularly interested in this study. Mrs. Fretz and son Burton are again making their home on the Bethel College campus.

—**Brother H. T. Unruh,** pastor of the First Mennonite Church, Hillsboro, Kansas, is to visit C.P.S. camps from June 11-27. He will visit camps and units in Colorado, Utah, Idaho, and Nebraska. Brother Unruh is also chairman of the Peace Committee of the General Conference.

—**The Northern District Conference** is to be held at Henderson, Nebraska, August 25 to 29, right after the General Conference.

—**Mrs. Rev. John F. Epp,** Henderson, Nebraska, passed to her heavenly home on June 1.

—**Brother and Sister George B. Neufeld,** of the Bethel Mennonite Church, Inman, Kansas, visited the Emmanuel congregation near Moundridge on June 6. Brother Neufeld, who brought the morning message, spoke on the subject of "Power." The Neufelds plan to go to the African mission field some time in June.

—**Johannestal Mennonite Church, Hillsboro, Kansas:** Mrs. Gerhard Friesen of Newton and Mrs. John A. Bartel taught our three-weeks Bible school. Twelve infants were consecrated on Mother's Day. The Sunday School enjoyed a picnic on May 24. After the fellowship supper, Professor Ebel of Tabor College gave an interesting chalk talk. On Memorial Day a group gathered at the cemetery for services.

—**D. D. Eitzen,** in an address on "Except A Man Be Born Again" given at the California Sunday School and C.E. Convention, pointed out that there are three issues which all men must face: (1) Am I right with God? (2) The choice of a life-mate to help me carry out the will of God in my life. (3) In what line of work can we carry out God's will.

—**Miss Martha Burkhalter,** who recently came home on furlough from our mission work in India, was given a large informal reception on May 31. Plans for the reception and pot-luck dinner were made by the official board of the First Mennonite Church, Berne, Indiana. Miss Burkhalter, who is a member of this church, has been doing missionary work in India since 1917. Twice, while home on furlough, she has served on the faculty of Bluffton College. Since her last furlough in 1936 Miss Burkhalter has been serving as Principal of the Janjgir Bible Training School.

—**Rev. Forrest Musser,** field representative for Bluffton College, and a ladies trio from the school recently gave a short program during the mid-week prayer service of the First Mennonite Church, Berne, Indiana.

—**Brother W. F. Unruh,** pastor of the West Zion Mennonite Church, Moundridge, Kansas, will leave around the middle of June for Chicago, where he will take a five weeks seminary course especially designed for pastors of rural churches.

—**Brother Henry Hege,** pastor of the Bergtal Mennonite Church, Corn, Oklahoma, recently came to Kansas to officiate at the wedding of one of his young men who is in C.P.S. Six young men from the Bergtal Church are in C.P.S. Brother Hege relates that the church has finished putting a new roof on the meetinghouse and that 620 gallon tanks for butane gas have been installed. They hope to get stoves for this. The meetinghouse is also to receive a coat of paint. If possible a choir loft is to be built on on the east side of the building. Fluorescent lamps are to be installed. Brother Hege, who has been superintendent of the Corn High School this past year, has resigned this position because of the very heavy responsibilities involved while also serving as pastor of the church. Next year he will serve as principal of the school. However, he will still teach full time. Brother Hege's career as pastor and teacher began fourteen years ago, and it has been a very busy one.

EASTERN DISTRICT CONFERENCE NOTES

Rev. Gerald Stucky, missionary candidate to Bogota, Colombia, visited several churches in the Conference recently as follows: Second Church, Philadelphia, with the congregations of First Church and Germantown, cooperating; Schwenksville Church, and Grace Church, Lansdale. May 29, the brethren, J. J. Plenert and A. J. Neuenschwander, members of the General Conference Home Mission Board, accompanied him to Akron, Pa., to have a consultation with leaders of the M.C.C. in reference to the Mennonites in South America. May 30, he gave a brief message at the C.E. Convention, and in the evening he gave a message at the Swamp Brotherhood meeting in Bethany Church, Quakertown. On Wednesday afternoon, Rev. Freeman H. Swartz took him to Christ Children's Home at Warminister, Pa., and in the evening he spoke at First Church, Allentown. From Allentown he went to Berne, Indiana, for a brief visit with his folks. His visit in the east was greatly appreciated.

The 49th Annual Convention of the Eastern District Mennonite Young People's Union was held in the East Swamp Church May 30. The convention theme was "Be Thou An Example." During the business session it was revealed that we went over the top with the mission project by $27.00. The following project was adopted for the year 1944-45, $200.00 toward the repair of the parsonage at Napier. This parsonage belongs to the Conference, the Church being under the Home Mission Committee of the Conference; $150.00 toward the beginning of the mission work in South America, and $150.00 toward the mission work in Africa. After the business session there were three group conferences under the theme of the Convention as follows: "Be Thou An Example" 1st, "For Consistent Christian Living in the Church," led by Mrs. Walter Dick, of Second Church, Philadelphia; 2nd, "For Consistent Christian Living before the World," led by Mr. Norman Geissinger of the Upper Milford Church, and 3rd, "For Consistent Peace Living" led by Mr. George Miller, a C.O. in the Allentown State Hospital Unit. The convention speaker was the Rev. George Stoneback, pastor of the Fairfield Mennonite Church, who gave a very challenging message. The newly elected officers are President, Miss Grace Moyer; Vice President, Mr. John Moser; Corr. Sec'y, Miss Luella Geissinger; Rec. Sec'y, Mrs. LeRoy Meyers; Treasurer, Mr. Erwin Miller; Mission Treas., Mrs. Ruth Miller; Intermediate Supt., Mrs. Ted Moyer; Junior Supt., Mrs. Lester Schafer; **C. E. Witness** Editor, Miss Grace Binder and pastor counsellor, Rev. Howard G. Nyce.

The East Swamp Church observed Home Coming Day with dedication services, June 4. The pastor, the Rev. Harold D. Burkholder, spoke on the theme "God's Architecture" during the dedication service. In the afternoon, the conference service was held. The scripture lesson and prayer was in charge of the Rev. Howard G. Nyce, pastor of the Allentown-Upper Milford Charge, and a former pastor of the Church. The address of the afternoon was given by the Rev. Reed F. Landis, who supplied the church for a while during his pastorate at Souderton. Rev. Landis is at present Field Secretary for The American Sunday School Union. The following brought greetings, Drs. Harvey and Ella Bauman, missionaries to India; Rev. Russell L. Mast, Conference President and pastor of the Deep Run Church; Rev. John Unruh of the Saucon Church; Rev. Freeman H. Swartz of the Schwenksville Church; Rev. Olin A. Krehbiel of the Lansdale Church; Rev. Howard G. Nyce of Allentown and Upper Milford Churches and the Rev. D. J. Unruh, Field Secretary of the Northern Bible Society and formerly pastor of the Lansdale Church.

Rev. D. J. Unruh spoke in the Deep Run (Old) Mennonite Church Sunday morning, June 4; he then went to East Swamp to consecrate the baby of Rev. and Mrs. Burkholder. The same evening he spoke in the First Baptist Church at Perkasie, Pa. June 6, 7, and 8 he conducted a Bible Conference at the Saucon Mennonite Church, near Coopersburg, of which his brother, the Rev. John Unruh is the pastor.

Community Baccalaureate Services. Dr. J. E. Hartzler, supply pastor of Zion Church, Souderton, delivere the message at the Souderton High School auditorium Sunday evening, June 4. He used for his theme, "Building the Nest High." The Rev. A. J. Neuenschwander pastor of the Swamp Charge delivered the messag for the Quakertown High School graduates, Sunda evening, June 4.

The Junior C.E. Convention was held in Bethan Church, Qaukertown, June 3. There were three con ference periods under the convention theme, "Christ fo the World," as follows: "Christ for the Community led by Rev. Russell L. Mast; "Christ for the Nation led by Miss Catherine Niswander of First Church, Phila delphia, and "Christ for the World" led by Dr. Ell Bauman. Dr. J. E. Hartzler delivered the conventio address. **—Conf. Corr.**

Fairfield—"Lessons From the Life of the Patron Sain of American Orchards" was the sermon theme of th pastor, the Rev. George S. Stoneback, in observance Rural Life Sunday. Our Two Bluffton College student Misses Mabert Benner and Christine Burkhard are hom for the summer.

Bowmansville—This congregation, which has been r ceiving Conference support through the Home Missio Committee for a number of years, has notified the Com mittee that they will no longer need support after th last Conference session held in Deep Run, May 4 to Rev. Raymond V. Stubbs, son of the Souderton congre gation, is pastor of this church.

Perkasie—The pastor, the Rev. Ward Shelly, notifie the Conference correspondent that the mission offerin for this small congregation was $83.00 on May 21. Mi Wilhelmina Kuyf, returned missionary to China, spok at both morning and evening services.

Schwenksville—The ladies organization voted to suppl a new set of chairs for the choir. **—Howard G. Nyc Conf. Corr.**

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, JUNE 20, 1944 NUMBER 25

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Peace Committee Sends Letter to All Pastors

(Below we present the letter which the Peace Committee of our Conference recently sent to the pastors of all of our churches.)

June 1, 1944

Dear Brother in Christ:

It is with considerable hesitancy and no little reluctance that the Peace Committee intrudes itself upon you again. But we are faced with a situation that compels us to secure your personal attention.

Attached to this letter you will find a copy of the monthly "Quota Control Record" of the Civilian Public Service operated by the Mennonite Central Committee. Please note that the General Conference is still falling short of meeting its obligations. Not shown on the record is the fact that the May payments were only $3,400. It isn't pleasant for your Peace Committee to call these facts to your attention. It is discouraging to your Committee to face this constant deficit. We are charged by the General Conference to carry the burden of raising the money that the C.P.S. program, which we have voluntarily undertaken as a united General Conference, may function. We can meet this obligation only in so far as you folks on the "home front" support us. And many of you have, and have done well. Your large checks month after month have been so heartening, so encouraging. You have been, and are so faithful. But those blank spaces that appear in the empty record of some of our churches—they are responsible for many an anxious moment.

This appeal is quite frank and personal, but we of the Committee feel it should be so. We come to you frankly and in complete confidence that each of you will give our need the consideration it deserves. Wouldn't it be splendid if the deficit could be completely removed by the time the General Conference meets in August?

We of the Peace Committee are grateful for everything you have done for the boys, our boys and yours, in the C.P.S. camps. We praise God for the generous and sympathetic spirit which prevails in so many of our churches. We thank Him for His blessings on the work we are doing and we trust Him to guide, direct and sustain us further.

Faithfully yours, in the service of our Lord,
The Peace Committee of the General Conference
H. T. Unruh
J. N. Smucker
E. J. Waltner
L. J. Horsch
E. J. Bohn

QUOTA CONTROL RECORD

CIVILIAN PUBLIC SERVICE

As of April 29, 1944

	Mem. as of Dec. 1, 1943	Quota 50c monthly per mem. Dec. 1 -Apr. 29	Payment for mos. Dec. - Mar.	April Pay'ts	Bal due April 29	Credit bal. April 29
Mennonite Church (Elkhart)	36994	$92598.00	$54045.67	$21170.64	$17381.69	
General Conference Mennonite	**26842**	**67105.00**	**44095.89**	**7498.01**	**15511.10**	
Mennonite Church (Lancaster)	13324	33310.00	25189.53	6904.36	1216.11	
Old Order Amish Mennonite	12085	30212.50	18632.53	6351.21	5228.76	
Mennonite Brethren Conference	7650	19125.00	16129.80	22.53	2972.67	
Brethren In Christ Church	5205	13012.50	10430.10	2582.40		
Conservative Amish Mennonite	3830	9575.00	9575.00	30.00		$ 30.00
Central Conference Mennonite	3327	8317.50	3115.61	422.87	4779.02	
Church of God In Christ Menn.	2800	7000.00	17170.00	2000.00		12170.00
Old Order Mennonite	1657	4142.50	6827.47			2684.97
Defenceless Mennonite Conf.	1550	3875.00	1185.94		2689.06	
Evangelical Mennonite Brethren	1172	2930.00	2082.64	262.61	584.75	
Krimmer Mennonite Brethren	1000	2500.00	2039.68	1002.85		542.53
Hutterian Brethren	215	537.50	225.00		312.50	
Kleine Gemeinde	175	437.50	679.00			241.50
	117826	$294678.00	$211423.86	$48247.48	$50675.66	$15669.00

The Basis of Judgment Used by Christ

The basis of Christ's judgment as described in Matthew 25:31-46 is: Did you give food to the hungry? Did you give drink to the thirsty? Did you take in the stranger? Did you clothe the naked? Did you visit the sick? Did you visit those in prison? The appraisal of Jesus rests upon the performance of these. These are matters that count. These are matters that make one wrong or right with God. These are matters that count tremendously now and in the time to come. These are concrete, specific acts that can be measured like the bushels of wheat in a wagon. These are not verbal professions given easily and perhaps with pride. These are acts that come out of a loving heart. These are not acts that bring on war. These are acts that erase conflict and bind people together in fellowship.

Unfortunately some Christians seldom if ever use this basis when they appraise other Christians. Especially is this true of some religious leaders. The religious leaders of Jesus' day also failed to consider this basis as important. The story of the Good Samaritan makes this plain. Would it not be well if all Christians paid more heed to this basis of judgment? No, not in a self-conscious way, but in honest, humble love to God and man.

How terribly the Kingdom of God has suffered because Christians have sought to detour around this basis of judgment. Look at the hell that is in this world today. Would it be there if all Christians had taken the standard of Jesus very seriously? Perhaps even then some of it would be there, but certainly a great many conditions would be very much more heavenly. Instead of doing good to those in need, Christians who go to war help to create conditions of hunger, thirst, nakedness, sickness, imprisonment, and suspicion of the stranger. The war system leads them to do this. How different are the achievements of those who are led by the Spirit of Christ.

The great mass of Christians has taken the basis of Christ's judgment much too lightly. However, in practically every community and church there are salt and light Christians who do much good according to Christ's standard. They are the Christian neighbors, friends, and fellow church members who are sensitive to all kinds of human need and do something about it. They are the ones who live sermons. They are the ones who do God's will upon earth as it is done in heaven. They let His kingdom come. What a blessing they are!

God wants all Christians to be concerned about this fundamental teaching of Christ. God is concerned, not just for my needs, but for the needs of everyone. It is God's will that his children have the same concern.

Christ said, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—rw.

WAR PRAYER

(When Mark Twain wrote this "War Prayer," he said, "It can be published after I am dead, for only dead men can tell the truth in this world and I have told the truth in that prayer.") Here it is:

O Lord our God help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriotic dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief, help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sun's flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore thee, Lord blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of One who is the spirit of love and who is the ever-faithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory, now and ever. Amen.

RESPONSIVE READING

Leader: From Jesus we learn:

Group: "That he who loves God is to love his brother as well." I John 4:21b.

Leader: "If anyone declares, 'I love God' and yet hates his brother, he is a liar; for he who will not love his brother whom he has seen, cannot possibly love the God whom he has never seen." I John 4: 20.

Group: "Love is very patient, very kind, love knows no jealousy; love makes no parade; gives itself no airs, is never rude, never selfish, never irritated, never resentful: love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient." I Corinthians 13:4-7.

Leader: "Beloved, let us love one another, for love belongs to God, and everyone who loves is born of God and knows God: he who does not love, does not know God, for God is love." I John 4 7-8.

Group: "God no one has ever seen; but if we love one another, then God remains within us, and love for him is complete in us." I John 4:12

—*From bulletin of Lorraine Avenue Mennonite Church, Wichita, Kansas.*

China Calls for Help

by Sam J. Goering

"And a vision appeared to Paul in the night: There stood a man of Macedonia and prayed him saying, Come over into Macedonia and help us." —Acts 16:9.

If you can picture in your mind, China in its great need after seven years of war with Japan, you too will see a vision and hear a voice praying "Come over and help us." Over half of China is occupied by the Japanese. Thousands and thousands of Chinese men, women, and children have been ruthlessly killed; missionaries have been placed into concentration camps. Many of the churches and schools in occupied China have been destroyed by the enemy. Millions of Chinese have fled from their homes leaving behind all their possessions. They have gone west into territory not controlled by the Japanese, or what is known as free China, because it is not occupied by the Japanese. Important cities are today being mercilessly bombed. The roads leading from Indo-China and Burma into free China were closed when Japan occupied these countries. By bombing the cities and closing the roads to keep out of free China, food and other important supplies, the Japanese hope to get the Chinese government to surrender. China, however, has joined the United Nations and is determined to fight to the bitter end, feeling sure that in the end Japan will be defeated.

Outside Supplies Cut Off

One cannot visit China at this time without being impressed with the fact that the Chinese people are busy producing for themselves, as much as possible, the things they need. Supplies from the outside world are cut off except for what little is brought in over the long winding mountain road to the Northwest leading to Russia or by air from India.

Very Poor Transportation

Free China has only about 700 miles of railway, while the rest, about 12,000 miles are in the hands of the Japanese. None of free China's roads are comparable to the highways in the United States. Trucks and automobiles are few and many are in bad repair. Most of the goods in China is moved by men carrying things on their shoulders or pushing them by wheelbarrows. One sees heavily loaded carts pulled by men instead of animals. One sees men, women, children, soldiers, student-refugees, etc., all walking along the dusty roads, many of them carrying heavy loads. Knowing there is no chance for them to ride, they all walk bravely along symbolizing the way the Chinese people face their many needs which are intensified by war and famine.

Famine Areas

Free China has two famine areas, one in Honan and the other in Kwantung. The famine in Kwantung Province is in a densely populated district which has always depended on the outside for a large part of its food supply. This supply is now being cut off by the Japanese. The result is that there is not enough food to go around. What food is available sells at a very high price.

The Honan famine area was brought about by a number of causes. In 1942 there was a severe drought extending northward from northeastern Honan far into Japanese occupied Hopei. To halt the advance of the Japanese army, the Chinese destroyed the retaining dykes of the Yellow River, and although the enemy was temporarily stopped, thousands of acres of fertile farm land were destroyed as the waters of the river sought their new course. In 1943 the flood waters of the Yellow River known as "China's sorrow" destroyed crops and made thousands of people homeless. After the drought and the flood, came the locusts, in swarms that filled the air, and devoured what they could in this already stricken area. The distress is increased by the havoc wrought by the destruction of the war and the continued demands of the armies--the Chinese on the one side and the Japanese on the other. Within the last few weeks there has been severe fighting in this area. Crops almost ready to harvest have been desroyed.

Relief Work

Organized relief work which we visited in Chengchow and other places, has been disrupted. Missionaries and thousands of refugees are again moving westward to escape the horrors of war. These refugees are looking to us and others for help. It is estimated that to meet the situation a million Chinese dollars per month will be needed for some time to come. Truly, suffering China needs relief.

The problem of doing effective relief work in China at this time is greatly intensified by the blockade which makes it impossible to bring in supplies from the outside: by inflation which brings with it extremely high prices, and finally by the lack of properly equipped, qualified relief workers due mainly to the blockade and inflation. Nevertheless, we must keep China in our plans and our prayers. Some funds and some workers should go to China now for emergency relief; other funds and workers should be prepared for the day when the present obstacles to effective relief work will have been removed that then we may be ready to answer more fully the call, "Come over and help us."

VERY FUNDAMENTAL

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

HOME MISSIONS

A. J. Neuenschwander, Secretary

New Missions

New Field Location Studied, Lancaster, Pa.

With the resignation of Rev. Sylvan Lehman, pastor of Calvary Mennonite Church, Mechanics Grove, Pa., in effect, the Home Mission Board and the Home Mission Committee of the Eastern District felt that this was an opportune time to study the Lancaster field with a view of opening a work in that city in connection with Calvary Church, Mechanics Grove.

On Thursday, June 8, Rev. Freeman H. Swartz, chairman of the Eastern District Home Mission Committee, Rev. John J. Plenert, and Rev. A. J. Neuenschwander, looked up such individuals who are members of General Conference Mennonite churches to enlist their interest in forming a nucleus for the work that is to be opened. There is a real interest and we found a good number of such individuals and also families who with their children are interested in such a work. After a few more individuals and homes are contacted it is the plan of this Committee to call all who are interested together for a period of fellowship in order that all might become acquainted with each other.

The plan is that the new pastor is to serve the Calvary Congregation and also this new church.

Anyone knowing of individuals or families living in or near to Lancaster who are members of General Conference churches or such who might be interested, will help this movement greatly by submitting the names and addresses to the Secretary of the Home Mission Board.

Transfer of Treasury

On June 30, Rev. John J. Plenert, 7319 Whitaker Avenue, Philadelphia, 11, Pa. will close his books and make up the triennial report for the General Conference.

Until that date, friends are asked to send all gifts to Rev. Plenert.

Beginning with July 1, all gifts for home missions are to be sent to *Mennonite General Conference, 722 Main Street, Newton, Kansas.*

The Home Mission Board took action at their meeting in April that the treasury be transferred as indicated above.

All the many friends we thank with a whole heart for regular and repeated gifts from individuals, congregations, Sunday Schools, C. E. societies, missionary societies, and other groups.

Especially do the gifts in the form of legacies serve a permanently useful purpose in that these go into a special fund known as the Rotating Church Building Fund. Money in this fund has helped build many churches in the past.

May the Lord richly reward all givers.

Faithfully yours,
A. J. Neuenschwander, Sec.

Toronto Mennonite Mission

It is with grateful praise to God that we report what He has done for us in this one-half year's time. Our attendance has increased considerably from what it was at first. Mennonite soldiers and air force men are attending our worship services when they get their week-end leaves. Cards of welcome with other needed information about our Sunday services have been placed into the hands of Chaplains of the army, navy, and air force stations in Toronto for the benefit of the service men. As many as seven service men have been present in the Sunday morning service. One of the regular attending service men is now our choir leader. He is very capable as a choir director and as a result we have enjoyed a nice group of fifteen voices bring the Gospel in song. Along with the four Sunday School classes, an adult Bible class, lead by the Pastor, is enjoying many blessings. A few of the children have made a decision for Christ as their own personal Saviour.

On Easter Sunday, the Lord willing, we expect the choir to render a number of Easter selections. For the children is planned a flannel-graph story based on the resurrection of Christ. A message on the resurrection of Christ will also be given in the worship service. A monthly bulletin prepared by the Pastor, will appear for the first time on Palm Sunday, the purpose of which is to exalt our risen Saviour and serve as a news, information, and encouragement bulletin for the Mission members.

At the beginning of the New Year our annual election was held. The election of Sunday School teachers, pianists, ushers, and the mission committee took place.

There are two problems which are before us which we would like to have you pray about. One which has only recently presented itself—that of accommodating the service men here when on their leaves from other camps, thus encouraging them to attend our services; and the other, that of securing a new location for our Mission, making possible the holding of mid-week services.

Mr. and Mrs. Arnold A. Fast
15 Laios St., Toronto, Ontario

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Devoted to the Interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Young People and Christian Education

By J. S. Schultz

The word education is so commonly thought of as meaning schooling, that it is necessary to warn the reader that it is not the number of days or years a person has been in school that determines his education. This holds equally for general education and for Christian education. Just as we find many a farmer or business man who is not only successful in his daily work but even very desirable and efficient as neighbor and citizen with a minimum of schooling, so there is many a Christian, who has a minimum of formal schooling yet is a tower of strength spiritually. Lest I be misunderstood, I hasten to say that I am not minimizing formal education in the schoolroom, for both day school as well as Sunday School. Much of education does come that way, but there are so many exceptions to the rule that we must not think of schooling and education as being synonymous.

Education Outside the Home

From the time of creation of man to this day parents have been responsible for much of what their children learned, and we cannot even conceive of a Christian society in any other way. After many centuries, however, it became necessary to supplement the influence of the home by formal schooling, and that has remained the basic aim of schools through the ages, namely, to do that for children or young people which the home or related agencies failed to do.

Some Observations

In a recent class in Christian Religious Education this total problem of how we become Christians and how we may "increase in wisdom and stature and in favor with God and man," became so real to us that I thought I might well share a few observations and conclusions from that group with you as readers and fellow-seekers of these important truths.

As part of our study we asked ourselves the questions: (1) What are the aims or purposes of Christian education; (2) Which institutions or organizations are endeavoring to meet these aims or needs of children and young people in particular and with what degree of effectiveness?

As aims we accepted basically those set forth by De Blois and Gorham in their book, *Christian Religious Education.* In abbreviated form they could be said to emphasize the importance in a Christion of (a) conversion and a God-consciouness and fellowship with Him; (b) a complete and Christ-like personality together with a Christian life philosophy; (c) a social-consciousness, which includes an interest in and a sympathy for others and a rightful sharing of responsibility for the welfare of every group to which he belongs.

Of institutions or organizations entrusted with the holy task of bringing individuals to Christ the following were repeatedly listed: home, Sunday church school, vacation Bible school, weekday church school, summer retreats and assemblies, and Christian Endeavor. The several members of the class (and it may be of interest that one was a Japanese American) in their papers evaluating these organizations as means of Christian Education expressed themselves in part as follows:

"God-consciousness and a Christ-like personality can best be developed and a solid foundation can best be laid in a Christian home."

"Fellowship with God and with fellowman is especially stressed in the vacation Bible school."

"The Sunday School and the weekday church school can best interpret the Bible and teach youth in early life to live religiously."

"Some people go to Sunday School for social contact and to get more clothes to wear; such things should be eliminated by Christians."

"God-consciousness is almost unknown to many present-day materialists; only when we as individuals adopt Christ's ways and within ourselves have His Spirit can we utilize His teachings.—The parents' attitude toward God and other people are known to the family, and in this way the child is molded into a unified personality."

"In a program of Christian education I would make the Sunday morning church service supreme. On Sunday evening there could be a program similar to Sunday School in which well-qualified teachers would have charge and the sessions could be as long as desired. All outside amusements would be closed for Sunday evening, thus no competition. In this way a constructive program of Christian education could be carried on."

"The Christian home should be the center of all Christian education and also the laboratory for putting all teaching into practice."

"The home, I feel, must be the basis for all religious education."

"To teach youth to live religiously is primarily the duty of the home, for children follow examples, and who could be a better example for them than their parents with whom they are most."

"The basic institution of society is the home, and it is from here that we first obtain the fundamentals for the spiritual and the eternal.—To achieve this the parents must be consecrated Christians."

"The future of American Christian education depends largely upon the vitality, efficiency,and devoted consecration of parents in the home."

The Home and Personal Evangelism

If we drew evidence or testimony from no other source than this submitted by these students, we should be convinced that our homes are the key centers for Christian education. Insofar as many American homes are only nominally Christian and a still larger number are utterly devoid of Christ's Spirit or even knowledge of Him, I see but one solution and that is for the Church to make this one of its supreme obligations. In spite of the fact that we Americans are often ridiculed for organizing and appointing committees, it does seem that only an organized effort on the part of the Christian churches of any given community are in a better position to contact all of these homes through personal evangelism than any other available method. Such calls can bring words of neighborly friendliness and cheer, deeds of kindly help, invitations for children and adults to Sunday School and church services, and other forms of Christian fellowship; present reading material in the form of the Bible, parts of the Bible, devotional booklets, suitable tracts and leaflets; repeat visits for any kind of Christian service to suit the occasion. The best pulpit oratory will not bring these people into fellowship; newspaper and billboard invitations will not do it; spasmodic pre-Easter calls will not do it; all these will help but only a concerted effort on the part of the Christian churches can make all of these effective and should bring results. Such campaigns have proved their worth in some communities and seem to take the place of protracted meetings in church or tabernacle to which place some people just will not come.

Formal Education in the Home

The question of a total program of Christian education in the home has at least the following two aspects. The one that comes to mind immediately to all such folk as may read this article is that of family devotions. And the family altar certainly is basic. Prayer and Bible reading should be as much a part of the day's schedule as soon as a young couple establishes a home as three meals a day. These channels of spiritual insight and strength are essentials for young parents, for children from their earliest years, and remain such continuously for the family group and or individuals by themselves as tangible efforts and evidences in the direction of a Christian home. Almost as soon as the child learns to talk he learns to pray. While his conception of prayer is naturally very limited in these early years, these very simple memorized prayers help him to develop that God-consciousness referred to above. Very soon he is taught by his godly mother to add his own words of petition or thanksgiving and establishes a relationship with God and Christ which leads to his own acceptance of Christ as his personal Savior.

Informal Education in the Home

There is a second area of Christian life and education in the home not so common and more difficult for most parents in addition to family devotions, though in no way to be looked upon as a substitute but as a supplement to the family altar. I am thinking of those many occasional opportunities parents have for teaching both by precept and example that Christ is "the way, the truth, and the life." Though the morning or evening praper offers a wonderful opportunity to thank God for His protection, blessings, and strength for the day, the detailed experiences throughout the day lend occasion for father to call son's attention to this particular fact as it occurs; and mother can conveniently remind daughter that on an otherwise strenuous and trying day she (the daughter) has succeeded exceptionally well in showing such a fine cooperative spirit which she couldn't have done without Jesus' help.

As an illustration such spontaneous natural childlike expression of faith was shown by the lad, who when he sensed that the burdens of the day were threatening to overwhelm his mother, greatly comforted her and the family by quoting the Bible verse, "Endure hardness like good a soldier of Jesus Christ." Increasingly greater faith can be established in children if parents frankly testify to them the peculiar guidance the good Lord has given them in overcoming a temptation or being spared an unfortunate deal with someone. The child should be taught early to ask another for forgiveness for a wrong done him or her. The hardest among all these may be for a parent to confess to another member of the family the wrong done him, this before God and man. All of these, however, are absolute musts for the purest human and spiritual relationships.

Need for Genuineness

The need of absolute genuineness in any such experiences before God and youth cannot be overemphasized. Should they come too often or flavor in the least of insincerity in the mind of young people, immeasurable harm can only result in the matter of spiritual growth. Many a well-meaning but indiscreet soul under misdirected zeal has driven away rather than attracted the child or youth to the riches of Christ and the great spiritual resources by either forcing acceptance or decisions, or by an overuse of words and phrases in religious matters instead of letting his life be the light that Jesus refers to at the close of the Beatitudes.

A DAY IN JUNE

What is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays.
Whether we look or whether we listen,
We hear life murmur, or see it glisten.
Then every clod feels a stir of might,
An instinct within it that reaches and towers,
Till, striving blindly above it for light,
Climbs to a soul in grasses and flowers.

—Vision of Sir Launfal.

RELIEF

Refugee Camp Gets Under Way

In a lengthy letter, dated April 18, Delvin Kirchhofer, Mennonite relief worker among Yugoslav refugees in the Middle East, related a number of his experiences. The following paragraph is taken from his letter:

"One can see slow progress has been made in getting the camp into working order. We have some more tools now and the work shops are gradually producing more and varied articles. Wood is extremely scarce in this part of the world and that is great handicap to us. This week we expect to get the shoe cobblers to work, also the gardeners to produce a few vegetables. By using water from the bath house as irrigation water and adding some Nile soil which we transport in, we think we can have a few things growing and we certainly have plenty of farmers who could be able and willing to do something for us in that line."

Relief Clothing Shipments

The Mennonite relief workers in the Middle East have requested for some time that a shipment of relief clothing from the Ephrata Depot might be sent into the Egypt area. Permission has finally been granted and shipping space allotted to send approximately ten tons in the near future. This shipment of clothing will be distributed by the relief workers among needy Yugoslav, Greek, and probably Polish refugees, who have been forced to flee hundreds of miles from their homes taking only things which could be carried.

A small shipment of relief clothing, about 800 pounds, is also being sent to Puerto Rico to be used in connection with the hospital at the Mennonite unit at La Plata. This shipment consists mostly of sheets, pillow cases, blankets, and other articles for use in the hospital.

C.P.S. Camps

C.P.S. NOTES

Congress and C.P.S.

At the time of this writing, two measures are before Congress that concern C.P.S. men. The first one has to do with the matter of using moneys from the frozen farm fund for the support of C.P.S. dependents. The "frozen fund" represents the accumulated wages of C.P.S. men who are on dairy farm service. The House Military Affairs Committee has reported favorably on a bill permitting the use of these funds for the support of the dependents of C.P.S. men. The bill has yet to pass both House and Senate.

The other measure is a rider attached to the Military Appropriations Bill. This rider is similar to the Starnes rider which was passed last year forbidding C.P.S. men to engage in foreign relief service. The Starnes rider expires June 30, 1944.

C. O.'s Featured in "Yank"

The April 21 issue of *Yank*, the weekly magazine of the armed forces, carried a full-page article concerning the work of C.P.S. men in Puerto Rico, titled, "Conchies in Puerto Rico." The article was objective in its viewpoint and rather commended the work of C.P.S. men in Puerto Rico. The following excerpts are taken from the article:

"Conscientious objectors are helping to bring medical relief to hundred of disease-ridden Puerto Ricans, and two of the conchies interned here have died while performing this kind of service. . . This is no time to glamorize young Americans who decline to fight for their country because war is against their moral principles, but the conscientious objectors are helping in a major engagement in America's backyard: a tough battle against disease. . . . By act of Congress, no appropriation may be made by the Federal Government to pay conscientious objectors. . . So it is little wonder that the average conchy is broke; he is sweating out the duration on $5.00 a month."

C.P.S. BRIEFS

Melvin Funk will serve as Assistant Director of the C.P.S. unit at Greystone Park, New Jersey, mental hospital, replacing Lawrence Burkhalter.

Goldie Gerber, Kidron, Ohio, has replaced the stenographical vacancy left by Rhoda Hess, who was transferred to the Canadian Office.

Ellen Harder, relief worker appointed for England, is acting as nurse-matron at the Sideling Hill, Penna., camp until the door opens for her to leave for England.

N. S. B. 101's Should be Returned Immediately

It has been requested that men about to be inducted into C.P.S., who receive the form 101 from National Service Board, should return the form immediately. The impression that the holding of this form will delay the time of induction is not correct. The assignment is made whether the form is received or not, and when the form is not received valuable information is withheld from both the N.S.B. and the Service Committee that would assist in the assignment.

MISUSE OF LEARNING

Ever learning, and never able to come to the knowledge of the truth. II Tim. 3:7.

ORDER BLANK

After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS $1.25** for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

DAILY DEVOTIONAL MESSAGES

By Wilbur Nussbaum, Berne, Indiana

June 25—*"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."* Acts 3:6. Peter had nothing to help this unfortunate man along in his crippled condition, but he did have something that would cure this condition. Today the church has been endeavoring to give men something to help them along in their helplessness instead of sharing with them the life-giving gospel which can make them walk. Spiritual healing is what men need and it is the glorious privilege of every Christian to share the unspeakable Gift with those outside the gate.

June 26—*"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."* John 6:35 That "bread of life" is sent from God to the world, for the world, and whoever partakes thereof finds real life, eternal life, and satisfying life. Hence, Christians are not fed, spiritually, through ordinances, or religious services, or even doctrines however true and correct, but through the Person of the Lord Jesus Christ, who is the Bread of Life.

June 27—*"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."* Eph. 3:17-19. The love of God is broad, including all men, Jew and Gentile. It is long, from eternity to eternity, throughout all ages. It is deep, being measured by the depth of His descent for us, a depth unfathomable. It is high, beyond the power of any foe to deprive us of it, and reaching to Heaven itself, to which we shall be lifted. We may now, as well as in eternity, enjoy the fullness of His presence by allowing the Holy Spirit to fill us with God's wisdom, holiness, knowledge, power and love, as they are provided for us in Christ.

June 28—*"Sanctify them through thy truth; thy word is truth. And for their sakes I sanctify myself,* John 17:17,19. He who has already been sanctified John 17:17,19. H ewho has already been sanctiifed by the blood of Christ, set apart to God in all the value of Christ's finished work, is now called upon to walk in this world in holiness of life, a life of practical sanctification, daily being separated more and more from the things that are unclean, the things that are contrary to the mind of God. And this practical aspect of sanctification is by the Word of God.

June 29—*"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."* Eph. 1:13. Every believer in the Lord Jesus Christ is sealed. This seal is the Holy Spirit Himself. A seal signifies a finished transaction. There has taken place in every believer's heart a transaction which is full and complete. God has placed upon us His seal which is the Holy Spirit. He has "sealed us unto the day of redemption." Eph. 4:30.

June 30—*"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor powers, nor things, present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."* Romans 8:38,39. We who have trusted the Saviour have been set apart to Goc for time and eternity. "Who shall separate us fron the Love of God?" Rom. 8:35. There is nothing ir life and nothing in death that can separate us fron the love of God. Angels, principalities, powers, things present and things to come cannot sparate us from Hi love. Nothing in the height all the way up to Heaver and nothing in the depth all the way down to Hel can come between us and God. Nothing ever create shall be able to separate us from the love of Go which is in Christ Jesus our Lord! That is the kin of salvation every believer has, and the kind ever lost sinner can have if he will trust in Christ!

HOW TO DEAL WITH EVIL-DOERS

See that none render evil for evil unto any man; bu ever follow that which is good, both among yourselve and to all men. II Thess. 5:15.

OUR CONTRIBUTORS

—*Sam J. Goering,* former missionary to China, back from a trip of over 30,000 miles that he an J. D. Graber undertook for surveying the need f relief in China.

—*A. J. Neuenschwander,* the Secretary of the Hom Mission Board, is also the busy pastor of the Swam Mennonite Charge, consisting of three churches.

—*J. S. Schultz,* Dean of Bluffton College, is Chai man of the Business Committee of our conference.

—*Carl M. Lehman,* contributor of the "Practic Notes" in the *Mennonite Senior Quarterly,* is bus ness manager of the Mennonite C.P.S. unit in Puert Rico.

—*Mrs. Donovan Smucker,* who is editing the materi for the Intermediate C.E. department is the wife the active pastor of the First Mennonite Churc Wadsworth, Ohio.

—*Mr. and Mrs. Arnold Fast,* the new workers at th Toronto mission, come from the Mountain Lal Minnesota, community.

See former issues for introductions to other co tributors.

Sponsored by
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Union of the
General Conference

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Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Race, Language, and Customs of Puerto Ricans

by Carl M. Lehman

"Black out, Black out," cried one Puerto Rican boy as he laughingly pointed to a darkie approaching us, "he is Black out."

And that is about the extent of race consciousness in Puerto Rico. Sixty-five per cent of the people are white, thirty per cent are of mixed blood, and only five per cent are pure negro. Occasionally we see an old man, or a woman, whose straight black hair and high cheek bones suggest traces of Indian blood, but other than that there is little left to remind us of the first Borinquenos, the people who lived here long before Columbus and Ponce de Leon ever set foot on the island.

Old Spain, while in her greatest glory and during the period of her greatest domination over Europe, furnished the stock from which most of the people now living in Puerto Rico descended. These people are Spanish. Their culture, their customs, their language—all are Spanish. Since 1898, when the United States Army took the island from Spain, an American culture and language have been superimposed upon the Latin culture. The Latin temperament has not been too well suited to the change and the Americanization process is slow. Even so, many regret that more and more New York, and not Spain, is becoming the style center for Puerto Rico—New York and Hollywood. Just as modern American architecture in the old capital city of San Juan jolts and jars one, and sticks out like a sore thumb in its setting of colorful and ornamental Spanish arches, so a great many of the styles and customs imported from America will probably never quite be in keeping with the dark hair and deep brown eyes and quick warmth of temperament so characteristic of these people. If on the other hand, New York customs ever put pants on the little boys who now wear nothing but small jackets not quite reaching down to the stomach, not all will have been lost.

Although there is no race consciousness in Puerto Rico as we know it in the states, there is, neverthelses, a real social advantage in having a light complexion. A mother would give almost anything to see her baby have light hair. A girl too is really beautiful only when her face is fair and her hair is light. Though that has its advantages in the States as well, it is not nearly so pronounced as in Puerto Rico.

A Puerto Rican government offcial told us that while studying on the continent in one of the southern states, he witnessed two negro lynchings. To him it was the most terrible thing he had ever seen and he could scarcely believe it possible in a civilized country. Such a thing is unheard of in Puerto Rico, for here white children play with negro children and their parents live on the same streets and work in the same shops. Race is not a problem in Puerto Rico.

Language

One day several of us boarded the bus for Cavey to Cidra. We crowded into the center aisle after giving up the only seat left to a lady, for giving up your seat to a lady is a quaint old custom which many men in Puerto Rico still cling to. Just preceding us was a group of youths, evidently heading for an induction center. They were celebrating the occasion as their custom is. They looked like a happy-go-lucky group, much more so than any other group of young men I had previously seen on the island. Each of them was carrying a bottle of cervesa (beer), and they pretty much monoplized the back end of the guagua. As the bus started on it careening way towards the narrow and winding road to Cidra, and as we were leaving the city of Cayey, the boys began singing. The first song they sang startled us a bit, for it was English, and an old standby at that—perhaps inspired by the cervesa—"Happy Birthday to You." Whether anybody's birthday in particular was being celebrated or whether it was just birthdays in general, was more than we could tell, but they sang it with gusto and with accent. But after that everything was in Spanish, one song after another, until we reached the Rincon center and left the bus. It was not the slap-stick, rowdy, hip-hip-hooray cut-up type of thing one finds when a similar group of continentals get together, but more of the folk-song type which one would expect to find in peasant Europe among groups giving vent to their feelings of festivity. One could almost imagine oneself in rural Spain or Switzerland, or even in the Balkans where once in happier days the people gathered at their festivals and from out of their souls burst into gay song and merry making.

The "Happy Birthday to You" is symbolical of the English spoken in Puerto Rico. English is taught in all the schools, in fact after about the sixth grade the texts are in English. But it is an academic English, taught generally by teachers who know little more than academic English. They pronounce words like they are spelled, which in English just isn't done, and the results are amusing. Since even the teachers talk that way, the mistakes are perpetuated. Grammar and sentence structure is Spanish even when English words are used. Such monstrosities as "I have angry with you" or "give for me five cents" are almost constantly heard.

It is probably true that we could get along in Puerto Rico without ever learning Spanish, though it would certainly be inconvenient at times. All children who have gone as far as the eighth grade know enough English that when you talk to them slowly they understand most of what you say. Most government officials, business men and clerks know at least a little English. It takes a while to learn to understand their English, but after hearing it for a while and learning to keep a straight face as they stumble through such words as "plumber," one can get along fairly well. But the real language of Puerto Rico is Spanish, and will be Spanish for a long time to come. We are trying to master the language, for we know that we can never get next to these people without being able to speak their own tongue. Everywhere in Puerto Rico I find that when I start talking in English and then switch to Spanish, I immediately and almost like magic make friends of clerk, business man or what not. There is a response that is like magic. All the ice is removed. Suddenly we are no longer salesman and customer, but two human beings talking things over and likely to make a mutual impression which neither of us will forget. I have gone back months later to the same store to find that the clerk would greet me with a hearty smile of recognition. The "Americano" who had tried to speak their language had not been forgotten.

Many Different Customs

There is an informality about the people of Puerto Rico that in a way is refreshing. There is a refusal or inability to separate into what we have in the States—a public formality and public awareness. There is an informality and all-in-the-same-family mindedness that permeates everything they do, whether it be operating a taxi, a guagua, a hotel, a resturant, a business or an amateur entertainment—either as operator, performer, customer or member of an audience. There is a friendliness and warmth in the smiles of little children that carries over into old age. They are human—as human as any people we have ever seen. They have their faults too—many of them. They are poor and weak from centuries of oppression, and now that there are so many of them, the island economy can no longer support them all.

I was walking down one of the side streets of the city of San Juan one day when I passed a house with a long narrow porch nearly jutting out into the street. On the porch I saw three little Puerto Rican boys playing "horse." Two of them were wearing nothing but their dirty little jackets, and the other one nothing at all. The two that were the "horses" were slowly crawling side by side on their hands and knees across the rickety old porch. A small rope was tied around a leg of each and the middle of it was tightly clasped in the small hands of the third boy, who was the driver. I had seen animals in Puerto Rico driven that way, with a rope tied to the bottom of a back leg. Evidently these babies had too, for there they were imitating, as boys will, the things they had seen. All three were ditry, but having a wonderful time speaking baby talk in Spanish and playing "horse" as best they knew how. Somehow I felt a bit queer about it as I thought of it afterwards. There was something about the way that rope looked with each end fastened to the leg of a little boy, and the way the little boys looked as they made their way across the floor of the old porch. Submissive?—yes, really more than that—they were enjoying it.

I thought of Puerto Rico and of her people. In spite of dirt and hardship, in spite of centuries of tyranny and hunger, lacking both bread and the food of the Spirit—these people somehow have managed to get along. Like little boys with ropes tied around their legs, they take life as it comes and make a game of it. They laugh and they cry. They work and they like to play. Usually they are very friendly and easy-going, but they are readily hurt and when hurt seldom forget. They live on a beautiful island with colorful mountains and hills, with green forests and sweet smelling flowers scattered along the roadside, silver rivers and deep valleys, rain and sunshine and cool breezes blowing every day. The blue waves by the seashore dash against the sandy beaches; the fields of sugar cane, coffee, pinapples, tobacco, oranges, bananas and platanos dot the hillsides and cover the plains along the coast. They have all these things, and much more—things that even music can not fully express and which must been seen and experienced to be fully appreciated and understood. Yet having all this beauty and much that is good and fine, they stil seem like little boys playing, with ropes tied to their legs and crawling along like horses. Somehow man was not meant to be that way.

Is the Mennonite Church ready with an answer? What will it be? Again and again we are told by government officials, by university professors, by the people themselves that what they really need more than they need anything else, is Jesus Christ. Thy need the power of God to transform their lives. The church has too long neglected them. The hour i late. As we labor among them in the La Plat Valley we hope above all else that someday soon the Mennonite Church will open a mission field here

We are doing what we can to help them. We are ving their little children milk to drink so their ıdies will have a chance to grow strong. We are aching them to play together and make some use their leisure time. We are opening a small ıspital so that when they are sick or badly hurt ey need not give up the chance to live and grow ıll and strong again. We are living among them ying to lay the best kind of a foundation for the y when there will be a church here. The people ıow that we are "Americanos." We hope to make e name "Americano" a respectable one among ese friendly people. Many of them also know as Mennonites. We hope they will always think Mennonites as a good kind of "Americano," and want them to know that the essentials of being Mennonite are the essentials of the Christian ith and the life in Christ. So whether there will a church here or not, we will want to keep on ing and working that way—but we hope there ll be a church.

FROM GERALD STUCKY'S SCRAPBOOK

El Divino Salvador

The Church in Mexico City that holds its services in old Catholic Church. All Church properties belong the Government.

Tonight we visited the Igelsia de "El Divino Salva- r" which is the Presbyterian Church here in the y. It is under the direction of Rev. Perez, a real ebrand. I'm afraid N.Y.C. Presbyterian would not re to sit in the same pew with these down here, t I think these are far preferable. I wish we could ve been together tonight. In the first place, the urch is in an ex-R.C. church. Since all church operties belong to the state, and the old Presbyterian urch had to be surrendered, the Government per- tted them to use this unused R. C. church. They re permitted to take out the "idols" and in the hes they put scripture verses. They were not per- tted to remove the altar, so here is a practically angelical church with an elaborate altar! The ople are of the lower middle class—no wealth as whole—but rather they look like almost a slum ss. But the church is spiritual and on fire. The mon was Spanish, but in spite of it I was able to enough so I know what he was preaching about. was Rev. 3:20 and the sermon was very simply en to a full church. No emotion but a lot of cerity. There was hardly what one might call an itar call" yet Rev. Perez had not more than finish- when the people streamed forward for salvation. I n't think I've ever seen an invitation, so short, so emotional, with such immediate and large results. talked to Rev. Perez after the service and he d us that we should have seen the morning ser- e—the church was packed, and great numbers came salvation. He said they are constantly coming. preaches a very simple Gospel sermon, and the ople are very hungry, and the Holy Spirit blesses and saves. There was a lot of the service—I mean much—I didn't understand, but yet I was pleased to see how much I could understand. I hope by the time I return that I'll be able to understand the whole msg. I'm so glad for the work the Presbyterians are doing here, and though denominationalism means but little, I'm glad to have met Rev. Taylor and Perez. I was also glad for the right hand of fellowship extended to us, Voth and I, as well as an invitation to you and me to come share in a new work in Mexico.

The Mexican Bus System

The buses of Mexico are of two grades—First and Second. The First is somewhat like our Greyhound. The "Segunda Clase" is terrible. It is very crowded and uses the theory that there is "always room for one more." Not only do people ride one of these buses, but small animals like chickens, pigs, ducks, etc. too. The "Flecha Rocho" (Red Arrow) became synonymous with bad transportation.

Name Cards became a necessity as a means of identification.

Visas, Pesos and a Xochmillico Ride

We've spent the whole day trying to get visas, and got two, one more in process, and one (Guat. is to be received after word from Guat. Government is received.) We got to Honduras and Paraguay. In the morning we tried street cars, but we were so continuously lost that in the afternoon we hired a taxi by the hour (2 hours for $10, pesos). Most of the consulates were closed, or something. I'm sorry we spent that $5 for the Paraguay visa in L. A., for here we got it without question. You should hear me talk Spanish to the consuls! It is really worth hearing!

These pesos are "the nuts." I'm forever dividing my prices by 5 to figure out how much we are getting jipped or what kind of a bargain we are getting. I really should tell you about our being taken for a ride at the Floating Gardens. Voth had heard of them and wanted to see them, so I was willing. So we went to Xochmillia where the gardens are. They are combed with canals and one can take a boat and ride through them. Well, the boatman saw us—and no doubt knew us for suckers—and said $8 (pesos) for the boat. Well, that seemed high, so he came down to $6 and finally told us his last price was $5 ($1 American). Well, that still seemed high, but we figured that we had gone all the way to Xochmillia, we might as well see what there was to see. We took our ride, saw but little. When we came back, we *knew* we had been suckers—but I didn't know just how badly we had been sucked in until tonight on the street car I saw advertised, "Rides—Xochmillico—pnmira Clan, 50 cents, seganda close, 30 cents!! Am I disgusted!

This PESO was given to me as Change. Up-country Mexico was short in metal change. When I bought some Pepsi-cola for 25 centavos, I paid for it with this Peso. It was torn in half, and half of it returned as a 50 cent piece. Ex. 1 x 4.83. (Caption with torn Peso)

RESISTING TEMPTATION

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

INTERMEDIATE DEPARTMENT

HEROES OF THE FAITH

Song: Faith of our Fathers

Scripture: Hebrews 11:1-3 and **Prayer**

Leader: Young people want and need a faith. Especially today when the world is at war we need to have faith in something that makes us hopeful and then sure. A test to discover what young people have faith in is to notice what they are doing. Youth who are fighting and who have an absolute surety that the thing they are doing will achieve their fondest hopes have faith in war. Sometimes the faith of youth today is found in the governments of dictatorships—and sometimes even in the moving picture theater, where the things we hope for appear real before our eyes. The heroes of our faith become Bob Hope, Robert Taylor, or some other star.

To Christian youth, however, there can be only one faith worth achieving and that faith in God which is made perfect through faith in Jesus Christ. Of this faith there are many noble and exciting heroes—living in different centuries and speaking different languages.

This summer we are going to discuss six of them. Prepare in advance. Consult your pastor for material. Perhaps dramatize the life of one of them. They are: MOSES and ST. PAUL from the Bible; MENNO SIMONS and CHRISTOPHER DOCK from Mennonite history; and ST. FRANCIS OF ASSISI and MARTIN LUTHER, from the Middle Ages and the Reformation.

Moses

Moses' life is a wonder-tale. His mother was a slave, a woman of the Hebrew colony that was engaged in cruel forced labor on one of the Egyptian Pharaoh's public works. Because the Hebrews multiplied in great numbers, all male babies were ordered to be killed. Moses' mother, in despair, hid him in the river rushes. The royal princess discovered him, engaged his own mother as nurse, and had him reared in the palace.

His Life. When he grew to be a man he was not a slave, but he had a real compassion for his people, and one day he killed an Egyptian for striking a Hebrew workman. Then he had to flee to the mountains, where he was received by a clan of shepherds. He lived many years with them and married the chief shepherd's daughter.

But God had chosen him to deliver his people, the Israelites, out of the hands of the Egyptians. He revealed Himself to Moses in the burning bush (Exodus 3:2). Although Moses was eighty years old at this time, he gained new courage, shrewdness, and above all, great meekness and obedience to God.

He meets his brother Aaron and together they seek freedom for their people from Pharoah. But Pharoah is stubborn and proud. He refuses their plea. Then the ten plagues are visited on the people of Egypt (have ten people find and describe these in Chapters 7-13 of Exodus).

Finally the Israelites are freed and Moses leads them across the Red Sea into the wilderness. Here he is to prepare them for life in the Promised Land. Here, too, God through Moses persents the people with the Ten Commandments (Exodus 20:1-17).

HIS TEACHINGS. The Ten Commandments: Memorize the shortened form: (1) Thou shalt have no other gods before me. (2) Thou shalt not make unto thee any graven images. (3) Thou shalt not take the name of the Lord thy God in vain. (4)Remember the Sabbath-day to keep it holy. (5) Honor thy father and thy mother.
(6)Thou shalt not kill. (7) Thou shalt not comm
adultery. (8) Thou shalt not steal. (9) Thou shalt n
bear false witness against thy neighbor. (10) Thou sha
not covet thy neighbor's house, nor his wife, nor h
other property.

Questions

1. Compare Moses with some of our leaders toda
What makes him a great figure in history?

2. Did Moses seek his role as a great leader to ga
honor, glory, and wealth for himself? Was his faith
God real and absolute?

3. How many of the Ten Commandments are practise
by our nation as a whole today.

4. Imagine Moses living today. What would he
like? What peoples living in bondage might he lead
a better land?

5. Find out where Christ gives complete approval
the Ten Commandments.

6. Who has been called "The Moses of the Menn
nites?" Why? —*Mrs. Donovan Smuck*

YOUTH JOTTINGS

—*Edward Burkhalter,* a member of the First Me
nonite Church, Berne, Indiana, was a ministeri
student at Wheaton College this past year. Edwar
who graduated recently, is an excellent singer.
—*Stanley Voth* was born at Kei Chow Hopei pr
ince, China, a son of Mennonite missionaries. Du
ing his family's forced flight from China in 19
he passed through much Japanese occupied ter
tory and saw the physical devastation caused
the war. Stan was educated in mission schools
China and at Bethel College at Newton, Kans
He had hopes of becoming a civil engineer and
turning to China to do reconstruction work; ho
ever his education was interrupted by the draft
August, 1943. Now he hopes to get back to China
a C.P.S. foreign relief unit. Stan is interested
reading, music, photography, and stamp collecti
He says that he would like to hear from individu
who have been in China."—The foregoing is tak
from the camp paper of the C.P.S. camp at H
City, South Dakota. Rev. and Mrs. W. C. Voth, Ne
ton, Kansas, are the parents of Stanley.

—*Fellowship Echoes* is the name of the paper
sued by the young "peacemakers" of the Beatri
Nebraska, community. The group includes memb
of both Mennonite churches and members of oth
churches. Anna Margaret Reimer, who teaches
the Beatrice school system, is the editor of t
Fellowship Echoes. Each issue carries a unique
sign of steps leading to a cross on which are t
words, "Peace Makers." In this last issue the wo
on the steps leading to the cross read, "Let's
work together as." The cross concludes with "Pe
makers." Also an open Bible design in each is
suggests appropriate scripture verses. In the last
sue is a letter from a church of the Brethren cou
in Michigan where the husband is in C.P.S. In
previous issue a Mennonite young man who w
into the armed forces and is stationed in New Gu
ea writes, " . . would certainly like to thank y
the circulation manager, as well as all the memb
of the Fellowship for the paper. May your g
work continue and be an inspiration to many.
Certainly gives one much pleasure in realizing t
he is not forgotten by the folks he left behind. G
my best regards to all the young folks and tha
again for the paper." The group is now study

ennonite Heritage booklet no. 3. The following re- rts from two recent meetings give us an idea of e results achieved; *May* 10, The chapter we re- ewed together was the one of "Christian Family fe." The Bible teachings we studied inspired us richer lives and thoughts and to choosing a life- ate more wisely. We realized our personal respon- bility in improving the relationships in our own mes. *May* 24, Our study was the teaching on aching on "Love and Peace." We realized that od does not want war but permitted it in the Old stament as He did divorce. The New Testament pects Christians to be peace-makers. Rev. W. H. ck led the past several meetings and also project- some movie film taken by Louis Goossen, a moke jumper." Rev. Elbert Koontz, the new pas- r of the Second Mennonite Church is to lead the xt meeting. This group also has a garden proj- t. Members work in this garden as a group, but lividuals make such special contributions as har- wing the garden, helping buy seeds, and cultivat- g beans and corn. The group also had a garden st year. The group believes in the value of ex- essing goodwill in a concrete way. Maybe some- ne someone will be so kind as to send in a picture workers in the garden.

Dallas Voran has been appointed Assistant and ucational Director of the C.P.S. camp at Mul- rry, Florida.

Roland Bartel, former assistant and Educational rector of the above camp, has now assumed the ne position at the C.P.S. camp at Camino, Cal- rnia.

The young people of the *First Mennonite Church, edley, California,* recently had a "fun night." All ung people high school age and older were invit-

The Mennonite young people of *Mountain Lake, tterfield, and Delft, Minnesota,* had their *retreat* ne 11 to 14. The brethren Gerald Stucky and J. D. ruh were the visiting speakers. Esther Ruth hroeder, who served as president of the retreat s year, is engaged to Rev. Elbert Koontz, the new stor of the Second Church, Beatrice.

The All-Mennonite Retreat, which is being held at mp Mack, Indiana, started June 19 and will close ne 25.

'Count on the *Spirit's guidance* and *be instantly edient."*

A Recreation Creed: "I will participate in those ms of recreation which give me a higher regard others, leave me physically recreated, mentally rt, and spiritually sensitive."—Harley Stucky.

Mennonite high school students of Beatrice, Ne- aska, brought their 10 cents a week donation for purchase of a $25.00 Civilian Bond. How is this a testimony?

William Juhnke resigns editorship: William Juhn- founder and editor of the *Western District Tid- s,* has resigned his position as editor of this pa- . The March, 1944, issue was the last to come m his desk. "Bill" has given time, talent, and ney to promote the young people's paper of this trict. His "Brain Child" has grown from a small neographed sheet to an eight-page paper which printed by the Bethel College Press and appears arterly. It has a circulation of 1500.

Bill deserves the gratitude of young people not y in this district but throughout the General Con- ence. Besides editing the *Tidings,* Bill has served ee years as secretary-treasurer of the Y.P.U. of the General Conference. From 1938-40 he was president of the Western District C. E. Convention. In 1942 he was again elected to the same office for a two-year term.

William is a graduate of Bethel College with the class of 1936. Since that time he has taught for a number of years at Moundridge, Kansas, and during the last two years at Buhler, Kansas. He has also earned his Master of Arts degree from the University of Kansas.—*Western District Tidings.*

WILLIAM JUHNKE

—*Miss Lenore Friesen,* a member of the Bethel College Mennonite Church, North Newton, Kansas, is to do migrant work this summer. Miss Friesen left on June 12 for Benton Harbor, Michigan, where she will spend the summer working under the auspices of the United Mennonite Women's Service Committee. Miss Friesen was a student at Biblical Seminary, New York City, this past year. She is much interested in mission work. Her parents are Rev. and Mrs. Karl Friesen.

—*Miss Erna J. Fast,* editor of the *Mennonite Junior Quarterly,* is working part time in the headquarters office of the Student Volunteer Movement in New York City. She also attended Biblical seminary this past year.

HOW TRUE TO OUR FAITH

Faith is victory. Victorious over self, victorious in life, and victorious over death. Faith is an implicit trust in God and His plan of salvation. This becomes more real to us as we experience His love and fellowship. We grow in faith like a child who learns to walk. How uncertain was that first step, but what joy came to the little child when it trusted it's little legs to walk. As we grow in faith the stronger we become; the stronger we become in our faith the greater tasks God can call upon us to do. Faith then is simply to trust God for everything.

Florence Auernheimer

CHANGE OF TREASURY

On July 1, 1944, the books of the treasurer of the Board of Education will be closed in order to perpare a report for the next session of the General Conference to be held at North Newton, Kansas.

Also on July 1, the treasury of this Board will be turned over to General Conference Headquarters *and all contributions after that are to be sent to that office.* Send all contributions for this Board to General Conference Headquarters, 722 Main Street, Newton, Kansas. *—A. S. Rosenberger*

CORRESPONDENCE

SECOND MENNONITE CHURCH

Beatrice, Nebraska

Elbert E. Koontz Is Ordained

Rev. Elbert E. Koontz, the newly elected pastor of the Second Mennonite Church, Beatrice, Nebraska, received his pastoral ordination in an impressive ceremony on Sunday June 4, 1944.

The ministers participating in this service were Rev. Walter H. Dyck, who based his sermon on the text, "A charge to keep I have." Rev. Jacob Wiebe read the scriptural charge to pastor and congregation, and Rev. H. Albert Claassen conducted the ordination installation service. The hand of fellowship was extended to the new pastor by the mentioned ministers and Rev. and Mrs. Clyde A. Koontz, the pastor's parents. Rev. Clyde A. Koontz also led in prayer and read the opening scripture passage. Rev. Elbert Koontz based his responding remarks on I Cor. 2:2, "For I determined not to know anything among you save Jesus Christ and him crucified."

Following the morning service the congregation and visitors joined in a fellowship dinner at the local Chautauqua Park. Rev. Clyde A. Koontz made appropriate remarks, and Brother E. G. Wiebe, chairman of the church board, presented Rev. and Mrs. H. Albert Claassen with a token of appreciation from the congregation for the service rendered. The new pastor joined the church by hand of fellowship. Communion services were held on that Sunday evening. May God richly bless our pastor, and may we all work together for the furtherance of His cause and kingdom.—*W.C.A. Corr.*

ZION MENNONITE CHURCH

Souderton, Pa.

"Dr. J. E. and Mrs. Hartzler left for their home at Goshen, Indiana, on Tuesday morning after being residents of Souderton for seven months. During that time Dr. Hartzler was the Interim Pastor at Zion Mennonite Church, he serving the congregation and community well. Through his 29 sermons and 26 Bible lectures he offered the opportunity of learning in a few months what it sometimes takes a lifetime to understand.

During his stay, the church membership was increased by 24 and the debt reduced from $5,900 to $1,694.30, or a total reduction of $4,205.70.

Vital has been the benefit of his counsel and guiding influence in helping to secure Ellis Graber as the permanent pastor, who will begin serving Zion Church about September 1.

Dr. Hartzler also gave freely of his time to th community and to Hartford Theological Seminar where he lectured 128 hours during the past seme ter. Over 30 addresses were delivered by him b fore service clubs, at church conferences and oth public affairs in the Souderton community.

In appreciation for the Hartzler's coming Souderton, Zion Congregation presented Dr. Hart ler with a Bible and Mrs. Hartzler with a har bag as an expression of appreciation for the se vices of two very lovely Christian servants, wh have endeared themselves to the people of Zi and many others in the community."

(The above quotation from the *Souderton Inc pendent* was sent in by Brother Herbert Stauffe

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

"Train a child in the way he should go; a when he is old, he will not depart from it." Pro 22:6. That verse is as true now as when it w written. Now, more than ever it behooves us parents to instruct our children diligently in t teachings of Christ, that they may accept Chr as their Saviour while young. He will be a gu to them now and a staff to lean on in their age. All over the country, daily vacation Bi schools are being conducted. I am sure childr and teachers derive a blessing from studying Go Word. May the truths that the children learn with them through life.

Five members, all young folks, have been add to our church membership. Four through bapti and one by transfer of membership.

Rev. Arthur Ortman was pleasantly surprised members of his congregation on the occasion his birthday, June 3.

An electric fan has been installed in the chu to aid in keeping the church cooler during summer months. *—Jake G. Quir*

COUPLE TO BE ORDAINED

The Lord willing, Brother and Sister Elme J. Dick are to be ordained as missionaries to Africa in the Congo Inland Mission on Sunda morning, June 25. All mission friends are invited to participate in their prayers.

Brother A. P. Waltner, a member of th Foreign Mission Board, will officiate. He wil be assisted by Brother Hellmuth Ortman, th local pastor, and the visiting pastors, H. H Quiring and Arthur Ortman. The service i to be held in the Salem Mennonite Church Munich. A mission service will be held in th afternoon.

In the name of the Board,
P. H. Richert, Sec.

ANNOUNCEMENT OF ORDINATION

Brother Benjamin P. Rahn, originally of M tain Lake, Minnesota, has been called to the torate of the Grace Mennonite Church of E Oklahoma. This congregation as well as the H Mission Committee of the Western District ference has requested the ordination of Bro Rahn to the full ministry. Such ordination been approved by the Immanuel Mennonite Ch of Los Angeles, California, where Brother Rah a member, by the Examining Committee of Northern District Conference and also by

Bethel Mennonite congregation of Mountain Lake, Minnesota. The Lord willing, this ordination will ake place at the Bethel Mennonite Church of Mounain Lake on June 25 at 8:00 p.m. Local congregaions are cordially invited to this service and others re requested to remember it in prayer.
—Erland Waltner, Pastor, Bethel Mennonite Church

JOTTINGS

EASTERN DISTRICT CONFERENCE NOTES

Flatland—A Mother's Day Service was held on May 14. Boys in camps from our church were sked to give their favorite hymns. These hymns vere used in the service. A message appropriate or the day was given by our pastor. On Pentecost Sunday, eight of our young people were baptized nd welcomed as members of the church. —*Corr.*

Springfield—Wednesday evening, June 7, our chorus furnished the special music at the Saucon Bible Conference conducted by the Rev. D. J. Unruh of Pandora, Ohio. Miss Edith G. Dreyer, missionary under the China Inland Mission, delivered the missionary message Sunday afternoon, June 11.

Perkasie—Rev. Maynard George of the Grace Bible Institute, Omaha, Nebraska, spoke about the Bible School, Sunday June 4.

Souderton—The Loyal Daughters Class, Mrs. Heny Alderfer, teacher, recently held its annual Coverd Dish Social. Mrs. J. E. Hartzler was the guest peaker. Dr. Hartzler delivered his last message n Sunday June 4, and Rev. Paul Wenger preached n Sunday June 11.

Second Church, Philadelphia—Five workers from he *Tennessee Branch* of the *Children's Bible Mission* had charge of the evening service, Sunday, une 4. The church is planning for a daily vacaion Bible school, June 26 to July 7.

Retreat—The Seventeenth Annual Retreat of the astern District Conference will be held on our own Men-O-Lan Retreat Grounds, July 20 to 30, as follows: High School, Retreat, July 20 to 23; Junior Retreat, July 23 to 27, and the Senior Retreat, July 3 to 30. The retreat leaders will be Rev. J. N. mucker, pastor of the First Mennonite Church, luffton, Ohio; Miss Wilhelmina Kuyf, missionary China, and Rev. George S. Stoneback, pastor f the Fairfield Mennonite Church.

Intermediate C. E. Convention—The Convention as held in the First Mennonite Church, Allentown, une 10. Miss Elaine Rupert, president of the ntermediates was in charge. During the business ession it was decided to purchase a cow for the eper Asylum in India. This is to be the mission roject for the coming year. There were three roup discussions around the convention theme "Give Your Best to the Master" as follows: "Giving our Best in Talents" by Mr. Herbert Fretz, student Westminster Seminary, Philadelphia; "Giving our Best in Money," by Rev. A. J. Neuenschwander, astor of the Swamp Charge, and "Giving the Best Your Lives" led by Rev. Howard G. Nyce, pastor the Allentown—Upper Milford Charge, The newelected officers for 1944-45 are, President, Myrtle asser of the Deep Run Society; Vice President, obert Rosenberger of the West Swamp Society; ecretary, Betty Rupert of the Allentown Society, nd Treasurer, Walter Barndt of the East Swamp ociety. Because of the rain, the group could not ave their recreations at the Allentown Rose Gardens as previously planned. In the evening the group sang several selections over WSAN during the East Swamp Messenger's weekly broadcast, in charge of Rev. Harold D. Burkholder. —*Conf. Corr.*

—*Miss Martha Burkhalter* spoke to the First Mennonite Church, Berne, Indiana, her home church, on June 11.

—*The Middle District Conference* will hold its annual session at the Pulaski Mennonite Church, Pulaski, Iowa, August 12 to 15. Rev. E. A. Sommer is pastor of the Pulaski Church.—Gerhard Buhler

—Bulletin, *Burrton Mennonite Church Burrton, Kansas*: "Out of a membership of 153 we have approximately 100 resident members. It was indeed a joy to see eighty-five of these 100 resident members present and taking part in the communion service." A representative of the Bethel Deaconess Hospital recently represented the needs of that institution to the Burrton Church.

—*Madrid, Nebraska June* 8: We were glad to add some improvements to our church. The floor has now been sanded and finished. A new porch floor has also been put in. By the coming Lord's Day we hope to have everything in order again so that we may worship there. This coming Sunday afternoon we will have special services with Rev. Sidney Correll, a great missionary speaker of Dayton, Ohio. This meeting is one of those held in connection with the Western Nebraska Minister's Fellowship which is held bi-monthly. A few weeks ago the pastor visited the C.P.S. boys in the Nebraska State Experiment Farm near North Platte.

—*Army chaplains* totalled 6,993 at the end of 1943. Of these 4,255 were in the United States and 2,743 overseas.

—*The Eicher Emmanuel Mennonite Church, Noble, Iowa,* had two weeks of Bible school this year. In May Rev. Orie Miller, pastor of a Mennonite mission in Peoria, Illinois, told us of some of the problems that a mission has in a war industry city. He also gave us a picture of the juvenile delinquency problem of Peoria.

—*What's in a name?* Selective Service reports that the name of a registrant from Nottoway, Va., is William Loves Peace. William Loves Peace asked for an I-A-O classification and, apparently impressed, his Local Board gave it to him. The army induction station, apparently even more impressed, rejected him entirely. William Loves Peace is now IV-F.—The Reporter

—*Bulletin, Zion Mennonite Church, Souderton, Pa.* (June 4) "On Tuesday morning Dr. and Mrs. Hartzler expect to leave for their home in Goshen, Indiana. We as a congregation are deeply indebted to them for the splendid work that they have done during their stay here. It has been a pleasure to have them here and to work with them. . . As a congregation we say 'Thank You'." The bulletin also states that Brother Paul Wenger, missionary on furlough from India, is to serve as supply pastor for several months. Brother Wenger was scheduled to begin his service on June 11. The church is working hard to erase its indebtedness. By June 4 a total $3605.70 had been contributed towards its payment, leaving $1,694.30 to be paid. The debt is all within the church. Regular evening services will be discontinued during June, July, and August.

—*First Mennonite Church, Aberdeen, Idaho*: Rev. Phil A. Wedel, Mr. M. D. Linscheid, and Miss Marie Funk attended the sessions of the Pacific District

Conference. Rev. Wedel is president of the conference.

—*Atlantic Cargo.* Many articles imported from England before the war are unavailable for Uruguayans today, due to import restrictions which deprive the population of various articles ordinarily deemed necessities. But large shipments of whiskey continue to arrive from British ports.—Worldover Press.

—*Grace Mennonite Church, Messenger, Lansdale, Pa. Dependency and C.P.S. Men*: "The Mennonite Central Committee in conjunction with our Conference Relief Board, has worked out a system of taking care of the dependents of men who go to Civilian Public Service camps. No C.O. should feel compelled to go to the army just so his wife and children are taken care of. If you want more information on this subject, see the pastor. He has literature concerning it. No doubt there are many who are interested in helping the children of C.P.S. men and so your contributions to that work will be gladly received." *Bond Drive*: "Since the fifth Bond Drive is about to begin, it is well to remember that you can get Government (non-war) Bonds through the Provident Trust Company of Philadelphia. They can be had in denominations of $25.00 and up, and they make a good investment. This is a way in which you can show your loyalty to God and your government at the same time."

—*Sunday School visits Kauffman Museum*: The Sunday School of the First Mennonite Church, Hillsboro, Kansas, visited the Kauffman Museum on the Bethel College campus on the afternoon of Sunday, June 11. The visit was a great success. Some of those who went through reported that they had not expected to see so many wonderful things. The large bird collection was of great interest to the visitors. The log cabin, which depicts conditions as they were when the Mennonites settled in South Dakota, was also of special interest to many. Among the many things enjoyed by the children were the old automobiles. Mr. Charles Kauffman, who for the greater part of his life, has worked exceedingly hard to create this museum, was there to tell the story of various things of interest. Since the group was so large Mrs. Kauffman and others acquainted with the museum also assisted in the tour.

—*The Second Mennonite Church, Beatrice, Nebraska,* has purchased a nice parsonage at 1200 Grant Street, Beatrice, Nebraska.

—Bulletin, *First Mennonite Church, Wadsworth, Ohio*: "Bright shiny cleanliness in the church is due to the valiant efforts of the volunteers who devoted virtually a full day on Wednesday to a deluxe job."

—*Mrs. Frieda Regier Entz,* daughter of the pioneer missionary to Hopiland, showed pictures of the mission work among the Hopis to the West Zion Mennonite Church, Moundridge, Kansas, on the evening of June 4.

—The petition of the *First Mennonite Church, Reedley, California,* to excavate and complete the basement under the church building has been granted. The work is to begin in the near future.

—The meetinghouse of the *Zion Mennonite Church, Elbing, Kansas,* had a coat of white paint applied to it recently. Fourteen men did the job in one and one-half days.

—*The Hoffnungsau Church, Inman, Kansas,* had its clean-up recently. The ninety who took part began in the morning and finished towards evening. The inside of the church building as well as the grounds underwent a thorough cleaning. Thirteen young people were baptized recently. Two of the group were boys, and the rest girls. Rev. Albert M. Gaeddert of Akron, Pa., was guest speaker at the baptismal services.

—*Brother Ellis Graber* has been called to the pastorate of the Zion Mennonite Church, Souderton, Pa. He expects to begin his work around September 1. On June 18, he was ordained as minister and elder by his home congregation, the Salem-Zion Mennonite Church, Freeman, South Dakota. Brother Graber, who is a son of Mr. and Mrs. B. C. Graber of

ELLIS GRABER

Marion, South Dakota, was born during the Fir
World War. From 1929 to 1936 he attended Fre
man Academy and Junior College. The next year
taught country school near Lennox, South Dakot
Thereupon he entered Bethel College, graduati
with an A.B. in music in 1939. The next two yea
were spent in teaching music in the public schoo
of Portis, Kansas. Then followed three years at Ha
ford Seminary Foundation, Hartford, Connectic
While there he wrote a thesis on "Menno Simo
and the Scriptures" instead of taking a comprehe
sive in systematic Theology. In 1943 he was awa
ed the pulpit reading prize. Upon graduation th
spring he was awarded the Hartranft Prize in Eva
gelistic Theology, which is awarded annually to t
graduating student most competent in that fie
While in Hartford Seminary he also did priva
voice work under Burton Cornwall. During his e
lier years Brother Graber was active in 4-H Cl
dairy projects and also as leader. At present he
chairman of the Northern District Young Peopl
Committee. For some time he has been collecti
several hundred kodachrome slides of Mennon
meetinghouses, schools, hospitals, etc. While vi
ing many Mennonite communities, he has taken a
shown pictures. He has his own projector, scre
etc. Brother Graber's fiancee is Delpha Waltner w
graduated with him from Bethel College with
A.B. in music and who also attended Hartford Se
inary foundation with him. While there she did
vate voice work under Rhea Massicotte.

POSTMASTER X
NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, JUNE 27, 1944 NUMBER 26

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

America the Beautiful

St. Mary Lake in Glacier National Park (Cut, Courtesy Great Northern Railway)

O beautiful for spacious skies, For amber waves of grain,
For purple mountain majesties Above the fruited plain!
America! America! God shed His grace on thee,
And crown thy good with brotherhood From sea to shining sea.

EDITORIALS

Binders and combines are again whirling around and around the fields of yellow grain. God is giving man his daily bread. Yet hunger gnaws at millions in the low countries of Europe, Greece, India, and China. Even in the United States there are millions of sharecroppers and slum dwellers who lack fresh milk, eggs, vegetables, and fruits.

It is clear to us that giving relief to famine suf-Hardly. He has so made the world that it can produce enough food for all its people. He has made it possible for mankind to develop systems of transportation, communication, and storage that should eliminate the hazards of crop failures. God has prepared to feed all peoples, and He wants to do it. However, He needs obedient human beings to carry out his intention.

It is clear to us that giving relief to famine sufferers is an act of Christian mercy. It is not equally clear to us, however, that measures for the prevention of such famines are also acts of Christian mercy. Christians still have much to do in the way of cooperating with their Father who makes daily bread possible.

A group of churchmen has issued a statement relative to postwar treatment of Japan. It demands that Japan "give up all territory seized by her since July, 1937." Perhaps, some other nations seized territory before 1937. Shouldn't this also be given up? Or what are the rules for this game of "keeps" among the nations? Should churchmen forget about sins committed long ago but still unconfessed? A thorough change of heart seems to be needed.

The moderator of one conference which sat in session recently aptly pointed out that "The rule of love transcends parliamentary law." Parliamentary rules are indeed helpful for promoting orderly procedure, but the rule of love in the hearts of all concerned is most helpful.

Soldiers in the Pacific, according to news reports, frequently express surprize at the fact that they are not pounced upon and eaten by the natives. Instead they are treated hospitably by people who are gentle and loving. Maybe the soldiers ought to be surprised. Certainly it has not been armed might which has made these natives so gentle, loving, and hospitable. Strange that missionaries depend upon the love of God to make savages peaceful and that the governments of civilized nations depend upon armed force to make other civilized peoples peaceful. Of course, one wonders what would happen to these former savages were they to become industrialized and have cause to wrangle about tariffs, export markets, raw materials, and national prestige.

Tragic Comedy of Our National Loves and Hates

(Condensed)

1755—Loved British, hated French—French and Indian War

1776—Loved French, hated British—American Revolution

1799—Hated French—Sea battles with France

1812—Loved French, hated British—War of 1812

1900—Loved Japanese, hated Chinese—Boxer Uprising in China

1914—Loved British and French, hated Austrians and Germans—Beginning of World War I

1915—Loved Italians—Italy joins Allies in World War I

1935—Hated Italians—Italy invades Ethopia

1936—Loved Chinese, hated Russians—Communists despoil China

1939—Loved British and French, hated Germans and Russians—Beginning of World War II

1939—Loved Finns, hated Russians—Russia invades Finland

1941—Loved Russians hated Finns—Russia fights Germany and Finland

1943—Loved Chinese; try to love Russians, British

1944 and afterward—Why not collaborate with all peoples to build a better world together?

(Who said human nature never changes?)

Copied from *Peace Action*

Our Contributors

Miss Eva Pauls, missionary to India, calls the Bethel Mennonite Church, Inman, Kansas, her home church.

Paul E. Witmer, contributor to the *Mennonite Senior Quarterly,* is a member of the Placement Committee of our Conference.

Lester Hostetler, pastor of the Bethel College Mennonite Church, is the secretary of the Board of Education of our Conference.

Melvin Gingerich, Assistant Editor of *Who's Who Among the Mennonites,* teaches history at Bethel College.

Howard Nyce, pastor of the Allentown-Upper Milford charge, is a member of the Foreign Mission Board of our Conference.

Ruth Ewert, a member of the Johannesthal Mennonite Church, Hillsboro, Kansas, is secretary to the president of Bethel College.

Mrs. John R. Schmidt, is a graduate of the School of Nursing of the Bethel Hospital, Newton, Kansas. At present she is assisting her husband, Dr. John R. Schmidt, in his medical ministry to the Mennonites of Paraguay.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

SAFELY HOME!

Inman, Kansas
June 17, 1944

Dear Friends:

In Psalm 126:2,3 we read the following, "The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."

Looking back over the long ocean voyage which we have just made we have experienced this again, that he Lord truly hath done great things for us, whereof we are glad. As the time drew near for me to go home on furlough I hesitated to give my name for going home as I had no great desire to take that ocean voyage at this time. But I took the matter to the Lord in prayer and after awhile He opened the way or me to go, and He gave grace for the journey. Eleanor Thiessen and I had made all preparations to leave on the first ship after February 15. We were old to be all packed up and ready to leave on short notice. So we packed our trunks and waited at our tations until word came for us to come to Bombay. n the meantime I helped along with the work as much as I could.

By the end of March word came for us to be n Bombay by the first week in April. We left Champa on April 3, together with Mr. and Mrs. Thiessen and Dorothy Ann, for Bilaspur where we pent the night. Early the next morning we boarded he train for Bombay. Mr. and Mrs. Thiessen came with us as far as Raipur. The trains were crowded as usual and were hot and dirty. After we arrived we got our papers ready and made the other necessary preparations for the journey. Here too as we went about our business we felt the Lord's guiding hand. After about a week we boarded our ship for the homeland. We got on not knowing where it would take us, but we knew that eventually it would bring us to he homeland. We entrusted ourselves and those hat were with us into the Lord's keeping. We knew not what the journey might have in store for us, but he precious promises in Isa. 41:10; Isa. 43:2 were a great comfort to me. Though perhaps surrounded by dangers the Lord was with us, and He kept us and watched over us. The verse in Ps. 4:8 meant more to me at this time than ever before, "I will both ay me down in peace and sleep; for thou, Lord, only makest me dwell in safety."

Our ocean voyage was quite comfortable and though we stopped at several ports we were never allowed off he ship all the forty days we were on there until we disembarked in the U.S.A. The food was very good and we received good treatment and good medical care where needed. The weather was very warm as we passed the equator and again quite cold when we were in Australia. The ocean was exceptionally quiet and peaceful throughout our voyage. It was a pleasant sight as we neared the shores of the U.S.A. on May 22. Though the ocean voyage was as comfortable as we could have expected it, I was thankful to get off and be on land again. Here too we encountered no difficulty and were well taken care of.

On our way home from Boston we stopped off at Quakertown, Pa., where we visited Drs. Bauman and family. Eleanor Thiessen went on to Bluffton for a short visit. In Chicago Rev. Neufeld met me at the station and took me to his home for supper. I left again that evening for home. I arrived at McPherson on May 27, in the afternoon. All my folks were there to meet me. Needless to say it was a happy reunion. My heart is filled with praise and gratitude for the Lord's wonderful leading and guiding hand. His protecting hand was over us, and we felt His presence with us as we journeyed over the dangerous waters. "The Lord hath done great things for us; whereof we are glad."

I thank you all for the many prayers that have ascended unto the Throne of Grace in our behalf. You have prayed for our safety and protection, and the Lord has graciously heard your prayers. To Him be the praise and the glory. —*Eva Pauls*

A. L. RUTSCHMAN TO BE ORDAINED

The Lord willing, our mission candidate, A. L. Rutschman is to be ordained on Sunday, July 9, 1944, at 2:30 P.M. as missionary to South America to go along with Brother and Sister G. B. Stucky soon after the conference session, unless the conference decides otherwise. Sister Mary Becker and perhaps a nurse will then also be sent.

Whether the service will be in the small Swiss church or in the larger Emmaus church near by will be definitely announced next week.

All mission friends are requested to participate in this service with their interest and prayer.

Program

1. General singing	
2. Opening address by the local pastor	Theo Roth
3. Song	
4. Ordination sermon	J. M. Regier
5. Song	
6. Ordination	P. P. Wedel
7. Song	
8. A word from	R. A. Rutschman
9. Song	
10. Closing remarks	J. S. Goering
11. Closing prayer	J. C. Kaufman
12. General song	

(The local Swiss church is requested to serve with four special songs)

P. H. Richert

The Training of Our Ministers

Paul E. Whitmer

The world in which we live today is a wholly different world than it was fifty years ago. Let me cite a few examples. Fifty years ago the airplane, the radio, the automobile, hard roads, power machinery on the farms, free rural delivery of mail, the daily newspaper, the moving picture, rural telephones, centralized schools, rural and village high schools were not known in the community in which I lived. Fifty years ago there was not a single high school graduate in my home church. One man had been a rural school teacher in his early manhood. He was regarded as a highly educated man.

As It Was

The ministers in the churches in my community were selected from the lay membership of the church by vote of the congregation and sometimes by lot. The men chosen were usually outstanding men of good character, religious zeal, and sometimes they were born leaders and preachers of ability. On the whole, the leadership of the church was the best to be had in the congregation. These men did a fine piece of work in their day, and the church usually prospered. But would this same type of minister today serve the same congregation acceptably and helpfully?

Today

Many believe that the minister of fifty years ago in the average Mennonite church could not meet the demands of today as he did then. Why not? By means of the radio, the automobile, the picture show, the rural and village high school, the easy means of communication between the farms and the city, and the wide distribution of all types of reading material our young people are exposed to influences and impressions which were wholly unknown in my youth. The easy leisurely program of our rural Mennonite churches of fifty years ago and the meager preparation of our ministers for their important tasks as leaders, advisors, and preachers would not meet the needs of today. Today we have literally dozens of high school students and graduates in our Mennonite churches. Many of our churches have a considerable number of college graduates and professionally trained men and women in their membership. A neighboring village Mennonite church had forty-four college graduates in its active membership a few years ago.

Must Know His People

The minister must know the minds of his people to serve them successfully. Our Mennonite ministers of fifty years ago did know the minds of their people because they were one of them in background, training, and life interests. A minister who has not read the books which his young people read cannot understand their minds well enough to lead them successfully. A minister who has not had the opportunities to acquaint himself with the thought world in which his young people live cannot know their mental outlook, their plans, hopes, and purposes in life. Consequently he cannot successfully lead, advise, an shepherd them. For such reason as these our churche need ministers who have had at least some of the advantages and educational opportunities of their youn people.

Demand for Well-trained Ministers

Judging by the type of ministers that our churche are seeking when a vacancy occurs, it is evident tha our people are aware of the need of an adequatel trained ministry. The better trained men are usually first placed as pastors. Neither our churc leaders nor any committee or board of the churc can control the growing conviction that the traine minister will render better service on the whole tha any other type. You will be interested in the resu that you get if you list all the ministers called a pastors of our churches in the last ten years. Traine men are coming into our pulpits in an increasing number.

The Training That Is Needed

Where shall our Mennonite ministers get the training? All major Protestant denominations hav long ago discovered that they must train their ow ministers in order to have a harmonious leadersh in their churches, schools, boards, and other instit tions. No greater disaster can befall a denominati than a divided and controversial leadership. The on way that has been found to overcome this disast is to provide for the training of our ministers, mi sionaries, and leaders of church institutions in o own schools and colleges. Some schools thrive controversies. Their whole atmosphere is rife wi strife and discord, and distrust. Such schools a poor places in which to train our Mennonite minist who have constructive jobs to do in their own co gregations and denomination. Our ministers can on be trained with satisfactory results in our own scho and colleges under the guidance of consecrated a devout men and women who love their church a who are willing to serve it sacrificially and constru tively.

THE LORD JESUS CHRIST IS THE WAY

As ye have therefore received Christ Jesus the Lo, so walk ye in him: Rooted and built up in him, a established in the faith, as ye have been taug, abounding therein with thanksgiving. Beware le any man spoil you through philosophy and vain c-ceit, after the tradition of men, after the rudimes of the world, and not after Christ. For in him dwe-eth all the fulness of the Godhead bodily. And e are complete in him, which is the head of all prin-pality and power. Col. 2:6-10.

Civilian Public Service in Glacier National Park

By Lester Hostetler

Most of our Civilian Public Service Camps are avorably located so far as natural scenery is conerned. The boys in Belton, Montana, Camp No. 5, with their four side camps, are particularly lucky. They are working amidst some of the finest scenery in America, for Glacier National Park with its lakes, waterfalls, and glaciers, rugged mountain peaks, its ine road and trails, is unsurpassed for natural beauty. t. Mary Lake (see picture on page 1) where one f the side camps is located is only one of the many beautiful spots in the Park.

I do not know if the boys always appreciate the grandeur of their natural surroundings. It is of course one thing to go into the Park as a visitor or sighteer and quite another to be camped there for months and go out on the routine of work day after day, without pay, and with only imprisonment or military ervice as alternatives. The work is important to he welfare of the park, but it is not easy and not always interesting. Shoveling ground and lifting rocks s hard work, no matter if you are doing it on a beautiful mountain side.

Many of the campers are on fire duty, and all subject to call by day or night when fire breaks out. The prevention and control of forest fires has a high rating among all the different types of work that are assigned to conscientious objectors. Some of the men are engaged in keeping the highways open and the water courses under control. When I visited Belton the first part of June, Mr. Willard Unruh, educational director of the camp, and his wife, (the former Selma Dick of Mountain Lake, Minnesota) took me over Logan Pass on a government truck loaded with provisions for the men in the side camps. We passed through trenches of snow ten feet deep at places. Our boys had opened the pass just a few days previous to our trip, with tractors, bulldozers, and snow shovels. In many places there were rock slides over the roads. These had to be cleaned off, and the boys were out rain or shine, with shovels and trucks.

Some of our campers are not always sure that the projects assigned them are work of *national importance,* especially in view of the fact that only a comparatively few people visit the park during war time. Those who ask captious questions must remember, of course, that in the choice of work, men in Civilian Public Service haven't much freedom. According to the law, they can do only what the President of the United States designates as work of national importance. It makes no difference how great the need for help on farms, or how eager they are to do relief work among suffering people in war-stricken countries, they cannot engage in such tasks unless approved by the President. In time of war, very few of us have freedom to do what we most like. This is true of soldiers as well as civilians. It is one of the prices we pay for having the country at war.

A number of men in side camps in Glacier Park are engaged during late spring and early summer in doing work for the entomological department of the forestry service. Specifically, their task is to grub gooseberry and other bushes which are the carriers of insects and fungus diseases that kill valuable trees in the park. This type of work requires a far look into the future to assess its value. The immediate benefits are not so evident, but generations to come will be blessed by it. The government already has spent many millions of dollars in Glacier National Park and apparently is determined to preserve its beauty and resources even though there is a war to be won.

It was gratifying to learn of the cordial relations that exist between our boys in camp and the park service officials under whom they work. After I had given an address to the group in one of the side camps, I invited discussion and questions and suggestions. One of the government officials said he wished me to know that in his opinion the men working for him are of a very high type, that even though they work under difficulties sometimes, he has heard almost no complaining. He said he never worked with a finer group of men, and that he is more than happy to work with them. I was encouraged with this testimony. Without being self-conscious about it or in any way trying to be moral heroes, these men are proving themselves salt of the earth and a light to the world. Their spirit has a salutary effect upon their associates. I have often thought that we owe it to C.P.S. that many men in government positions who never knew what a consicentious objector was like and couldn't tell the difference between a Mennonite and an Ammonite or a Hittite are now finding us out. In many cases they live in camp with our men, eat and sleep with them, and occasionally play ball with them. They may not understand our position on war, but they size up our boys as good fellows who do honest work, live decent personal lives, and take their religion seriously. They invariably respect them and speak well of their work.

The present crisis drives us out of our self-contained, walled-in communities to make new contacts with the outside world. It is a sort of captivity in which our young men are conscripted to go places and do things not of their choosing. The Babylonian Captivity of the Hebrews was all of that and infinitely worse. But it resulted in some of the profoundest thinking and gave birth to some of the most significant literature in Jewish history. Out of C.P.S. will come good things for the future of the church. The men in camps are making the most of the situation.

There are many evidences of spiritual growth and maturity among them, and we believe that their return to civilian life will mean a quickening of the spiritual life of the church.

One more word concerning so grand a place of natural scenery as Glacier National Park. Nature itself does not lead to God. From nature alone we should never have learned the nature of God. Only Christ can reveal God's purpose and character. A mountain may be a place of prayer or of temptation, depending upon the purpose and character of the individual. Our national parks reveal the majesty of creation, but they are not known primarily as centers of religious worship. They are often escapes from true worship. Their chalets, their dining and dancing places are often centers of vice and debauchery. Yes, our boys in Glacier Park are fortunately situated. But only as they live in Christ who called them will they rise above the feeling of servitude to the state. As captives of Christ, they can serve with gladness the Lord of Creation who made all things good and beautiful.

From Whence Freedom?

By Melvin Gingerich

Many a time I have listened to patriotic orations delivered on our national holidays. Often the speakers have insisted that all the liberties we hold dear have been won for us by the sacrifices of those who gave their lives on the battlefields. The implication was that only through the many wars of history has the human race been able to free itself from terrible bondage.

It may be that many are convinced that these arguments are entirely correct, and although the thought of war is repulsive to them, they conclude that past wars have been necessary and that since they personally are enjoying the freedoms of a democratic society, it would be unbecoming on their part to question the wisdom of their country's wars. Some who can not bring themselves to participate in warfare even concede the point that others are fighting their wars for them.

It it correct to assume that before men attempt to fight for freedom, they have become convinced of the desirability of freedom. What is the source of this desire for freedom? Is it generally stronger in military groups than in civilian groups? It is usually conceded that the military mind leans towards authoritarianism and away from democratic, civil liberties. Armies are run on an authoritarian and not on a democratic program. One would scarcely expect, therefore, that a program for the extension of human freedom would fare as well in a country at war as in a country at peace.

We as Christians contend that the most basic work in the creation of the desire for human freedom has been done by the Christian church. The real battle for freedom, then, is a spiritual battle and is won in the human mind when Christ's vision of the sacredness of human personality has gripped the individual. For people who have this vision

"Stone walls do not a prison make
Nor iron bars a cage."

A John Buyan, and a Paul in prison had more genuine liberty and freedom than the jailers outside the locked doors, for they had experienced these words: "Ye shall know the truth and the truth shall make you free;" and "If the Son shall make you free, ye shall be free indeed."

We believe, therefore, that unless people have inner, spiritual freedom, they do not possess genuine liberty. Wars may change political institutions, but they cannot bring the kind of freedom concerning which Jesus spoke. And when we once have this freedom, outward circumstances can not take it from us. We must remember that Jesus lived under a totalitarian government and that the Christian church has during most of its history succeeded in growing under authoritarian governments. We believe that the church has advantages under democracy that it does not possess under other governments, but we do not admit that Christianity and democracy are synonomous. It would follow, therefore, that by far the greatest contribution any of us can make to the cause of human liberty is witnessing to the reality of our Christian experience.

It may be that certain good results have come out of war, for "Surely the wrath of man shall praise thee." But having admitted that point, it does not follow that the good coming from any war in history has outweighed the bad. Nor does it follow that the good results could not have been obtained in a better way than through wars.

England and the countries of Latin America got rid of slavery without a civil war and many are persuaded that the same thing could have been done in the United States. It is entirely conceivable that the thirteen colonies could have obtained a desirable position without engaging in a Revolutionary War. As the historian studies the events leading to this war, he is convinced that right was not all on one side and wrong exclusively on the other. It is possible to argue that England was not tyrannical and that her laws to which the colonists objected were all legal. It is possible to show, too, that one of the major causes of the War was the false interpretation the American Protestants gave to the extension of Quebec and the Catholic Church into the Ohio valley.

It should be noted that only one-third of the

(Continued on page 15)

HOME MISSIONS

A. J. Neuenschwander, Secretary

Mission Field at Great Deer

Laird, Saskatchewan
March 9, 1944

Dear Mission Friends:

The Grace of our Lord Jesus Christ be with you. You asked me to report on the work at our Mission Field at Great Deer, Saskatchewan. Praise be to the Dear Lord that he has blessed us in the work in the year 1943. We have had no outward growth in the church. The Sunday Schools were held as ever with a good attendance, and in the church as a whole, it was good. As much as I know there are six young men called for service. One is serving in the army and the others are C.O's., but are not yet in camps. Three of them have families. It will be hard for these families for they are very poor.

We observed the Lord's supper twice a year. Your question is, if we planned something for Easter. Not so far, but my plan is to hold Revival meetings next week for six days. Please pray for a blessing. The Lord willing I will go there tomorrow and preach the six evenings, and make home to home visitations. Two weeks ago, I was there two days and did visiting work. We had some clothing along and gave them to the poor. They were very glad to get some help. Four souls accepted Christ as their personal Savior in one evening.

You ask if we have evangelistic meetings. Yes, every year before we start a Catechism class, but if there are none to come to be baptized we have no catechism class. The evangelistic meeting we have one week each year.

The Sunday Schools have something with the children once a year. We have had two weddings in 1943.

How many are in service? There were two but one had been in camp and could come home and the other one is in the service, and four are still at home. Three of them have families.

We were very glad to have Rev. J. J. Esau in the Great Deer Church in the summer. Fifteen young boys and girls were saved. Praise the Lord for the blessing at the same time. We have had a Thanksgiving Day service and the church was filled with people.

You ask for a snapshot. I will send one of myself. Will you please hand it to your missionary society to remember me at my birthday on March 21, when I am 68. Please pray for me and the dear mission work.

Yours in the Master's Service
C. F. Sawatzky

Rev. C. F. Sawatzky, Laird, Saskatchewan

MY CROSS

I thank Thee Lord for sunny skies
  Thy love and mercy which never dies
And the cross that has been given me,
  As it brought me so much nearer Thee.

Without my sorrows and my woes
  I may have never sought repose
In Thy divine and comforting heart;
  Dear God, more of Thy truths to me impart.

Thou knowest my failings; please help me to be
  Daily, more and more like Thee;
Forgiving the wrongs that come my way,
  And being more kind to those who stray.

Dear Savior, do I seek forgiveness of Thee?
  Were it denied me, how wretched I'd be:
So a forgiving heart awaken in me
  That I may take up my cross and follow
    Thee.

GOD AND ATROCITIES

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance in mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Rom. 12:19-21.

DAILY DEVOTIONAL MESSAGES

Rev. Howard G. Nyce, Allentown, Pa.

July 1—"*Thy kingdom come. Thy will be done in earth, as it is in heaven*"—Matt. 6:10. Read Matt. 6:1-15. The text is taken from the prayer commonly spoken of as The Lord's Prayer. Many people would have us believe that in due time the kingdom of God will be ushered in through their moral efforts. The fact is that those who have not been "born from above" will not be included in Christ's kingdom. True, the kingdom of God will be established, but it will be for God's people only. His will can not be done in earth as it is in heaven by ungodly people. Are you a child of God? If not, you can be by accepting Christ's finished work on the cross for you. Why not let Him come into your life now?

July 2—"*Blessed are the peace makers: for they shall be called the children of God.*" Matt. 5:9. Read Matt. 5:1-16. When we speak of peace, we must be careful to reveal just what we mean. Do we mean God's peace, or are we speaking of peace as the opposite of war? Certainly the text would not imply that ungodly leaders of nations will become the children of God when they strive to make peace between nations at war. A person does not become a child of God by DOING a good work. The child of God is anxious that all people may have the Peace of God which will be the result of having made Peace with God. This peace is ours when we have accepted Christ as Saviour and Lord.

July 3—"*. . . Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*" Matt 18:3. Read Matt. 18:1-10. That is a big order, a great man to become as a child. No, beloved, it is not a big order when a great man has been converted. He is a great man in the sight of God when he becomes like a child. Apart from God, he may think he is great, but he really is not. "All have sinned and come short of the glory of God" and all need to come to God by the way which He has provided.

July 4—"*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*" Galatians 5:1. Read Gal. 5:1-15. This is Independence Day. How we rejoice in being a free people. Paul was saying to the Galatians, "Ye are a free people." Do not insist on keeping the law, for if you feel you should keep part of the law, you must observe the whole law, and even then it is meaningless. Thank God, that we are saved by grace through faith. Yet is it not true that many people whom God had set free because their sins had been forgiven are living as though they were again under the bondage of sin. Are you happy in the service of your Lord, or have you chosen to be a servant of sin?

July 5—"*Now unto him that is able to keep you from falling be glory and majesty.*" Jude 24,25. Read Jude 17-25. We rejoice with Paul who said, "Thanks be unto God for His unspeakable gift" but we also praise God for the words of Jude as quoted in the text. Yes, of ourselves we would make a complete failure of ourselves. Over and over we would yield to the tempter, but when we "keep ourselves in the love of God, He will keep us from falling." Paul experienced the conflict of that dual nature with which we all have to do as long as we are in the flesh. But blessed be God we "are kept by the power of God through faith unto salvation ready to be revealed in the last time."

July 6—"*Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*" Isa. 43:1. Read Isaiah 43:1-7. Dear heart, do you know that God has said that of you? True He loved Israel with an everlasting love, but on Calvary's cross He paid the price in full to redeem you. In I Cor. 6:17,18 we read, "Wherefore come out from among them, (the ungodly), and be ye separate saith the Lord, . . . and I will receive you, an will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

July 7—"*. . . As long as he sought the Lord, Go made him to prosper.*" II Chronicles 26:5. Read II Chron. 26:1-15. This is a very interesting accoun of how God prospers the man who puts his trust in the Lord. What was true of Uzziah, is equally tru of us today. The man who has not prospered is the man who trys to worship God that he migh prosper. It doesn't work that way. If on the othe hand, a man loves the Lord God in all sincerity and thinks only of pleasing Him, that man wil prosper.

July 8—"*. . . When he was strong, his heart wa lifted up to his destruction: for he transgresse against the Lord his God.*" II Chronicles 26:16 Read 16-21. How often have we seen people wh look to the Lord for help and strength in time o trouble and want. We have seen that God wa faithful and supplied the need. Later, during th time of prosperity, the very same individuals turne their faces away from God. What was the reason They have come to the place of sufficiency in them selves. In other words, they were getting along al right. Yes, the word of the text is appropriat they became strong, their hearts were not lifted u to God, but instead were lifted up to their ow destruction.

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"A United Mennonite Youth in Christ"

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"Eyes They Have, Yet They See Not"

Ruth Ewert

Sad, isn't it, how few of us really see with our yes. Many, many years ago the prophet Jeremiah ttered these words when he saw the blindness of he people. That was a long time ago, but even in ur "modern" day there are but few who see with heir eyes, hear with their ears, and understand.

The Beautiful Out-of-doors

God's beautiful out-of-doors is too frequently taken or granted. The beautiful flowers, the soft grass, he shady trees overhead, yes, even the pebbles under ur feet are a part of God's handiwork. They are efore our eyes every day, but how often do we pause n recognition and adoration to our Heavenly Father ho made them. How often do we look overhead o see the birds with their beautiful plumage? No, hese things do not attract us as much as man's inentions. The noisy airplane causes many an individal to strain his eyes just to see whether he can not dentify the plane, but few there be who would exend so much energy to identify a bird flying swiftly nd quietly overhead. We admire the shiny new ar whizzing by as we travel on the highways and note he ads on huge billboards, but seldom marvel at he cattle grazing along the roadside. Isn't God's ature a far more marvelous creation to behold than an's inventions and accomplishments? Yes, most f us have that powerful, although small, organ called he eye, but we see not the beauty of God's handiork.

Eyes for the Good

Strange as it may seem, when others make mistakes ur eyes open at once and we see the error as through microscope, full size and perhaps enlarged many imes. Yet how dim are our eyes and how blurred ur vision when it comes to seeing the needs of our ellowmen. We have, as it were, "shut our eyes and annot see." (Isaiah 44:18) Yes, we have shut hem so we cannot see because we do not *want* to see. o many it is much more comfortable to keep their yes closed to the needs of our own churches, missions, chools, camps, hospitals, etc. We make excellent eyewitnesses" as well as "broadcasters" when it omes to criticizing our fellowmen for a wrong he may ave done or a contribution he may have failed to ake. Why could we not rather be "eyewitnesses" and "broadcasters" of the good in others? We will see the good in them if we look for it. Perhaps all they need is a word of encouragement, a warm handclasp, and a friendly smile. How quickly can you and I discern the needs of others? Let us not be responsible for having caused anyone to bury his talents instead of having helped him to use them for the Master. There are endless opportunities for doing good right among our fellow workers if we will but open our eyes to see them.

O Jesus, Open Our Eyes

What our physical eye sees depends largely upon what our "spiritual" eyes sees. Can we say with the Psalmist, "I will lift up mine eyes unto the hills from whence cometh my help?" Our prayer should be, "Open our eyes O loving and compassionate Jesus, that we may see to follow thee" as the song so well expresses. We should learn to see things as Christ would see them, but perhaps our Master is keeping things hidden from our eyes simply because we do not ask to have our eyes opened. We cannot expect to see everything at once, but He will reveal His will to us step by step. We must take his Word as "a lamp unto our feet and a light unto our path."

Fields White Unto Harvest

Yes, we need a vision for the present as well as for the future. Today is the time to prepare for tomorrow, but we need to meet the needs of today, today. We need not wait until after the war to help alleviate suffering and bind up wounds; we have opportunities to do that today. We need not wait for opportunities to proclaim Christ until we can go to some foreign land; look at the fields white unto harvest right around you. If you cannot seem to see God's plan for your life, ask Him to open your eyes. Saul's eyes were opened and surely the Lord will open ours. In order to keep our spiritual eyes open we must study the Word of God. We must not only see it; we must try to understand it by faith and believe that it will come to pass.

In such a time as this when laborers are few, let us pray God that our eyes might be opened so that we might show our love and admiration for Him by taking advantage of the opportunities for service which come our way every day, no matter how great or how lowly they may be.

FROM GERALD STUCKY'S SCRAPBOOK

The Lord Answers Prayer

The other incident—Monday the Guat. Consul sent a cable to Guat. for permission for our entry to Guat. It was to have arrived this a.m. P.A.A. told us we *must* have it if we want to leave tomorrow. Well, the cable wasn't returned this a.m., nor had answer been received when I called at 12 noon, nor at 3:30. Well, after the above record experience, I came home about 4 p.m.—somewhat concerned about the Guat. affair. I knew if the cable didn't come, the Lord must have some reason for it. Being concerned about it, I knelt in prayer and prayed definitely that His will be done and that He should guide us, especially guide in regard to the visa. I then felt somewhat relieved. At 4:45 I again called the consul, and he reported our cable and permission had come. We immediately went over to the Consul, and when we arrived, he told us that we were very fortunate—in that, out of four cables sent, our was the *ONLY ONE answered.* He said an American woman sat in the office all afternoon waiting for her reply, but her's didn't come. I believe the Lord did this—I can't believe that things "just happen," but rather, "before we call, He will answer."

Mexico, D.F. 9|29|43

The City of Rafts Became a Garden

Fifteen miles out from Mexico City are the Floating Gardens of Xochimilco. You've doubtless seen pictures of this wondrous water-garden—but you may not have heard of its strange beginnings. Six hundred years ago Xochimilco was a lake. Indians, seeking protection, built a settlement of homes on separate rafts, propelled about the lake by oars, and drawn together for defense. These rafts were constructed of branches, reeds and generous layers of mud. With the passage of time, growing things on the rafts took root on the bottom of the lake so that now rafts are land and the lake "streets."

Our first plane ride was from Mexico City to Guatemala City. About 1000 miles. Sept. 30, '43.

Money

The money exchange in Guatemala is 1 x 1. This is the only completely independent Latin American country with a 1 x 1 exchange.

Guatemala

Guatemala is the chief commerical country of Central America. It has a land surface of 45,452 square miles.

Guatemala City, the capital, is set on a plateau of 4,880 feet above the sea level. Its surroundings of green hills and volcanoes are strikingly beautiful.

Of the numerous volcanoes two only are still active. Fuego (12,581 ft.), erupted in 1932 and is still smoking. A new and active vent in the volcano Santa Maria burst out in 1902 and gives continual evidence of activity; it is close to Quetzaltenango.

Temperatures depend mainly on the altitude. Most of the population lives at altitudes between 3,000 and 8,000 feet, where the climate is healthy and of an even springlike warmth.

Population: 3,283,209, of these 66 per cent are Indian. The rest are ladinos (mixed blood).

Language: Spanish and Indian.

YOUTH RALLY

By Erna Davis

A combined youth rally was held by the Herald and Sichar Mennonite churches on the evening o May 29, 1944. The rally was held in the Flynn School where a banquet was served to the young people of the two churches and their friends by the Ladies Aid.

The topic of the youth rally was "The Christian and the World." Rev. Noah Unruh, toastmaster o the banquet, opened the evening by asking Otto Pankratz to present to the young people the purpose o the youth rally.

While the main course of the meal was being served the following program was presented: Duet by Mrs Alfred Schmidt and Lula Schmidt, Testimonies and Scripture verses were given by various young people present. A song was presented by Ester Kliewer and Elvera Kliewer. A Bible quiz was held by the toastmaster. Quartett by Ernest Bergen, Otto Pankratz Fred Schmidt, and Menno Schmidt. The after dinne address was given by Rev. H. N. Harder, Geary Oklahoma. Rev. Harder presented the problems o the Christian in his relationship to the world an worldly amusements and his relationship with hi fellowman. Duet by the Holliman brothers. A round table discussion was led by Rev. Menno H Kliewer at which time questions which had been submitted by the young people were discussed. Th close and dismissal of the evening was given by th toastmaster.

It was very much regretted that Rev. C. B. Friese was unable to attend the youth rally due to th illness of Mrs. C. B. Friesen.

A recreation hour led by Rev. H. N. Harder, basket dinner, and an afternoon program were planned for the following day in the groves. Due to hard rain, we were unable to have the planned even

All the young people present expressed their e joyment of the youth rally and requested that even of this nature be held again at later dates. We fin that it helps to bring the young people of the com munity closer together and affords them Christia recreation as well as a spiritual blessing.

We wish to encourage all Mennonite youth to pla to have informal Christian social gatherings in the communities and we believe that they will find favorable a response as we have.

YOUTH JOTTINGS

—*The Western District Young People's Retreat* will convene at Camp Wood from July 24 to July 28. The theme of the retreat is "Toward a Greater Loyalty." Course 1 is entitled "Toward Greater Loyalty in Every-day Living." It will deal with vocational choices, community activities, home reationships, and life's ultimate goal. The name of course 2 is "Toward Greater Loyalty to God's Word." Course 3, entitled "Toward Greater Loyalty to the Church" will present an appreciation of the past, a look at present problems and the future. Rev. David Wedel of Halstead will be the director of the retreat. A large number of capable leaders are being secured for the various courses and activities. Plan now to attend the retreat.

—*The Western District C.E. Convention* will meet mmediately after the retreat, July 29-30. The convention theme is "The Christian's Relation to the Church." The convention will be held Saturday and Sunday at the Memorial Hall, Bethel College, North Newton, Kansas. Talks will be given on "Young People in Relief Work," "Young People in C.P.S. Work," and "Young People in Mission Work." There will also be a talk on the subject "The Relation of he Young People's C.E. to the General Conference."

"A separate meeting is being planned for the uniors and will be held at the same time as the young people's session on Sunday afternoon. A special speaker will be secured for this program. All junior sponsors are urged to be present and are asked to bring their juniors with them.

The annual business session will be held on Saturday evening. Every society should elect its delegates —one delegate for every twenty members or fracion thereof. This is the year for the election of a new president and a new convention program committee. Two new retreat committee members are to be elected and also a young people's repreentative to the council of the General Conference Young People's Union.

Registration will begin at 4 o'clock Saturday afternoon, and the registration fee will be 25c. Furher announcements will be mailed to every C.E. ociety. The detailed convention program will also be published."

—*John Andreas,* member of the Second Mennonite Church, Beatrice, Nebraska, is now doing dairy esting in Michigan.

—*The Junior and Intermediate C.E. societies of the Deep Run (Pa.) Church* both brought home perfect ttendance banners from their respective convenions held recently.

—*Oswald Klassen,* a member of the Zion Mennonite Church, Elbing, Kansas, is doing mental hospital work in Virginia.

—*"Zion Reporter"* is the name of the paper put out by the young people of the Zion Church, Elbing. One item in it reads, "Sometime ago Oliver (Klasen), in company of Mr. and Mrs. Irwin Ewert, ook a large freezer of ice cream to the home of Wm. Regier to share its contents and spend the vening together. The world is blessed most by men who *do* things, and not by those who merely alk about them."

—*"Thinking Things Through About Being a C.O."* s the name of a little booklet prepared by Rev. Andrew R. Shelly, Minister of the Stirling Avenue Mennonite Church, Kitchener, Ontario. The mimeographed booklet is very attractively arranged and contains some very clear thinking on difficult points The editor is happy to have a copy of this booklet. If interested you may be able to secure one by writing to Rev. Shelly.

—Copies of *"Congress Looks at the Conscientious Objector"* may now be secured by writing to the Western District Peace Committee, Box 98, North Newton, Kansas. The price is fifty cents.

—*Melvin Siemens,* Buhler, Kansas; *Roy Jantz,* Meno, Oklahoma; *Joseph Buller,* Corn, Oklahoma; *Elmer Gaeddert,* Buhler, Kansas; *Wilbur Dester,* Deer Creek, Oklahoma; *Edwin J. Schmidt,* Buhler, Kansas; *Menno Martens* and *Arnold Wall,* Buhler, Kansas, and *Gordon Kaufman,* North Newton, Kansas, are some of the General Conference young men in the C.P.S. camp at Colorado Springs, Colorado.

—*Opportunity plus ability equals responsibility.*

—*The C.P.S. camp at Colorado Springs has a "prayer room."* A young man writing from there says, "All of us find burdens and crosses that need to be prayed about. Here we can have privacy and be intimate with our Creator. . . 'When thou prayest, enter into thy closet . . . and thy Father who seeth in secret will reward thee openly'."

—There is the tragedy and stark misery of 9,000,000 men, women, and children, of the sharecropper—tenant farmer—farm laborer class in our own South to remind us that *not all of us are free.*

—*Rev. Sam J. Goering* spoke to the Intermediate C.E. of the Bethel College Mennonite Church on the evening of June 18.

—*The Senior C.E. of the Bethel College Church* had a picnic on the evening of June 18. After a game of softball and supper the group listened to Myrtle Molzen Buller, who related some of the experiences that she had while working in a mental hospital at Ypsilanti, Michigan.

Unit in P.R. Starts Community Paper

A mimeographed community paper, "El Heraldo", has been started by the Mennonite Unit at La Plata. The paper is written in Spanish, and Justus Holsinger is the editor. Unit members write their contributions in English and then meticulously translate them into Spanish. Members from the Puerto Rican community also contribute. The paper was begun to provide expression for the educational program of the unit. The first issue was received with considerable interest.

Relief Worker Visits C.P.S. Camps

Lois Gunden former Mennonite relief worker in France, has given considerable time within the past months to lecturing in C.P.S. camps and units throughout the Mid-West. Her talks related to her experiences in relief work in France and her internment in Germany. One camp reports on her visit as follows: "Her talks led some of the men to see that relief work may involve small every day tasks among a very small group."

New Guinea-Pig Experiment Begins

Recently, sixteen men from the C.P.S. camps at Grottoes, Luray, and Sideling Hill reported to Pinehurst, North Carolina, as members of a 45-man medical experiment unit. The men have turned themselves over as "human guinea pigs" for medical research with a typical pneumonia. The experiment will last at least four or five months. This project, like the Mennonite unit at the University of Illinois, is under the administration of the Office of Scientific Research and Development.

MINISTERIAL ORDINATION

(The following statment on ministerial ordination was discussed by conference boards and committees in joint session this past spring. Since it will very likely come up for discussion at the conference session in August, we herewith present this statement. —Editor)

The Christian Ministry at home and abroad is of such vital and far reaching importance that the best which anyone can bring to it is none too good. Such work demands a deep and humble consecration to God. It also requires a sound understanding of the needs of people in all walks of life and the problems which they must face. This requires preparation of body, mind, and spirit, so that one can walk among men and see them as nearly as possible as God sees them. Finally, it also requires the approval of others who are also interested in Christian work and its possibilities. This approval, so far as the Christian Ministry is concerned, is usually expressed by some form of recognition or ordination by the church.

Thus far our Church has placed its emphasis on a meaningful ordination service rather than upon uniformity of qualifications. Our Foreign Mission Board and several of our District Conferences have, however, undertaken to set up certain standards for those who are to be ordained. A study of this important question leads the Board of Education to make the following suggestions:

1. Any person looking forward to ordination for Christian work needs to be a consecrated Christian who feels the call of God to do the work of a minister of Jesus Christ.

2. Young people who expect later to work in our Conference, at home or abroad, are urged to attend our schools so that their training will be in line with Mennonite faith and practice, and that they may become acquainted with those with whom they are to work.

3. In the light of the needs of our time, which call of an increasing measure of general training, it is recommended that, if possible, a general college course or its equivalent be completed before ordination. Further special training for Christian service at home or abroad is recommended wherever possible.

4. Ordination should take place only after a person has been appointed to a definite field of service.

5. Before ordination, the candidate should have served for about one year in a church, or churches, under the supervision of some constituted conference or church authority.

6. Letters of recommendation regarding the candidate, his work and his fitness, should be available from each of the following:

   a. The school the individual attended, including a transcript of high school, Bible school, college, and seminary courses; other pertinent records from school files pertaining to health, mental tests, personality traits, extra-curricular activities, and so forth.
   b. A statement from the candidate's home church indicating his standing as a church members.
   c. A statement from the church or station at which the candidate has last served, regarding the type and quality of his services.
   d. A statement from a recognized physician regarding the candidate's health.
   e. A brief autobiography together with a statement of the candidate's Christian experience leading to his call to the ministry.
   f. A written statement from the candidate as to his agreement (1) with the Statement of Faith adopted by the General Conference, (2) with the Mennonite peace principles, and (3) with the work of our Conference, its Boards and institutions, and his willingness to support the same.

7. Each Congregation, District Conference Committee, or General Conference Board, after having obtained all above records and papers, is urged to arrange for a personal interview with the candidat before deciding on or making arrangements for hi ordination.

8. It is recommended that a candidate for appointment pursue a reading course suggested to him b the Board of Education in consulation with othe Boards and confer with the Board of Education regarding arrangements for supervised practical experience in church work. The candidate shall suppl the Board of Education with a complete record of a material pertaining to his qualifications.

9. The ordination proper is to be performed prefe ably in the candidate's home church or congregatio he is then serving, by the proper church or confe ence authorities, or in connection with a District General Conference meeting.

DISCOURAGED?

And we know that all things work together f good to them that love God, to them who are t called according to his purpose. Rom. 8:28.

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OUR HOME IN THE CHACO

By Mrs. John R. Schmidt

A home is a home wherever it may be, but we hink it is even more so after months of waiting and atching and in the midst of the impossible Chaco a foreign land.

From November till April John and I managed ery nicely in a very small two-room house which ad at one time been a hospital for the Chaco Inians. But all the while we were watching with ancipation the building of our "home," which was oing on directly in back of the little house.

In Appreciation

The colony had decided several months before our rrival here to provide improved living quarters for s, planning a nice, large burnt brick building with ecial conveniences. These improvements were not lanned only to give us the conveniences that the ome provides, but also to act as an influence for s to stay longer. The walls were already up when e arrived, so that we thought that surely by Christas we would be living there, but we are living in e land of "manana" (tomorrow). Sometimes for eeks on end nothing would be done on the building. aterials are hard to get here and perhaps they had wait over a month for some material that had iven out. And so we waited, but not in vain. As e days went by, we thought of one thing and anther that we would like to incorporate into our home. First we asked for a back door, and with it came the idea of a screened back porch, which is unknown here. The arrangement of the porch gave birth to the idea of a cistern, which opens on the porch, so that we have our water very handy. We draw it up in a bucket. Then came the built-in closet in our bedroom. We also had a fireplace built which fills one corner of the living room and makes the room cosy on cool evenings.

The New House

The house itself is about 45 x 18 feet in size, located on the hospital grounds, in the town of Philadelphia. It is the only one built of burnt brick in the colony, an improvement to their usual adobe brick buildings. The interior has four rooms with the two porches. Our large bedroom is to the west; in the middle is the living room, and to the east are two smaller rooms, one the guest bedroom and the other the kitchen. An unusual feature about our kitchen is that it is in the same building with the rest of the house. Usually these people have their kitchen off in another building and maybe the dining room in still another, so that the food has to be carried back and forth. Their stoves are built of mud brick and throw off much heat so that they like to have them separate from the rest of the house. We were very fortunate to get a wood range here in the colony which fits nicely into our small kitchen.

Nurses in training at the Fernheim Hospital. Left to right: Frieda Boldt, Neta Toews, Anna Janz, Lena Toews, Tina Stahl, Tinchen Friesen, Marichen Loewen, Anna Unger.

Tile Floors and Electricity

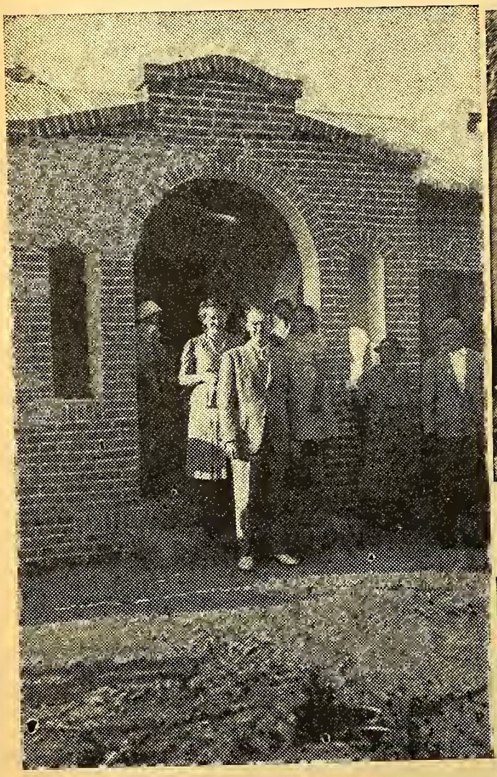
All of the rooms have tile flooring, and we say it with emphasis, because usually floors here are plain dirt mixed with cow manure, smeared once a week to keep them in shape. The walls are finished with chalt paint, tinted pink, brown, and gray. The windows are all screened, and the living room also has glass windows. The whole house is wired for electricity. All in all, it is a nice place to live. We feel that it is much like the homes we find in the States, not as if we were very far removed from the same. But we keenly feel the difference between it and the homes in which the colonists live. I have already given some of the major comparisons. They are a recently settled people, who have thus far had to eke out a bare existence. They live in very plain houses, the women, as well as the men, spending many of their days in the fields, working. Then with large families, little of attraction can be expected in their homes. Now that they are having another fine cotton crop, which is their chief harvest, we hope that they, too, will soon be able to allow themselves more convenient and attractive houses.

Moving Day

Saturday, March 25, saw us carrying over our things to our new home. There was still some furniture that had been ordered but was not yet ready, but we had by this time our bed, dresser, and a table with several chairs, and this was enough to get started. Most of our furniture has been blueprinted by us and has been made in the colony. Because of the shortage of help, it was a long time coming. Now we also finally had the fun of unpacking our freight boxes which we had carefully packed in Newton, Kansas, more than one-half years ago which had arrived here in December. Till now we had so little space, that we had taken out only a few of the things which we really needed. Many of the things packed were gifts from friends back home, which brought many pleasant memories and also added much to the beauty of our home.

Dedication of the Home

On the evening of Easter Sunday, April 9, we dedicated our home with friends present who had speci connections with our work and with the hospital. Rev Balzer, the leader of the Mennonit



Dr. and Mrs. Schmidt in front of their home in the Chaco. This home was built by the colonists in appreciation for medical service.

Dr. John R. and Mrs. Schmidt in front of their first hom

Right: The first group of students under the tutelage of Mrs. John R. Schmidt. Three of the group have now been admitted as student nurses to a hospital in Asuncion, the capital of Paraguay.

od's blessing upon it and upon all who would enter

Our eight nurses brought some of their talents add to our program. They sang some songs and ve Easter readings; one of them had also made a ecial recitation for the occasion. As a little recog- tion for the good work that the nurses are doing, d invited their parents for the dedication. They pressed their gratitude for our willingness to serve e colony, and thus give their daughters an oppor- nity to receive this training. They are glad that e colony could provide this house for us.

"Open House"

In order to show our appreciation to all of the ople of the colony, who have made this home pos- ble for us, we planned an "open-house" day for ich we invited everyone. This was on Tuesday, ril 11 the third Easter holiday, which they observe re. Through the afternoon and evening about 300 ends accepted the invitation to view the house. e idea of "open house" was entirely new to them. ey had to be coaxed to see the different rooms and rangements. Also some just took it as an invitation the afternoon and sat and visited several hours. t that did not matter either. Of great interest re the photographs and pictures on the mantel and walls. The nurses again served refreshments to guests, this time as they came and went. It s quite a day for us. (See accompanying pictures). We will treasure these events as happy memories our work and stay in the Chaco. They serve to ease us from the constant stream of work that nfronts us from day to day. May God bless our me and all who enter here, as well as all Christian mes everywhere.

"Christ is the Head of this House,
An unseen Guest at every Meal,
The silent Listener to every Conversation."

From Whence Freedom?

(Continued from page 6)

onists supported the Revolutionary War, while ther one-third were neutral, and the last one-third posed it. The American Revolution was a struggle ween political factions, and this political struggle carried on in England as well as in America. may well be that if we had remained inside the pire, the democratic spirit of our colonies could e helped the democratic element in England win political struggle. Thus England might have be- e a much better symbol of a land of freedom, certain dark pages of her history in India, South ica, and China might not have been written.

THE CHRISTIAN IS

A mind through which *CHRIST* thinks
A heart through which *CHRIST* loves,
A voice through which *CHRIST* speaks,
A hand through which *CHRIST* helps.

RELIEF

Commissioner to Middle East

J. N. Byler, at present director of M.C.C.-C.P.S. mental hospital units, has been appointed to leave in the near future as relief commissioner to the Middle East. Brother Byler was also a former relief worker in France before the occupation of that country by Germany. He will have the task of giving direction to our relief efforts in the Middle East, and will make the necessary official contacts to organize the work there. According to present plans, he will also visit the relief work in England.

Middle East Workers Enter Training School

Four additional relief workers, appointed to serve in the Middle East, will have the privilege of receiving relief training in the special school set up by UNRRA at the University of Maryland, College Park, Maryland. As announced previously, Ervin Hooley was accepted some time ago, which brings the number of Mennonite workers up to five. The four workers recently accepted are Nancy Hernley, Grace Augsberger, Mary Emma Showalter, and Marie Fast. Their acceptance for actual relief work in the Middle East is pending physical examination and other requirements.

JOTTINGS

—*Brother S. F. Pannabecker* spoke to the 1st Menn. Church, Wadsworth, Ohio, on June 25, on the topic "The Permanent Results of the Wadsworth Mennonite Academy." His message about the school established by our conference in 1868 was based on a study made recently.

—*Mrs. P. S. Goertz* is still faithfully cataloging the books of the Mennonite Historical Library, which is housed in the Science Hall on the Bethel College Campus. Mrs. Goertz hopes to have the room in good condition by conference time. She reports the addition of a card catalog listing all works in the historical library at Goshen College. Goshen in turn will receive cards of the publications in our library.

—*Brother and Sister George Neufeld,* who are going to the African mission field, plan to leave the United States sometime in early July. They will sail on a neutral ship. The Neufelds come from the Bethel Mennonite Church, Inman, Kansas.

—*The marriage of Helen Louise Regier,* daughter of Mr. and Mrs. Jacob J. Regier, Newton, Kansas, and *Rev. Leonard C. Hanes,* son of Mrs. H. O. Grimes, Glendale, California, took place in the First Mennonite Church, Newton, Kansas, on June 12. Rev. Jacob J. Regier, Freeman, South Dakota, a brother to the bride performed the ceremony. Willard Wiebe, a ministerial student at Bethel College, served as best man and delivered the reception address. The young couple left the following Saturday morning for Bacone, Oklahoma, where they will attend a summer institute in linguistics, preparatory to doing mission work in South America. Both are graduates of the Los Angeles Bible Institute. The bride attended the Missionary Medical Institute at Toronto, Ontario, Canada, this past year. The groom is a member of the Immanuel Mennonite Church, Los Angeles.

—*Mennonite Bible Academy, North Newton, Kansas:* Rev. Arnold J. Regier brought the morning message to the Bruderthal Church at Hillsboro on June 18. Five Academy students accompanied him and furnished special numbers of music. According to the new catalog, which anyone may secure by writing for a copy, the fall term will open on the fifth of September.

—Bulletin, *First Mennonite Church, Reedley, Calif.*: "Word comes from our Mennonite Central Committee that the General Conference Churches are behind in the gifts to the Civilian Public Service project to the extent of about $15,000.00.

We are glad to report that up to the present quarter we have been able to meet our obligations in the work, though we are behind this quarter. We wish to use this opportunity to thank the good people who have been generous and have given gladly and freely. This work can be supported by all of us who wish to give a testimony of our belief and our support of the principles of Christ, of Democracy, and of the freedoms granted us by the constitution of our Country.

It gives us an opportunity to uphold the hands of our boys, who are giving years of their life, free and in courageous service to uphold the high principles for which our forefathers lived and died, and which their consciences tell them are right and Christian.

May we not give this matter some time for thought and serious consideration, and then act as our conscience and heart prompt us.

Please use the envelopes you find in the pews for your gift and mark the amount in the space labelled Civilian Public Service. Again, thank you for your generous support."

—*Dr. Ed. G. Kaufman*, President of Bethel College, attended the recent Pacific District Conference. He also visited some of the churches in the Pacific District.

—*Brother Henry W. Goossen* was ordained into the full gospel ministry on June 25 at the First Mennonite Church, Beatrice, Nebraska. In 1943 Bro. Goossen was licensed as student minister. In this capacity he served the Gnadenberg Mennonite Church, Whitewater, Kansas, for about six months. He graduated from Bethel College in the spring of 1943. The following summer he began serving the Mennonite group at Burns, Kansas. While serving this group he continued his ministerial studies at Bethel College, and his wife taught school. They lived on the Bethel campus. Now they are planning to move in order that they may live in or near Burns. On June 16 the group at Burns organized itself into the First Mennonite Church at Burns, Kansas. Previously they had adopted a constitution. Three young people were baptized on June 18 by Rev. P. H. Richert and received into the church. All those who join before August 1 will be regarded as charter members. The average attendance at church services is about forty-five.

—*The Northern District Conference* will convene for its fifty-second session at Henderon, Nebraska, *on August* 25 *to* 29, immediately following the General Conference session. It will be a mission conference.—L.H. Linscheid, Secretary, Business Committee.

—*Rev. W. C. Voth* visited the Emmanuel Mennonite Church, Moundridge, Kansas, on the evening of June 18. He reported on his recent survey trip to South America and showed pictures which he had taken on the trip.

—"*What will your children* do during their leisure time this summer? The reading of good books is a profitable way of spending leisure time.—Church Bulletin.

—*Rev. Gerald Stucky, Dr. E. G. Kaufman,* and *Mr. and Mrs. Henry Buller* were recent guest speakers at the Menno Mennonite Church, Lind, Washington.

—It has been stated by the National Christian Council of China that the first aim of the Council after the war will be to find *a means of cooperation with Japanese brother Christians.* Stirred by this pronouncement, American Christian groups are raising funds, amounting to several thousand dollars, to go as soon as the war ends to Toyohiko Kagawa for his religious work of rehabilitating slum dwellers in the Japanese cities.

—The new and enlarged edition of *Who's Who Among the Mennonites* is now off the press. The book contains about twice as many names as the first edition did and is about twice as thick. Part II is a classified directory which lists Mennonites in certain professions, business firms controlled o partly controlled by Mennonites, C.P.S. camps Mennonite girls' homes, Mennonite groups, home for the aged, hospitals, periodicals, Mennonit schools, etc. Part III consists of illustrations an announcements. The book has 428 pages. Dr. A Warkentin is the editor of the book and Dr. Melvi Gingerich, assistant editor. Copies of the book ma be had by writing to *Who's Who Among the Mennonites,* North Newton, Kansas. The price is $3.50 copy. This is a valuable book for the libraries o church workers.

First, Phila.—Miss Wilhelmina Kuyf delivered the message Sunday morning, May 14. Miss Kuyf is a daughte of this congregation. Sunday evening, May 28, men i C.P.S. units in this district who are members of th Mennonite Brthren Church, had complete charge the service. Dr. G. A. (Dad) Lehman, of Colgate-Rochester Divinity School, gave a concert of sacred musi in the Holmesburg Baptist Church recently. Dr. Lehman was formerly music teachers at Bluffton College.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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GENERAL CONFERENCE SESSION POSTPONED

On June 27, 1944, the Government Transportation Department at Washington issued another most urgent request that "any conventions or meetings scheduled for 1944" be canceled. An added reason given was that the wounded might be transported to hospitals most comfortably and quickly.

In compliance with this, the Executive Committee of the General Conference has voted to postpone the session set to begin August 17, 1944, at North Newton, Kansas.

This action is taken with the approval of members of the Conference Business Committee, of the General Committee of inviting churches near Newton, of Officers of District Conferences, of the Women's Missionary Society, of the Y.P.U., etc.

It seemed evident, under given circumstances, that Canadian representation would almost be nil, and that distant churches in the States would not be represented in their usual number or strength. Thus the session would tend to take on too much the nature of a sectional or district conference, which, too, might be unduly reflected in the elections.

It was further voted that the Conference Churches be asked in lieu of the postponed session—to observe August 20, 1944, as "Conference Sunday."

We therefore appeal to all officers, boards and committee members, ministers,and church members to make August 20, a day of special prayer for our whole membership and the work which the Lord has entrusted to our Conference.

Let us claim the promise of Scripture, James 4:8 "Draw night to God, and He will draw nigh to you."

Let us pray for forgiveness and Divine grace and guidance so that—one in Christ Jesus and one among ourselves—our testimony may ring true and souls may be won in a world of contention and mortal strife.

Let us pray for an early peace based not only on Justice but upon Divine Mercy and Love.

The General Conference Executive Committee
C. E. Krehbiel, Chairman, Newton, Kansas

Note: Watch the church papers for further suggestions.

The Basis on Which Christ Grants Recognition

A mere "Lord, Lord" will not secure recognition from Christ. Neither will "many wonderful works" done without a genuine love for God. Christ cannot and will not honor a faith that is without works and therefore dead. Neither can He or will He honor one for preaching, teaching, or healing that is done out of self-love rather than out of grateful love towards a Father in heaven. Jesus says that He will give His recognition to those who out of a genuine love for the Father in heaven do His will.

In Matthew 7:21 Jesus speaks of two groups of people. One group which says "Lord, Lord" shall not enter the Kingdom of Heaven. Another group which confesses the Lord and does the will of the Father in Heaven shall enter the Kingdom.

In the following verse the first group defends itself by pointing to a record of prophesying, casting out devils, and many wonderful works, all done in the name of the Lord. At first glance it appears as though this group has been doing the will of the Father in Heaven.

However something must be lacking, for in verse 23 Jesus pictures himself as professing unto them "I never knew you: depart from me, ye that work iniquity." It seems strange, at first, that such hard words should come to those who apparently had done good. But closer examination reveals something different.

The contrast of the two groups in verse 21 suggests that group one has not done the will of the Father in Heaven. The members of this group have done their own will out of self-love. They have done some good because they wanted to appear good and receive recognition from men for it. Their good done through self-will and self-love was not an honor and glory to God or an expression of love to Him.

Jesus grants fellowship to those who are like Him, to those who have been born spiritually, and who have come to love the Father in heaven who first loved them. Such children of God are concerned about doing the Father's will because they love Him. The good that they do is not done self-consciously for self-glorification, but rather it is done in self-sacrifice for the glorification of a Father whom they love very much.

Such children of God have come to Him and have become acquainted with Him through Jesus Christ. Through Christ they have entered into an intimate relationship with the Father. Of course, first of all they have learned to know Christ intimately. Having genuinely concerned themselves with learning to know God and His son, the Lord Jesus Christ can give them the recognition which is a natural product of such an intimate fellowship.

Christ loved His Father deeply, deeply. He did His Father's will. Christians who love God very deeply do His will. They have intimate fellowshi with God and will receive recognition from Christ Those who say "Lord, Lord" but do not get away from self-love naturally do not fit into Christ's circle Not really recognizing God through Christ, they cannot expect recognition from God through Christ.—rw

EDITORIALS

Now as always it is our privilege to pray tha God's will be done on earth as it is in heaven. W can pray that all men might confess the sinfulnes of war, repent of it, and bring forth fruits worthy of repentance. God wants to save the lives that ar in danger, but will men let Him have his way Someone has said that prayer is essentially surrender. O that men might surrender to God and his way of love.

Speaking of mid-week choir practice, a pastor make this statement in a church bulletin, "Parents ar kindly requested to encourage their young people t attend practice regularly." Young people in a rura communities need opportunities for social get-togethers. Choir practice is a wholesome form o social activity. Such features as freezers full of ice cream and some well-selected games before or afte add to the enjoyment of the evening.

Perhaps, it is true that "there are no atheists i foxholes." However, according to the statements o a man who has visited many of the fighting fronts there are plenty of atheists in the places of debaucher frequented by some of the survivors of foxholes.

"There has never been another war in which th American Government has cared so well for th one. Uncle Sam's armed forced are the healthies bodies of its soldiers and sailors as in the presen of any in the world. The War and Navy Department were quick to recognize that physical fitness is greatl augmented by the practice of religion. Therefore, i addition to medical staffs and sanitary engineers ther have been provided chaplains in numbers never befor approached. Military and naval chieftains are constantly pronouncing their services of inestimable value." —General Commission on Army and Navy Chaplains

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HOME MISSIONS

A. J. Neuenschwander, Secretary

A Courageous Start

Mennonite Church, Pierceland, Saskatchewan

“Where the Spirit of the Lord is, there is liberty.” I Cor. 3:17. The hundred dollars asked for to elp complete this church was quickly granted by the embers of the Home Mission Board. The Canadian ome Mission Committee is also helping to make it ossible to finish the church.

In a letter to the Board, Rev. Toews said, “about 5 families, mostly belonging to the General Confernce” live in this vicinity. They have been holding heir meetings thus far in the home of their minister acob J. Dyck.

In a letter after the request had been granted, Rev. oews said “thank you” to the Board members, he aid further, “I am wondering how many churches in he United States there would be who would consider uilding a church like that.”

Pierceland, Saskatchewan is the farthest northern settlement and church group that we have. Those of you who were in Saskatoon, Sask. at the General Conference in August 1938, can imagine where this place is if you consider that it is about 260 miles to the north-west from Saskatoon.

Money was also sent to a Brother Janzen in this region who is laboring among Russians, to furnish Bibles to those who are interested.

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. Is.55:11.

This crude structure of logs is the church building referred to in this article.

FOREIGN MISSIONS

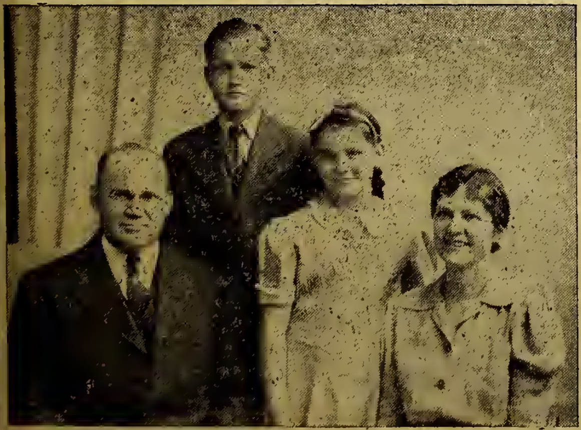
P. H. RICHERT, Secretary

Finding and Polishing Diamonds

June 21, 1944

ear Mission Friends,

Some one has recently called Africa the land of listening diamonds. The dark continent is no longer a solid mass of darkness but is dotted with ocasional specks of brilliant gems. Before the war it was reported that 75 per cent of the world’s commercial diamonds came from Africa, mostly from the Belgian Congo and the Union of South Africa.



ev. and Mrs. Henry Toews and children who will soon il for the African mission field if they are not already on the way

One of our Congo Inland Mission Stations, namely Kalamda is located in the diamond mining territory. One must acquire a permit if one desires to travel in this territory. Many have been drawn or attracted to the Congo to search for these precious gems.

The missionary is attracted to the Belgian Congo to search for precious souls. He realizes that they are of inestimable value.

After the diamonds have been sought and found they must go through a process of cutting and polishing to bring out the true lustre and sparkle of the precious gems.

In a similar way the missionary searches for precious souls. After he has found them and they have committed themselves to Christ the task is not completed. Christ’s command is more inclusive. “Go ye therefore and teach all nations, baptizing them.” It continues further, “teaching them to observe all things whatsoever I have commanded you.”

The process of cutting the diamonds might be compared to the severing of the native Christian from adherence to the witchdoctor, heathern superstitutions, polygamy, etc.

Through the evangelistic work, the day school and Bible School the process of polishing and beautifying continues. Thus the genuineness of the experience of Christ within is manifested in the brilliance and lustre of the outward expression of the believers.

Yours in His Service,
Mary and Henry Toews

The Miracle of Calvary

By Jacob H. Janzen

The Word of God says according to Romans 8:1-4, *"There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."*

According to this scripture passage the greatest miracle which Jesus ever wrought is the breaking of the bondage of sin, and setting us free, to sin no more.

Great Possibilities

All other miracles are such that we too can do them if we believe. Yea, Jesus said, *"Verily, verily, I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."* By His miraculous works Jesus has shown us that everything is possible for him who believeth. It can be done. And Jesus entreated us to emulate him faithfully until we are able to do the works which He did when He walked this earth—give sight to the blind, make the lame walk, cleanse the lepers, make the deaf hear, raise the dead, and preach the gospel to the poor.

Men and women have already achieved much along these lines through faith, because Jesus showed them that it could be done. And they will do more and more if they keep on emulating Christ, if they do not lose their faith.

Our Limitation

But as far as freedom from sin is concerned, nobody can give it to us except Jesus Christ who suffered for us on Calvary's hill. It says in Psalm 49:7-8, *"None can by any means redeem his brother, nor give to God a ransom for him: For the redemption of their soul is precious and it ceaseth forever."* The American Version says, *"faileth forever."*

Ransom Needed

God himself recognizes the law of sin. Men have sinned in the beginning by their own free will, and thus placed themselves under the authority of sin, and Satan, the mighty ruler of the kingdom of sin. They are in the bondage of sin and cannot get free unless the ransom is paid for them. That ransom is very precious, i.e., very high, and no human being can ever pay it for his brother. If our freedom would depend on the ability of human beings to pay that ransom we would have to stay in bondage eternally, as human redemption must cease here, or faileth for ever, being utterly insufficient to ransom a soul.

But the ransom must be paid or there can be no freedom from the law of sin.

God did not go against the law, nor did he declare the law of sin to be null and void. He, on the contrary, has warned us very earnestly that every farthing of our debt must be paid to our creditor, and that we will not get out of prison before this is done. Wordly courts can cancel worldly debts. But no law pertaining to the Kingdom of God can ever be cancelled by anyone, and as far as God's own are concerned, He has said very definitely, *"Zion shall be redeemed by justice, and her converts by righteousness!"*

Christ Fulfilled the Law

Our debt is not null and void until it is paid, and since no man can pay it for us, the only begotten Son of God came into the likeness of our sinful flesh and paid our debt, the ransom, for us. He came not to do away with the law but to fulfill it. Only a fulfilled law has no further claim on me, no matter whether it was fulfilled by myself or by somebody else for me.

Jesus did on Calvary's hill what nobody was ever able, nor ever will be able to do. He washed our sins away and made us free to sin no more. Into the heart, cleansed of its sins, the Holy Spirt is given by Jesus Christ, who is the power within us that *"fulfilleth the law in us, who walk not after the flesh, but after the Spirit."* We are free!

Responsibility

But our freedom puts a very important responsibility upon us. Had Jesus not come and paid the ransom for us, we would still be sinners but we could not be made responsible for our sins since we were helpless in the bondage of sin and were compelled to do the will of Satan and to sin. He held us in prison, and there was no possibility for us to escape, as we were too weak to break the heavy fetters and locks of that prison.

But Jesus came and smashed these locks and broke our fetters. If we now remain in prison and in bondage of sin we do so on our own responsibility and by our own free will, as there is none who could keep us imprisoned forcibly. The doors are open. The fetters have fallen off our hands and feet. If we remain in bondage and continue in sin we will be found guilty because we sin now willfully and consciously with nobody to blame for it except ourselves.

Free to Choose

"How shall we escape, if we neglect so great salvation?" I shall never attempt to explain th

(Continued on page 6)

Keeping the Faith

By C. Henry Smith

Many Mennonites are still under the impression hat the traditional peace principles of the church, eld for over four centuries, are still the peculiar and xclusive possession of the Mennonites and several ther small religious groups. But one of the surprising facts of recent years, and especially since he first World War, has been the remarkable growth hroughout the Christian church as a whole, of the entiment against war, and especially of sympathy with the Mennonite attitude of non-participation nd non-resistance.

Large Denominations and War

Nearly all the large Protestant denominations in heir official capacities have denounced war in no ncertain terms and repeatedly declared that they would never again bless war, as many of them had one in World War One. Although some of these denominations, as a result of war psychology, and he pressure, in church conferences and assemblies, of nfluential church laymen, have somewhat modified heir declarations in recent months, yet it is significant that in most of these cases the ministry, at least, have kept their earlier convictions and declarations.

Attitude of the Press

Especially is this favorable change of attitude toward the Conscientious Objector and the boys in the C.P.S. camps to be noticed in the metropolitan press and in both the popular and religious magazines. *RELIGION IN LIFE* published by the Abingdon-Cokesbury Press, of New York, in its recent Summer Number of 1944, carries an article written by D. Elton Trueblood, Professor of Philosophy at Leland Stanford University, entitled "The Christian Heritage of Non-Resistance," in which the author describes the growth and significance of non-resistance in the Christian Church throughout history.

Sympathy for Non-Resistance

Several extracts from this article should be of interest to Mennonite readers, who may still be under the impression that non-resistance is unknown except among the three peace denominations—Mennonite, Dunkard, and Quaker. Speaking of the growing opposition throughout the Christian Church to the war system, Dr. Trueblood says:

"There is a great deal of religious objection to participation in war which never appears in the statistics of Selective Service, because many whose opposition is strongest are women, or men beyond the draft age, or clergymen automatically exempt. Protestantism knows that there are thousands of ministers whose opposition to participation in war is quite as strong as that of the young men in the Civilian Public Service camps."

In addition there may be an even larger number who, though they do not have the courage to make the sacrifices entailed by an open avowal of the non-resistant faith, yet are glad for those that have. "Most Christians," Dr. Trueblood continues, "do not accept for themselves the Christian tradition of non-resistance, but many of them have reason to be glad that the tradition exists. They may not be able to take this stand themselves, but they are thankful that there are those who can."

The Early Church and War

The early Christian Church, Dr. Trueblood says, took the non-resistant stand. The early church fathers opposed the war system, and early Christians refused army service. But the so-called conversion of Constantine, and the unfortunate union of church and state in the early fourth century under that ruler changed all this. After this the Christian Church became a fighting church. Modern pacifism has two sources; one among the Anabaptists in the sixteenth century; and the other among the Quakers of the seventeenth—the former predominantly Scriptural, the latter more largely philosophical.

"The pacifist heritage," Dr. Trueblood concludes, "is a precious one and really belongs to the entire Body of Christ. It has shown remarkable continuity through the centuries in spite of some differences in basis as well as application. It has been modest but it has been effective. No matter how ironic the testimony of a separated minority may be, the mere fact that it is known to exist produces a salutary and sobering influence on the judgment of political leaders."

A Grave Concern

It is a source of satisfaction to the peace lover, who sees in the non-resistant faith the only effective method of combating the war evil, to notice this expanding anti-war sentiment throughout the whole Christian church. On the other hand, it remains a source of deep concern to observe at the same time a growing laxness among the Mennonites themselves, th pioneers in this movement, in the preservation of their traditional peace principles.

Can it be that the Mennonites, who for four hundred years bore the torch of peace with such courage sometimes single-handed, and often against the most bitter persecution, are willing just now when the cause for which the fathers struggled and died, seems about to bear fruit in larger fields of influence—can it be that, just now, they are willing to drop the role of torchbearer and turn the task over to newer but more willing hands?

One can't be about the devil's business and have the Lord's blessing.

The Kansas Mennonite Sunday School Convention

The Sixtieth Annual Kansas Mennonite Sunday School Convention met April 30, 1944, in the Alexanderwohl Mennonite Church.

The convention theme was, "Workers Together With Him." II Cor. 6:1.

Many attended the afternoon session. Rev. C. H. Dirks, president, presided and fed our souls with a short inspiring message from John 6:67-68. Namely, there are those of Jesus' followers who follow only for a time and then walk no more with Him, and then there are those who not only walk close to the Lord but in addition also lead others closer to Him. These introductory words led up to the question, "What draws us and keeps us there?" The answer can be given in the words of Peter. "To whom shall we go? Thou hast the words of eternal life."

The words of Jesus are first, tender words in which He gives Himself; second, words of authority revealing sin in the life; third, words of life and power; fourth, words we must declare as followers of Him.

During the business meeting the following recommendations were presented and discussed:

First, that the Kansas Mennonite Sunday School Convention be enlarged to include all the churches of the Western District Conference. That the name of The Kansas Mennonite Sunday School Convention be changed to The Western District Mennonite Sunday School Convention.

Second, that the Sunday School Board be elected from the various states on the basis of one for each two thousand Sunday School enrollment or fraction thereof, and that the term of office be for three years, one-third of the board members elected each year.

Third, that in order to provide a working budget, we ask our Sunday Schools to contribute annually for convention purposes.

Fourth, that the convention through its Sunday School Board work toward the providing of a field worker, either as a full time worker or in cooperation with other boards and committees of our conference.

These recommendations were discussed and all acted upon favorably.

The officers of the convention are, president, Rev. C. H. Dirks, Hutchinson, Kansas; vice president, Albert Graber, Pretty Prairie, Kansas; treasurer, Alvin Buller, Hillsboro, Kansas; secretary, Elfrieda Regier, Newton, Kansas; board member, Rosella Dyck, Inman, Kansas.

The evening meeting was opened with general singing. Introductory remarks were made by Albert Graber, Pretty Prairie, Kansas, who presented the world's need of redemption and pointed out as Sunday School teachers we find our courage in the Word of God and in Christ the only hope for the future.

The convention speaker was Dr. H. A. Kelsey, President of Sterling College, Sterling, Kansas. He spoke on the subject, "The New World and a Great Commission as Workers Together with Him."

The essence of his challenging message was that the program of the Lord Jesus Christ is always a world program. In other words it is always a plan to reach the ends of the world.

The Lord Jesus is interested in a new world because it is full of sin, and because we have lowered our standards of integrity, honor, and righteousness. The world's remedy for a new world is materialism and education which in itself does not reach the springs of life.

The Lord Jesus Christ has the way and the remedy, "Go ye therefore and preach the gospel of power unto salvation." Teach them to make their break with the world and pledge their allegiance to Him. His great command to us is to evangelize the world. We have overworked the word, but not overdone the thing. The church has almost lost the art of winning souls.

Christian workers will find the simplest and most effective work is to learn how to touch the men at our side with the power of God. Glorify God, triumph in Christ and there will be victory for us at the end of the age.

The Miracle of Calvary

(Continued from page 4)

great miracle of Calvary because it passes all my understanding. But I have experienced its power, and I feel its effects. My sins are forgiven. My debt has been paid. Nobody can force me to sin. I am free to live to the glory of God! I do not have to destroy myself by sin anymore! I can choose for myself that which is good for me and do it.

Surely, "This world needs Christ" or its ransom will never be paid, and it will never be free, even if we fight a hundred more wars in the defence of our freedom which we have not.

I do not know when the world as a whole will accept Christ and be free. But anyone who listens in today can become a ransomed soul, today, thanks to the miracle of Calvary—can be free and happy and have life everlasting.

"This world needs Christ,"—and you need Christ!

Have you accepted Him?

Are you free?

The Christian and His Bible

E. A. Sommer

There is nothing that is so universally neglected, misused and abused by Christian people as is the ble. Many Christians do not rightly understand and do not know how to use its contents. There- e it has no charm for them and becomes a dry d uninteresting book. Yet this is the only weapon t a Christian has for defence against the enemy the soul.

If other books were read so unsystematically and elessly as is the Bible, there would not be an eresting book in the world. If people approach Bible logically and systematically, it becomes the st interesting book. Every book written preserves a greater or lesser degree the intellect and the e of the author. If this be true of all books of re human composition, how much more is it true the Bible, the Book given by inspiration of God. e Bible is a life-giving book and has life-giving wer.

When we begin our study in any book of the Bible is well to raise a number of questions: 1. Who is the author? 2. To whom was he iting? 3. What was his purpose in writing? 4. What s the moral, social, economic, political and spiritual tus? 5. What message has it for our day, and ecially what message has it for me?

Too often we approach the Bible not to find what ssage it has for our souls, but for a suitable pas- ge or portion of Scripture that will fit into or engthen our selfish, man-made philosophy or in- pretation. Out of this grow the most bitter con- versies and misunderstandings, labelings, and andings of each other until there is a danger of coming unchristian in trying to do effective Chris- n work.

There are certain fundamental facts of the Doc- ne of the Christian faith that are unchangeable— d as creator and father, Jesus Christ as our viour through the atoning blood on Calvary, the ly Spirit as the believer's guide, repentance, faith, generation, justification, adoption, sanctification, d prayer.

If we learn the secret of always allowing the Holy ripture to be its own interpreter, then the Holy irit will guide us into all truth. The Bible is the spired Word of the living God and the only safe le for Christian guidance and daily living; it de- ands our most reverent and careful study. We st not simply read it, but we must study it. "Study show thyself approved unto God, a workman that edeth not be ashamed, rightly dividing the Word Truth." II Tim. 2:15.

There are many methods of study, but I shall give few that I have found very profitable and deeply eresting:

1. A general familiarity with the Bible as a whole, its stories, its words, and its spirit. That can only be accomplished by systematically reading the entire Bible a number of times.
2. Study the Bible by books.
    - A. Divide the book into sections.
3. Study the Bible topically.
4. Study them by means of harmony.
5. Study the Bible by chapters.
    - A. What is the principle subject?
    - B. What is the leading lesson?
    - C. What is the best verse?
    - D. Who are the principle persons?
6. Study the Bible by words.
    - A. Many words have several shades of meaning.
    - B. The English Bible contains some archaic or old-fashioned words which need to be remembered.
    - C. Some words are ambiguous as in Gen. 32:31, I Kings 18:21, Amos 8:8, Joshua 24:14.
7. Biographical study of the Bible
    - A. Each great character of the Bible has a mission to the world. It is God speaking to men through men, revealing the laws that should govern our lives through the medium of other lives that have been governed by these laws.
8. Study the Bible by periods.
    - A. God's dealing with man may be properly divided into definite eras or periods.
9. Study of the parables and miracles of our Lord.
    - A. Guard against fanciful interpretation.
    - B. Never attempt to prove any point of doctrine or duty from simple phrases or incidental circumstances.
    - C. Consider carefully the purpose of the writer or speaker.
10. Study the Bible prophetically.

There is no other approach to Bible study that is so open to wrong, fanciful, speculative interpretation, and some have tried to peer into the secrets of the unfolding program which Jesus admits is only known to His Father God. Thus much of the speculative interpretation has not and does not adorn the Gospel of God.

However full of mystery this approach to Bible study may be, there is one outstanding truth that runs like a silver thread from Genesis to Revelation. The uncovering or unveiling, and it is as though the great doors swing open and visions of glory appear. It is the unveiling of God's heart and program for all ages through Jesus Christ His Son.

Let us keep a growing faith in the Bible. It is the greatest and truest book in all the world; its pages gleam with the splendor of God. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character.

DAILY DEVOTIONAL MESSAGES

Rev. Howard G. Nyce, Allentown, Pa.

July 9—*"Then said I, Woe is me!"* Isaiah 6:5. Read Isa. 6:1-8. Would to God that all professing Christians would come to this period in life that they would see themselves as Isaiah saw himself. Then too, all people would cry out, "Woe is me!" All people who profess to be followers of Christ would then serve him in true sincerity. The weakness of the Christian Church is the testimony of the average so-called Christian denies the Lord who bought him with a life that is displeasing to God. Apart from Christ we are undone, unclean, as filthy rags. Have you been made whole?

JULY 10—*"Whither thou goest, I will go."* Ruth 1:16. Read Ruth 1:1-18. We all admire Ruth for this wonderful statement but more for the fact that she lived up to the statement. How often have you sung the hymn, "Where He leads me, I will follow?" Did you not say what Ruth said then? Or again when you sang, "I'll go where you want me to go dear Lord," did you not again express the same thing? Ruth didn't say "Whither thou goest, I will go" with her lips but refused to do so with her life. She was willing to leave all that had been near and dear to her that she might accompany Naomi. That is what Christ expects of us. We are to forsake the world and all its lusts that we might follow him.

JULY 11—*"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."* John 5:24. Read John 5:17-30. We praise God for these words. Many people are having a struggle within themselves as to whether or not they are truly a child of God. Not every person has the same experience of conversion similar to that of Saul of Tarsus. But beloved, you do not have to be smitten to the ground as Saul was. There is only one question of importance, that is, "Do you believe that Jesus Christ is the Son of God and that He died for your sin on Calvary's cross?" If you can answer this in the affirmative, you have been born again and have everlasting life. By living a consistent Christian life you will prove to the world that you are a child of God.

JULY 12—*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted."* Gal. 6:1. Read Gal. 6:1-10. Usually when a person has been overtaken in a fault, his friends are ready to push him down still further. This may be the way of the world and the ungodly, but not the way of Christians. Note these words, "considering thyself, lest thou also be tempted." In other words, try to put yourself in the place of the man who has been overtaken in a fault, and you will deal with him in a Christlike manner. Yes, "Do unto others, as ye would that they should do unto you."

JULY 13—*". . . I bear them record that they have a zeal of God, but not according to knowledge."* Romans 10:2. Read Romans 10. This passage very definitely refers to Israel, for in the first verse Paul says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." We know that they have a zeal of God, but that they are also blinded that they cannot see the truth, namely that their Messiah has come. But how about the average church member today? He may have a zeal for the church but be in darkness oftentimes concerning the truth as revealed in God's Word. Churchianity is not Christianity, and a person may be faithful to the church all his life and yet not be a child of God. Are you a member of a church, or a member of the Church, the Body of Believers?

JULY 14—*"Today shalt thou be with me in paradise."* Luke 23:43. Read Luke 23:39-45. "He descended into hell." The passage I have selected for this meditation refers definitely to the fact that Jesus descended into hell. Why? That He might speak to the souls of all the righteous that have died before He went to the cross. In the Old Testament, hel was divided into two parts, one part for the souls o the righteous and the other part for the unrighteous After Jesus cried, "It is finished" and after He gave up the Ghost, He descended into hell that He migh take to God His Father, the souls of all the old Testament saints. The thief on the cross was the las soul to go into the place of the righteous departed souls in hell.

JULY 15—*"For I am in a strait betwixt two, having desire to depart and be with Christ; which is fa better. Nevertheless to abide in the flesh is mor needful for you."* Phil. 1:23, 24. Read II Cor. 5:1-9 In our last meditation we stated that the thief on th cross was the last soul to go into the place of th righteous souls in hell. Paul says "to be absent fro the body is to be present with the Lord." To b with Christ for Paul would be far better than abidin here on earth. The Apostolic Creed informs us tha Christ "ascended into heaven." The angels informe the disciples at the scene of Christ's ascension, "Thi same Jesus shall so come in like manner as ye hav seen him go into heaven." Yes, Christ is seated the right hand of God, therefore to be absent fro the body is to be in the presence of Christ in heaven.

JULY 16—*"Beloved, now are we the sons of God* I John 3:2. Read I John 3:1-11. Unfortunatel there are Christian people who do not know wheth they are children of God or not. This is a sad situa tion. God's Word informs us that we can know tha we are saved. In Romans 10:9 we read, " . . .

(Continued on page 16)

Sponsored by
the Young People's
Union of the
General Conference

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North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Western District Retreat Meets July 24-28

The Nineteenth Annual Western District Young People's Retreat is to be held July 24-28 at Camp Wood, Elmdale, Kansas. The retreat theme for this year is "Toward Greater Loyalty."

Courses to be offered and the leaders giving them are: Course 1. "Toward Greater Loyalty in Everyday Living" by Henry N. Harder. Course 2. "Toward Greater Loyalty to God's Word" by Walter Gering. Course 3. "Toward Greater Loyalty to the Church" by J. M. Regier.

Donovan E. Smucker, who is pastor of the First Mennonite Church, Wadsworth, Ohio, and who conducts a weekly religious broadcast, will give the morning devotions and the evening messages. Rev. Smucker is a dynamic and resourceful speaker.

Other retreat leaders are: Prof. Vilas Gerber, music instructor at Bethel College, who will direct the music; Mrs. A. M. Lohrentz, President of the General Conference Mission Societies, who will serve as girl's counsellor; Mrs. Garman Wedel, a graduate of the School of Nursing, Bethel Deaconess Hospital, who will be camp nurse; and Verney Unruh, ministerial student at Bethel College, who will be recreational director.

The purpose of the retreat is given as, "The aim of the retreat is to make possible a vital experience of God's grace, to provide Christian fellowship, to foster spiritual growth, and challenge retreaters to consecrated Christian service." The foregoing has been used by the Eastern District Retreat as its statement of purpose.

Enrollment is limited to those who will be high school sophomores and above, or an equivalent age. Visitors are welcome on the first and the last day of the retreat.

Retreaters should arrive at camp Monday afternoon July 24, 4 p.m. Registration will be from 4 to 6 p.m. The first meal will be served at 6 p.m.

The cost of attending the retreat includes $6.00, plus tax, for twelve meals, lodging, and use of camp equipment and $2.50 for the registration fee.

How to Register

See your pastor for a registration card, get your parent's and your pastor's signature, sign it yourself and with $1.00 send it to the General Conference Headquarters, in care of Mrs. A. Theodore Mueller, 722 Main Street, Newton, Kansas, before July 20.

Members of the Retreat Committee this year are: Walter H. Dyck, Beatrice, Nebraska; Herbert Miller, Deer Creek, Oklahoma; William Juhnke, McPherson, Kansas; A. J. Regier, North Newton, Kansas; Mary Becker, Newton, Kansas; Bennie Bargen, North Newton, Kansas; Mrs. A. Theodore Mueller, North Newton, Kansas, and David C. Wedel, Halstead, Kansas.

Western District C.E. Convention

Will be held at Memorial Hall, July 29 and 30

The Western District C.E. Convention, which will meet at Memorial Hall, Bethel College, July 29 and 30, will have as its theme, "The Christian's Relation to the Church." The theme is based on Matthew 16:16.

The following is important general information:

DELEGATES: Each society is entitled to *one* delegate for every *twenty* members or fraction thereof.

LUNCHEON: *Advance notice* should be sent by those who plan to attend the luncheon at 5:30 Saturday evening. No cash need accompany such notice. The price of the luncheon will be 35 cents, and the money will be collected at the table. Address: Helen Mueller, North Newton, Kansas.

EXPENSES: *Registration* for delegates: 25 cents this does not include the price of the luncheon as in former years. Each person will pay for his own *meals* at the regular dining hall rate; 25 cents for breakfast; 35 cents for luncheon or supper; and 45 cents for dinner. *Lodging* will be provided for those who wish to stay for the night.

CONVENTION PROGRAM

Saturday Afternoon

Registration .... 4:00 p.m.
Luncheon .... 5:30 p.m.

Saturday Evening
Memorial Hall Basement
7 o'clock

Song Service
Devotions .... Orlando Schmidt
Chalk Illustration .... Marguerite Sprunger
Business Session

Sunday Morning

The Bethel College Church extends a cordial welcome to all delegates and visitors to attend the worship service and Sunday School. The service begins at 9:45 a.m.

Sunday Afternoon

Memorial Hall
2:30 p.m.

Song Service .... Prof. Vilas R. Gerber
Devotions .... Rev. Elbert Koontz
Special Music .... Girls' Trio, Okla. Bible Academy
"The Relationship of the YPCE to the General Conference" .... Rev. H. N. Harder
Special Music .... Girls' Trio, Okla. Bible Academy
"Young People in Relief Work" ...... Mr. and Mrs. Henry Buller
Offering
Special Music .... Tabor C.E.
"Young People in Mission Work" Miss Mary Becker
Announcements
Closing Prayer

Junior Program

College Chapel
2:30 p.m.
(Held simultaneously with the other program)

Worship Service .... Planned by Marjorie Linscheid
Special Music
Play or Dialogue, First Mennonite Jr. C.E., Newton, Kansas
Talk .... Mrs. Willis Rich

Sunday Evening

Memorial Hall
8:00 p.m.

Chairman .... Mr. Alvin Reimer
Song Service .... Prof. Vilas R. Gerber
Devotions .... Mr. Willard Wiebe
"Young People in Active C.E. Work" .. Rev. Roland Goering
Special Music (Double Number) Lorraine Avenue C.E.
C.E. Projects of the W.D. for 1944-45 ...... Helen Hiebert Mueller
Offering
Convention Address .... Rev. Don Smucker
Benediction

FOR CONSIDERATION AND ACTION at the Business Session, Saturday, July 29, 7:00 p.m.:

1. Shall we continue any of this year's projects? There will be discussion regarding the Traveling Secretary project.

2. What about NEW projects for the coming year? Would you be interested in a new project of $500 for some phase of new mission undertaking in South America? . . . And what about another $500 for the Bible School which our Mission has in India? . . . Or how would you like to support a student in China? A number of students from our mission field there are now in Free China, anxious to continue their education so that they can carry on the work of our mission as soon as the way opens.

3. Do you want the *Tidings* to carry on as usual? Shall it be published oftener? Shall it be enlarged?

4. Shall we send funds for our projects directly to the Headquarters Office of the General Conference?

5. Can we do anything for our boys in C.P.S. camps? Will we be ready to help them when they come home?

6. You will elect:
a. C.E. Convention President
b. C.E. Convention Program Committee (2 members)
c. Western District Representative to the General Conference Young People's Union
d. Two Retreat Committee members

(There will be the annual reports of the officers and committees.)

LAST CALL: The treasurer's books will be closed July 20. Any C.E. society wishing to make any contribution which shall be included in this year's report must send the money in before that date. All checks or money orders should be sent to Helen Hiebert Mueller, North Newton, Kansas.

The *PROJECTS* which have been our job this year are the following:

1. Western District C.E. Work	$ .50 per Society
2. General Conference Y.P. Work	1.00 per Society
3. Traveling Secretary	.10 per member
4. Rosthern Experimental Farm	.10 per member
5. South American Hospital	.10 per member
6. Ernst Harder	.05 per member
7. C.P.S.	
8. Relief	As each is able
9. Missions	

YOUTH JOTTINGS

—Mennonite high school teacher shows the courage and purpose of a Daniel when day for scrap-drive arrives. Miss Vera Friesen, who has been teaching music in the Ransom, Kansas, High School for the past several years, believes in sticking to principles when the going gets hard. Miss Friesen did not try to insure the safety of her job by hiding her light under a bushel when the day for a scrap-drive arrived. Neither did she take a mere negative attitude. She did someting positive. Let Miss Friesen, who is a member of the First Mennonite Church of Lehigh, Kansas, tell you something of her course of action on scrap-drive day. Here is her story as written for the youth section at the invitation of the editor:

"When our Principal, W. A. Bollinger, announced that the school would be closed all day for the scrap-drive, I began thinking of an alternative constructive course of action that some of us teachers and students could do while others were gathering scrap iron.

I discussed my proposition with the Principal, an excellent, open-minded man, and with his help we made plans for several "cleaning-squads" to clean up the empty lots in the business section as well as yards and lots of elderly people. These lots would have been cleaned had they been able to find the workers, but, as everyone knows, our young men just aren't around. So these high school students and teachers helped beautify the city.

"We had splendid cooperation from the business men; they closed their stores for several hours and helped us.

"At the end of the day all of us, as well as those who gathered scrap-iron, felt the day had been spent in a worth-while way."

—Young people of the First Mennonite Church, Aberdeen, Idaho, hold gospel services. In their paper *The Y.P.C.E.* they report: "On Sunday June 4, we again started holding services at the Mexican Labor Camp. These services, as last year, consist of Spanish recordings of musical selections and ser-

ionettes. A very good attendance is reported and ie request for several Spanish Bibles has been iade by the Mexicans. . . Please pray for these ervices, the spreading of the Gospel of our Lord esus Christ."

-*Ed F. Baer*, one of the young men from the Abereen Church writes from Fairfield, Connecticut: Since I left Idaho the latter part of November, 943, I have seen and learned many interesting nd helpful things. While I was at Bethel I enyed myself immensely and also learned much, I ope. I liked Sundays at Bethel too because they ad a fine minister, and I heard many good mesages. When I finally decided with much prayer to eave Bethel I came to Fairfield, Connecticut, which about two miles from Bridgeport and about fortyve miles from New York City. I worked at a u Pont Plastic factory. I work ten hours a day . . . I go to night school at a branch of Yale Uniersity. I have many friends here already and all oes quite well." Ed did not forget to send $5.00 his young people's society at home.

-*More Aberdeen, Idaho, news:* Randolph Moser home again after another year of school. Alice ehman's Sunday School class sang at the American all's Hospital. Catherine Harder has gone to uson, Montana, she is camp nurse for the C.P.S. moke Jumpers. "Success used to indicate superior bility, but now people just wonder what vitamins ou are taking." So reads a little humor from berdeen.

—*Verney Unruh goes to First Mennonite Church, Beatrice, Nebraska, as ministerial interne.* Because of new draft regulations it looked for a while as though Verney would not get to undertake his interneship, but now his local board has approved the project. Verney arrived at Beatrice on June 24. He was ordained into the ministry on May 21 in his home church at Bloomfield, Mont. This spring he graduated om Bethel College with a major in Bible. He lans to continue his ministerial studies at Bethel is coming year. As President of the Student hristian Movement he will have many opportunities r planning Christian activities. Verney ultimately opes to go to the foreign mission field, having een accepted as a candidate by the Foreign Mission oard. H. P. Unruh, the grandfather of Verney, erved the Mennoite church at Avon, South Dakota, r forty-six years. Robert, a brother to Verney, Sunday School Superintendent of the Bloomfield hurch, and another brother, Willard, is educational irector at the Belton, Montana, C.P.S. camp. His arents are Mr. and Mrs. Anthony Unruh of Bloomeld.

-*Mrs. Harold Oswald*, formerly Ruth Riemer of eatrice, Nebraska, is now doing public health work t Provo, Utah, where her husband is in a C.P.S. nit. Mrs. Oswald, a member of the First Mennoite Church of Beatrice, formerly did nursing work the Mennonite hospital at Beatrice and then in ie state of Oregon.

-*Miss Lora Schultz*, daughter of Dr. and Mrs. J. S. chultz, Bluffton, Ohio, and *Russell Oyer*, son of Ir. and Mrs. P. W. Oyer, Congerville, Illinois, were married on June 24. The couple will reside at 15 East Superior Street, Chicago.

—*Leaders for Oklahoma Young People's Retreat:* Leaders for this retreat, according to tentative plans, will be Olin A. Krehbiel, Pastor of the Grace Mennonite Church, Lansdale, Pa.; Gerald Stucky, who is to open a new mission field in Colombia, South America; and Herbert E. Miller, Pastor of the Deer Creek Mennonite Church, Deer Creek, Oklahoma. It wil be a retreat of spiritual refreshment, Christian fellowship, hearty singing, and wholesome recreation. There will be instruction in Bible, missions, and doctrine. Youth will also have the opportunity to discuss their problems. The date is August 9-13.

—*Miss Eleanor Thiessen*, who recently came from India, is now visiting with the Rev. John T. Neufeld family in Chicago. She will be there for some time yet and then will visit relatives in the west. Miss Thiessen plans to enter nurse's training this fall.

—A group of young people from the *Eden Mennonite Church, Moundridge,* recently went out to sing for the sick and the aged. Seven homes were visited.

—*The Henderson, Nebraska, C.E.*, which set a goal of $300 for the year, had already given $170 by the end of the first six months.

—*Daniel Ewy*, from the Reedley, California, Mennonite Church, recently entered the Belton, Montana, C.P.S. camp.

—*Miss Helen A. Penner* spoke at the Camino, California, C.P.S. camp recently.

—*Prof. Bernhard Bargen* was guest speaker at an invitational banquet given by the Hoffnungsau Young People's League in honor of the Hebron and the Buhler Mennonite churches on June 25. The invitation included the ministers of the churches as well as the young people. A group of approximately 150 people were present for the meal and program. The Hoffnungsau Young People's League is a local organization. —Rosella Dyck, Corr.

Mountain Lake Young People's Retreat

By Adeline Franz

The 1944 Mountain Lake Young People's Retreat was held in the First Mennonite Church from June 11 to 14. It was the sixth annual retreat sponsored by the three General Conference churches of Mountain Lake.

The theme of the retreat was "Serving Christ in Crisis"; the motto was, "I can do all things through Christ which strengtheneth me." Phil. 4:13, and the theme song was "Rise up, O Men of God."

Our guest speaker was Rev. Gerald Stucky, Berne, Indiana, a candidate for mission work in South America. He spoke at the evening services, giving the following inspiring messages: Sunday evening, "Seeing Christ in the Crisis," Monday, "Hearing the Macedonian Call" (he also showed pictures of South America), Tuesday, "The Feeling of Stability," and "Serving As an Ambassador" as the consecration service message on Wednesday. Rev. Stucky also conducted a class on "The Sermon of the Mount."

Dr. J. D. Unruh, President of Freeman Junior College, Freeman, South Dakota, conducted a class in "Mennonite Contributions to the World Crisis." He was also in charge of the boy's discussion group.

Rev. Victor Sawatzky, pastor of the Mennonite Church north of Butterfield, conducted a class entitled "Service for Christ in Everyday Living" and was in charge of the music classes during which we learned choruses. Miss Emma Linscheid, church worker in Lincoln, Nebraska led the high school girl's discussion group and Mrs. Erland Waltner led a class for the older girls. As a project the girls hemmed dish towels to be sent to the Mennonite Central Committee for relief purposes.

A class entitled "Service for Christ in One's Life Work" was represented by Miss Olmyra Baher, a teacher; Mr. Rudy Janzen, a farmer, and Mr. W. H. Regier, a business man. Mr. Norman Voth was in charge of the music at the evening services. We were greatly blessed in each of these classes.

Officers were elected to plan the 1945 retreat. Norman Voth was elected president.

On Wednesday afternoon we enjoyed a "Retreaters" picnic on the church grounds. Our 1944 retreat closed that evening with an inspirational consecration and candlelight service.

We are thankful to God for the many blessings received during those few short days of spiritual refreshing. We are looking forward to the retreat of 1945.

NO JULY 4TH ISSUE

If you missed your copy of *The Mennonite* last week and do not know why, then let us remind you that *The Mennonite* is not published during the weeks of July 4th and Christmas.

CHANGE OF TREASURY

Beginning with July 1 all contributions for C.P.S. should be sent to General Conference Headquarters, 722, Main Street, Newton, Kansas. This request is made by L. J. Horsch, who will cease to act as treasurer for the Peace Committee on July 1. On that day the Peace Committe will open its treasury at General Conference Headquarters.

IN MEMORIAM

Rev. Paul Mouttet

Paul Mouttet was born on December 20, 1864, in Berne Canton, Switzerland, and passed to his eternal reward on the morning of April 24. According to the doctor's pronouncement, death was caused by a stroke.

Our father was one of the four children of Uebert and Ursuela Lantz Mouttet. With the early death of his father it became necessary for him to help the sisters to provide for the daily sustenance of the family. His mother died when he was fifteen years of age; his three sisters also have preceded him in death.

At the age of seventeen he migrated to America with a friend and landed in New York at about Easter time in 1881. From there he traveled by train to Berne, Indiana, where he had some acquaintances. Here he worked as a day laborer for about three years. It was during this time that he received his catechetical instruction and was baptized upon the profession of his faith in the Lord Jesus Christ as his Saviour.

In 1885 a call came for a farm laborer in the mission field of the General Conference at Cantonment, then Indian Territory in Oklahoma. So father volunteered for this work. After he had labored there under considerable difficulties for several years, he pursued his education at Halstead Seminary for a period of three years.

On November 7, 1890, he was united in the bonds of holy matrimony to Katherin Riesen. Together they returned to their previous field of service. After serving here for some time, they settled on a farm in Marion county, Kansas. In this community father and mother shared joys and sorrows for the remainder of their life.

Having made their home in this community, father transferred membership from the Berne church to the Bruderthal church where he has remained an active and faithful member the rest of his life. He showed his interest in the church, the Sunday School, and the C.E. through his helping hand. He was one of the founders of the C.E. Jugenderbanung in 1900 and served in the program committee and later as leader for years. On January 22, 1911, father was elected as an evangelist and was ordained to this office on February 26, 1911. In this position he served his Lord for a period of twenty-five years. From 1926-1930 he served as leader of the church in the absence of an elder.

The home was blessed with four children, three sons and one daughter. Father and mother were blessed in their union for over forty-five years. Mother preceded father in death on February 21, 1936. Since mother's home-going, father spent many lonely hours, and feeling that his work here was done, yearned to meet his Saviour whom he served and loved. He reached the age of seventy-nine years, four months and four days.

JOTTINGS

The Mennonite Hospital at Beatrice, Nebraska, "reports a bed occupancy of over 95 per cent for the last six months. In the first three months of this period it was well over 100 per cent. In the same period a year ago the occupancy was only a little over 80 per cent."

—**Correction:** In the recent report of the Bethel Mission, Winnipeg, Canada, it should have stated that the proceeds from a public auction of articles had been **$220.00** instead of **$22.00.**

—**Bluffton College is planning for the future.** In this planning the following points are being considered: 1. An educational program in which all activties center about Christian truth. 2. Better service to the church and community. 3. High academic work consistent with the ability of the student. 4. Rebuilding of the young people, are devoted Christians, are well prepared academically, are committed to th basic principles of the Mennonite Church, and who are willing to make teaching at Bluffton their life's mission. 5. Improvement of the facilities and financial condition of the college. 6. A higher sense of appreciation by he students of the beautiful in life. 7. Self-liquidating, self-help plans for students who need to work to elp pay expenses. 8. Such excellent educational chievement as wil merit membership in the North entral Association. The above points are adapted rom **The Bluffton College Bulletin** of June, 1944. ccording to this bulletin, "...friends have given to he extent that Bluffton has been more than able to old her own even in days like this. During the first ight months of the present fiscal year gifts which ould be counted toward current and improvement unds totaled over $24.000.00 in cash and government onds...." Eight years ago the college debt was ver $200,000. Now only about one-tenth that amount s owed to others. "If the college is able to balance its udget this year, of which there now seems little oubt, it will be the fifth consecutive year of operation ithin its income."

WE ARE SORRY

We are sorry that the author of the poem "My ross" was not given in the last issue. The poem My Cross" was written by Angela Belair, who beame a member of the Mennonite Bible Mission, hicago, Illinois, this past spring. It is reported to e the expression of a deep spiritual experience.

—**John P. Klassen**, professor of art at Bluffton College, as two sons in C.P.S. Brother Klassen, who was a .O. in Russia during World War I, is now conducting rt and craft institutes in some of the C.P.S. camps. He hopes that C.P.S. men will express their experiences n art.

—**Rufus Franz**, regional director for C.P.S., brought the orning message to the Menno congregation, Lind, Washington, on July 23. A note in the Menno bulle-in reads, 'We are in the midst of our fifth war loan rive. Remember, you may purchase Civilian Government Bonds and in this way show your loyalty to God-given convictions and to your government at he same time."

—**Rev. H. T. Unruh**, who recently returned from visiting .P.S. camps and units in Colorado, Idaho, Utah, and Nebraska, in commenting upon the attendance of hurches by C.P.S. men, stated, "Their testimonies n most of the churches are well accepted, and in many ases they are responsible for strengthening the spiriual life of the church they attend."

—**The First Mennonite Church, Lehigh, Kansas,** together with Mennonite Brethren Church in Lehigh nd the Krimmer Mennonite Brethren Church near Lehigh, will again conduct open-air meetings during he Sunday evenings of the summer.

—**The Bruderthal, Johannesthal, and First Mennonite Churches of Hillsboro, Kansas,** together with the Evangelical Church, will again have union evening services uring July and August. Young people's organizations will supply special numbers of music.

—**The Bethel Hospital, Mountain Lake, Minnesota,** is now debt free. It has a net worth of $80,946.83, according to a statement by D. G. Hiebert, the treasurer of he Bethel Hospital Association.

—**The Bergfelder Mennonite Church, Mountain Lake,** held its mission festival on the afternoon of July 4. Rev. Erland Waltner spoke on home missions and Rev. P. A. Voth on foreign missions. A Children's Day program was held in the morning.

—**The Immanuel Mennonite Church, Delft, Minnesota,** had its mission festival on July 2. Rev. C. H. Suckau f Omaha was the guest speaker.

—**The First Mennonite Church, Mountain Lake,** and the **Butterfield Mennonite Church** recently had a joint C.E. program. Rev. Ben J. Nickel gave the message of the evening.

—**Rev. John Bartel accepts pastorate of Shafter Church:** According to a statement in the **Mountain Lake Observer,** Rev. John Bartel will shortly assume the pastorate of the First Mennonite Church, Shafter, California. Until recently Brother Bartel served the Emmanuel Mennonite Church, Delft, Minnesota, having come there in 1940 after a seven-year pastorate in the Bethel Mennonite Church, Mountain Lake. Previous to his service in Mountain Lake, Brother Bartel served the First Mennonite Church, Madrid ,Nebraska, for four years. From 1925 to 1929 he served as teacher in the Mennonite Bible Academy, Beatrice, Nebraska. Brother Bartel attended the Hillsboro Bible Academy from 1914-1917; the Bible Institute, Los Angeles, from 1920-1922; and Bethel College from 1923-1925. Mrs. Bartel is the former Elma Brandt of Hillsboro, Kansas. The Bartels have six children, four boys and two girls. The Shafter congregation recently lost its pastor, the Rev. Arthur Wenger, when he entered the chaplaincy.

TELEGRAM FROM SISTER NICKEL

Arrived quickly and safe. Send information by letter to Fresno address.

Helen Nickel

Note: This good news comes from Los Angeles, dated July 3. Signed: P. H. Richert, Sec.

—**Mrs. H. J. Krehbiel passes.** A note in the bulletin of the Reedley Church states, "Tuesday (June 27) afternoon memorial services were held for Mrs. Lydia Krehbiel, the wife of the first pastor of this congregation, Rev. H. J. Krehbiel. They began their work here in 1909. Since then she has been an active member here. She reached an age of seventy-three years."

—**Speakers at the coming Northern District Conference,** according to a tentative program will be: Rev. and Mrs. H. J. Brown, Rev. P. A. Penner, Rev. C. H. Dirks, Rev. and Mrs. John P. Suderman, Rev. Gerald Stucky, Rev. A. P. Waltner, and Rev. Sam Goering. Rev. Erland Waltner, as president of the conference will give the conference sermon. Rev. A. W. Friesen, as pastor of the host church, will give the welcome, and Rev. L. H. Linscheid will lead the memorial service. The conference dates are August 25-29.

—**Eden Mennonite Church, Moundridge, Kansas:** The project of completing the third story of the Bethel Hospital and of purchasing new equipment is to be presented to the congregation in July 30 by H. J. Andres, the Administrator of the Bethel Hospital, Newton. Union meetings are again being held in the park on Sunday evenings. The offerings go for religious education in the community. The women of the church have again been invited to can for C.P.S. The church board has decided to make available to the congregation some worthwhile tracts and pamphlets by enclosing these with the Eden Chronicles which every family receives monthly. According to reports Sister Alida Schrag is busily engaged in language study and thoroughly enjoys her work. Her address is Champa, C.P., India. About thirty of the young men are C.P.S. camps and units. One of them, Erwin Goering is regional director of the Rocky Mountain Area. Martin Schrag is educational director at the Fort Collins, Colorado, Camp. A number of the young women also serve in C.P.S. Ruth Wedel is camp nurse at Terry, Montana. Mrs. Delbert Preheim assists her husband in Puerto Rico, and Edna Kaufman serves at Colorado Springs. About fifteen of the young men are in the armed forces.

—Rev. D. J. Unruh accepts call of First Mennonite Church, Newton, Kansas: Rev. D. J. Unruh, in a telegram read to the First Mennonite Church on July 2, stated, "I hereby accept the call of the First Mennonite Church to serve as minister. May the Lord bless our work together to his glory." The telegram was read to the congregation by Rev. J. E. Entz just before he brought the message of the morning. It is hoped that Brother Unruh may begin his work around August 1. However, at the time of writing it is not certain as to whether Rev. Unruh can make arrangements to begin his service at that time. Rev. Unruh's call is for two years. Rev. J. E. Entz is the Elder of the First Mennonite Church. Brother Unruh is at present employed by the Northern Bible Society of Duluth, Minnesota. Previous to this work he served as pastor of the Emmanuel Mennonite Church, Pratum, Oregon. From 1936 to 1940 he served as pastor of the St. John Church, Pandora, Ohio, and from 1930 to 1936 he served as pastor of the Grace Mennonite Church, Lansdale, Pa. Previous to that he did home mission work for the General Conference at Quarryville, Pa., Didsbury, Alberta, and Renata, British Columbia. From 1919-1921 he attended Moody Bible Institute. He attended the Potomac Bible College Washington, D.C., in 1926 and 1928 and the Eastern Baptist Seminary, Philadelphia, from 1926-1927. His wife is the former Hazel Kuglin of Chicago. They have two adopted children. Brother Unruh is a member of the Foreign Mission Board of the General Conference.

—Brother Orlo Kaufman has accepted a call to the pastorate of the First Mennonite Church, Paso Robles, California. Brother Kaufman, who is a member of the Eden Church, Moundridge, is to begin his work at Paso Robles in the near future. In 1941 he graduated from Bethel College. This past spring he graduated from Garrett Biblical Institute, Evanston, Illinois. He has had experience as supply pastor. His wife is the former Edna Goering, also from the Eden Church. She has been active in music work.

—The Alexanderwohl Mennonite Church, Goessel, Kansas, surpassed its C.P.S. quota for July 1 by $147.52. This church, which has met its quota since December 1, 1943, raises $458.50 a month for C.P.S. Adolf Bartel, member of the church peace committee, states that the church is informed regularly as to how it stands in its contributions for C.P.S. By March of this year the church had about twenty-one men in C.P.S. and twenty in the armed forces. Among the C.P.S. men is Roland Bartel, who is educational assistant director at Camino, California. For the morning service of July 2, the mixed choir of forty-five voices gave a very beautiful rendition of "Hast du Jesu Ruf Vernommen?" They used the English translation as given in the **Mennonite Hymnnary.** Arthur Banman is the director of the choir. The church puts out a monthly church paper called "Our Home Church.' This is produced by multilith process at the Bethel College Secretarial Bureau. It began as a paper for the men in government service. Now copies are distributed to the whole church. (The editor hopes that he will be put on the mailing list.)

—Rev. Albert J. Penner, pastor of the Second Congregational Church, Holyoke, Massachusetts, brought the morning message to the Bethel College Mennonite Church on July 9. Rev. Penner is a son of Mr. and Mrs. A. A. Penner, Mountain Lake, Minnesota, and a nephew to Dr. P. A. Penner. He is pastor of a congregation of over 2,000 members.

—The Brotherhood of the Swamp Charge, Quakertown, Pa., has completed a cabin for leaders on the Men-O-Lan retreat grounds. It has been named "Ober-Shel" in honor of Rev. J. H. Oberholtzer and Rev. A. B. Shelly, who formerly served the West Swamp Church. Pictures of the two men have been placed in the cabin.

—The Deep Run Church has completed a kitchen workers' cottage on the Men-o-lan retreat grounds. This was built in honor of Rev. A. M. Fretz.

—"Crops are yielding over the average around Deer Creek, (Oklahoma)." So wrote Herbert Miller, pastor of the Deer Creek Church on June 19. Brother Miller helped harvest.

—Wholesome Recreation: The Hoffnungsfeld C.E. of Moundridge, Kansas, held its annual picnic at the William Juhnke Grove near Elyria. The older people visited while the young folks played ball. The pre-school children also did justice to their physical abilty. After the refreshments everyone enjoyed a program of men's chorus, grls' trio, accordian music, and a talk by a young man on furlough. Rev. Gustav Frey closed with prayer. —Corr.

—It is reported that work on the completion of the third floor of the new hospital addition at the *Bethel Deaconess Hospital at Newton, Kansas,* is progressing nicely. Carpenters, plumbers, and electricians have been busy for some time setting partitions and getting the rooms ready for the plasterers who will be expected to begin their work next week. As previously reported the War Production Board has granted all necessary authorizations for the purchase of materials and equipment because of the urgent need of these additional facilities. Delivery of materials and equipment not already actually on the grounds has been assured and the hospital does not expect to encounter any undue delays in carrying this project through to completion. It is estimated that the cost of this third floor project will approximate $15,000 and will add eighteen beds to the existing facilities. The hospital is also contemplating the purchase of new X-ray equipment and is currently making appeals to friends in the community and surrounding churches for support of the above projects. It is reported that the response to these appeals is very gratifying for which the hospital authorities are sincerely grateful.

—The book containing the *Proceedings of the Second Annual Conference on Mennonite Cultural Problems,* held at Goshen, Indiana, July 22, 23, 1943, contains many important facts and interpretations for workers in the Mennonite Church. The Bethel College Press, North Newton, Kansas, is taking care of the mailing and distribution of copies. The price is fifty cents a copy.

—*Eden Mennonite Church, Inola, Oklahoma:* "The Rev. Alvin G. Becker of Sterling, Kansas, gave a most inspiring message on "The Power of the Word." Rev. Becker is one of the representatives of the Northern Bible Society. During the evening services, held at the M.B. Church, he gave interesting facts about Africa, where he was at one time a missionary. He also reported on what the Northern Bible Society is doing."

—Col. Baden-Powell, the English militarist who founded the Boy Scouts organizations, was the commanding officer during **a 217-day siege of the City of Mafeking during the Boer War.**

—*Officers elected at the recent Pacific District Conference are*: President, Rev. Homer Leisy; Vice President, Rev. P. K. Regier; Secretary, Marvin Linscheid; Treasurer, John C. Jantz; Minister-at-Large, Rev. J. M. Franz. Officers elected by the Women's Missionary Society were: President, Mrs. Earl Salzman; Vice President, Mrs. Homer Leisy; Secretary-Treasurer, Mrs. Elmer Widmer; Junior-Intermediate Advisor, Mrs. P. K. Regier; Cutting Advisor, Mrs. A. J. Richert.

—"*Some men preach* as though they have to say something, while others preach as though they have something to say."

—*The brewing industry* in the United States, according to a statement by a farmer and wholesale oil dealer, is using this year an amount of grain that would "provide a sustenance ration for the entire population of a half-dozen of the smaller nations of Europe."

—When *Rev. Gerald Stucky* recently visited the First Mennonite Church, Aberdeen, Idaho, he showed kodachrome slides of views in South America and told of the dire need there. He presented the need as a challenge to our denomination.

—*The Fairfield Mennonite Church, Fairfield, Pa.,* has been given a new Victor 16 mm. sound projector. Howard Musselman was the contributor.

—Although under doctor's orders not to speak to public gatherings, *Rev. Sam J. Goering* spoke to members of the Bethel College Mennonite Church on the evening of June 25, sharing many interesting experiences and insights of his trip to China.

—"*Miss Helen Nickel,* Mennonite missionary to India and a fellow worker with Miss Martha Burkhalter, is thought to be enroute to the United States at this time, according to a letter received here . . . by friends from Miss Nickel's sister, Mrs. P. R. Schroeder of Mountain Lake, Minnesota. In her last letter, Miss Nickel stated that she was on her way to Bombay to take a boat for the states." —*Berne Witness*

—*Dr. A. Warkentin writes from Chicago*: "I receive our papers regularly and read them with great care and much interest. They never have been so valuable to me as now. For some time I have had in mind to write a short article for *The Mennonite* on Bibles, but I lack the necessary energy. I have discovered six old Bibles in the Newberry Library in the Low German language. The oldest two are of 1478 and 1494, long before Luther printed his translation (1534). They are wonderful volumes and interesting to read. Let no one say that the Low German is not a language! Some day I would like to take a few pictures of those books and send them to you. We are all well. The Lord has been very gracious to us."

—*Missionary P. A. Penner* left June 20 for Manitoba, Canada, to speak at a mission conference and to transact some matters for the Foreign Mission Board.

—*The Berne Mennonite Church, Berne, Indiana,* used 114 plants for landscaping around church building and parsonage. Sidewalk and road improvements are also being made.

—*The Middle District Conference* will convene at Pulaski, Iowa, *August* 12-15.

—*The Northern District Conference* is to convene at Henderson, Nebraska, *August* 25-29.

—*The Mennonite Bible Mission, Chicago, Illinois,* puts out a neat, mimeographed sheet entitled *Kingdom News*. On the front page of the present copy it announces the coming vacation Bible school. Child readers are confronted with the question, "What is the purpose of life?" They are told to ask parents, friends, and everyone, and then come for the opening session of Bible school. The church held a farewell service for the Henry Toews family on July 23. A little article on "Soap and Shoes" in the paper says,

"These are very commonplace articles to most of us (except to some boys), but they become very precious when scarce. Our Ladies Aid Society had a soap shower for relief. The soap will be sent to the Mennonite Central Committee and from there will find its way to the various parts of the world where it is needed.

"At the next Ladies meeting, to be held this Thursday, they will bring together used shoes for relief. The Relief Committee makes this suggestion as to shoes. They should have good soles and heels, with shoe strings, and cleaned and polished. The latter is very important because of the shipping and storing of such articles. Cleanliness is next to Godliness in relief work."

—*An ice-cream social* was enjoyed on the evening of July 4, by the Sunday School of the Eicher Emmanuel Mennonite Church, Noble, Iowa.

—*New members on the Bethel College faculty this coming year will be*: Mrs. Erwin Goering, Miss Minnie Harms, Cornelius Krahn, and Herbert Wiebe. Both Mrs. Goering, and Mr. Krahn have taught at Bethel in former years. Mrs. Erwin Goering, who has an A.B. from Bethel and a Mus.M. from Sherwood, will teach piano and courses in music. For the past several years she has been serving in C.P.S. camps where her husband has been director. Miss Minnie Harms, who has an A.M. degree in French and also one in Spanish, has attended Bethel College and the universities of Kansas and Minnesota. She will serve as instructor in French and Spanish. She has taught in colleges in Oklahoma and Tennessee. Dr. Cornelius Krahn, who has an A.M. degree from the University of Wisconsin and a Th.D. degree from the University of Heidelberg, will teach Church History and German. For the past several years he has been professor at Tabor College, Hillboro, Kansas. Mr. Herbert Wiebe, with an A.B. from Bethel College and an A.M. degree from Colorado State College, will be Dean of Men and Director of Recreation and Student Labor, besides teaching Industrial Arts. Mr. Wiebe taught in the Hillsboro, Kansas, high school for many years. Last year he taught Industrial Arts at Haskell Institute, Lawrence, Kansas. He also served as Dean of Men and Director of Employment at that school.

—*Erwin C. Goering,* who has been serving as Director of the C.P.S. Camp, Camino, California, has been appointed regional director of the C.P.S. camps and units in the Rocky Mountain area. He succeeds *Brother Harry Martens,* who goes as regional director to one of the eastern areas.

—*The Burrton Mennonite Church* recently spent a whole day of Christian fellowship in the Halstead Park. Sunday School and church services were held out in the open. It proved to be a great success. There were 115 present. At noon we had a basket dinner. It was a great day for our spiritual and physical welfare. —Corr., Evelyn Regier.

—In the afternoon of June 11, the *West Zion Church* held its semi-annual business meeting. One of the important matters to be taken up was the election of a deacon. Brother D. J. Huxman was elected and ordained on June 18. The Intermediate C.E. climaxed their year's activties with a picnic and a swimming party at the Athletic Park at Newton on the afternoon of June 25.

—The morning service messages of the *Hoffnungsau Church* for June 25 were given by Sister Lena Mae Smith and Rev. Henry Toews. Sister Lena Mae spoke in interest of the Bethel Deaconess Hospital. Rev. Toews, who now is in Chicago waiting for word to sail for Africa in company with Rev. and Mrs. George Neufeld, gave the church a message on "The Need for Laborers." Mrs. Toews spoke to the young women's Sunday School class. Rev. A. J. Dyck of the Hoffnungsau church, officiated at the communion service in the Buhler Mennonite Church, July 2. Rev. Franzen, minister of the Buhler Mennonite Church, returned, with his wife, from Canada, where he had been to see his mother, who is ill. —Rosella Dyck, Corr.

SUNDAY SCHOOL PAPER

The newly organized Western District Sunday School Board has decided to edit a quarterly "leaflet" or paper. Contributions should be sent to Rosella Dyck, Inman, Kansas, before July 20. The contributions are to consist of material of interest to the Sunday Schools within the Western District. Any projects, special work, etc., may be sent in. A copy will be distributed to every church within the district.

Thank you, kindly!

Sincerely yours,
Rosella Dyck, Editor

EASTERN DISTRICT CONFERENCE NOTES

West Swamp—The Summer Bible School was held with an average attendance of seventy-eight. The age limit was lowered to twelve years because of the shortage of teachers. The teachers and helpers were: Mrs. William Sell, Superintendent, Mrs. Earl Schmeck, Mrs. Elmer Mumbauer, Mrs. Clarence Rosenberger, Stanley Stauffer, Grace Sell, and Ruth Neuenschwander. —Arlene Rosenberger, Church Corr.

Schwenksville—On July 1, Morris DeHaven, for many years a deacon of the church, was laid to rest.

Lansdale—The congregation mourns the loss of William F. Yost who for several years served on the Church Council and also served as janitor of the church for seven years.

Souderton—Henry S. Detwiler has been named by the M.C.C. to serve as a relief worker in Palestine. Mr. Detwiler was formerly the Treasurer of the Eastern District Peace Committee.

Fairfield—Mr. Howard Musselman donated a new Victor 16 mm sound projector to the church recently. This gift is greatly appreciated and will be used for the presentation of the Gospel of Jesus Christ.

Swamp Charge—In the June issue of the *Church Messenger,* the monthly church bulletin of the Swamp Charge, there is a picture of the workers cabin "Ober-Shel," built by the Brotherhood of the Charge. The name is in honor of two former pastors, J. H. Oberholtzer and A. B. Shelly.

Zionsville—The Christian Endeavor Society held a meeting on the church lawn, Sunday afternoon, June 25. Mrs. Howard Nyce discussed the topic.

Allentown—The pastor had charge of the meeting for the C.O.'s in the Allentown State Hospital, Thursday evening, June 29. The young people's choir rendered several numbers, and Mrs. Nyce delivered the message. A number of interested members and friends of the church accompanied the pastor and choir.

The First Quarterly Conference for the 1944-'45 Conference year will be held in the Flatland church, July 31.

The Fifteenth Joint Conference of Mennonites, Schwenkfelders, Brethren and Friends will be held in the Friends' Meeting House, Swede and Jacoby streets, Norristown, on July 8. In the afternoon Gladys Walser, missionary in Tokio 1916 to 1942, will deliver an address on "A Constructive Attitude Toward Our Enemies After the War." In the evening there will be a panel discussion on the theme, "Conscience."

Rev. Harold D. Burkholder, pastor of the East Swamp Church, delivered the message at the Tent Evangel in Allentown, June 18.

Rev. Howard G. Nyce, pastor of the Allentown—Upper Milford Charge was elected Vice President of the Allentown School of the Open Bible at its annual business meeting. On the following evening he was elected Vice President of the Allentown Fundamentalist Fellowship.

Souderton—Mr. and Mrs. Paul Gottshall, Thomas Miller, and Mrs. Henry S. Detwiler recently visited the M.C.C. headquarters at Akron, in Lancaster County.

Rev. Olin A. Krehbiel would like to have as soon as possible the names of volunteers to help in the kitchen at Men-O-Lan Retreat Grounds. The retreats will be held July 20 to 30. —Conf. Corr.

DAILY DEVOTIONAL MESSAGE

(Continued from page 8)

thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Can anything be clearer? Indeed a person can not be a happy Chirstian if he doesn't know whether he is saved or not. Beloved, are you saved? You can know it. Look at the text again, and rejoice that you can be a child of God.

ORDER BLANK

After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS $1.25** for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

OLUME LIX NORTH NEWTON, KANSAS, JULY 18, 1944 NUMBER 28

ntered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

The Earth is the Lord's

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psalm 24:1.

"The life in Christ cannot be known fully until we surrender everything to Him. Such a
otal surrender does not mean just a total surrender of our sentiments and good inten-
ions, but, as well, the total surrender of the job that is ours, the business we do, the day-
y-day plans and the skills and all our earthly possessions—we must look upon it all as
he Lord's." —Esko Loewen (See article on page 5)

EDITORIALS

Shall we discontinue the Daily Devotional Messages? There have been some suggestions that we do so.

It is admitted that some very good messages have been presented. However, it seems that very few people use these messages for their daily devotions. Some families use the Bible only. Others depend upon such devotional helps as *The Upper Room, The Quiet Hour*, etc.

We wonder how our readers would feel about the omission of the Daily Devotional Messages? We can't know your attitude unless you inform us of it. Therefore, won't you, dear reader, send us a postcard stating whether you are in favor, opposed, or neutral to the omission of the Daily Messages. You might also state whether you use these messages regularly. Just a few words on a card may help us greatly. Thank you!—

"Mental violence is just as real as physical violence, more subtle but just as futile because of the reactions which follow it." These words by a seminary president, who is a "peace-maker," have been confirmed again and again in those encounters in which mind sought to knock out mind. The aggressive mind which seeks to invade another mind soon finds a bristling wall of defense. Mental violence is as real as physical violence and is just as much out of place.

ONE USE OF SPIRITUAL ARMOR

Herewith we present a news release as recently received from New York. It needs little comment. The heading and the italics are by the editor.

NEW YORK, N. Y.—*"In ministering to the spiritual needs of our fighting forces, the Church is making a solid contribution and a greatly appreciated contribution to our coming victory,"* declared Admiral Chester W. Nimitz, Commander-in-Chief of the United States Pacific Fleet Sunday, June 18.

Speaking from Honolulu, Admiral Nimitz paid high tribute to the 10,000 chaplains in the Army and Navy and cited several outstanding instances of their heroic conduct under fire.

"To wage this war America has turned out the best weapons and equipment of which our advanced industrial technology is capable," he pointed out. "Many months have been spent in training our citizen Army and Navy in the use of these weapons. Every effort has been made to harden the muscles of our fighting men, increasing their physical ability to accomplish their difficult tasks."

"But even the finest weapons and the skill to use them, and the stamina to keep them in sustained use," he added, *are not enough. There must be added t these things a spiritual armament* to give the strengt born of simple faith and the ultimate triumph of th Christian ideal through the world."

TRANSFER OF TREASURY

Send all gifts for the treasury of the Home Missio Board of the General Conference to the Mennonit General Conference 722 Main Street, Newton, Kansas

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OUR CONTRIBUTORS

Esko Loewen is employed in the M.C.C. office, Akron Pa. He edits the **M.C.C. Bulletin.**

Stanley Stauffer is President of the Young People' C.E. of the West Swamp Mennonite Church, Quaker town, Pa.

E. J. Neuenschwander, Secretary of the Home Missio Board, is pastor of three churches in and near Quaker town.

Mrs. W. C. Voth, returned missionary from Chin serves as Secretary of the Women's Missionary Asso ciation.

MENNONITE GENERAL CONFERENCE HEADQUARTERS

This office now receives contributions for the follow ing treasuries:

Foreign Missions of the General Conference

Home Missions of the General Conference (not fo any of the District Home Mission Projects)

Emergency Relief

Peace Committee (C.P.S.)

General Conference Treasury

Board of Education

We shall appreciate it if all treasuries of loca churches send all funds in one check, rather than send ing us several checks in the same letter, each for different fund.

Signed: **C. E. Krehbiel, Conference Presiden**

M.C.C. Workers Help

The pulpit of Calvary Mennonite Church, Me chanics Grove, Pa. is vacant since the resignation o Rev. Sylvan S. Lehman. Substitutes must be foun to supply the pulpit on Sunday mornings. For th month of June the Calvary Church Council provide the supply speakers.

For July the Secretary of the Home Mission Boar asked the General Conference men and woman a the Mennonite Central Committee to furnish th supplies for July. Among the workers it was agree that they would do so. This is greatly appreciate and is easily done since Akron is only about twelv miles from Lancaster and Mechanics Grove is easil reached from Lancaster.

In the meantime the Home Mission Board an Calvary Church Council are cooperating in finding new leader for Calvary and the work in Lancaster.

—*A. J. Neuenschwand*

Canning for C.P.S.

Frequently inquiries come to us about the C.P.S. unning program. Since the *Missionary News and 'otes* is not published for July and August I take this pportunity to share with the women of General onference churches the following letter received ometime ago from Mr. Snyder of the M.C.C. and make known the action of our Executive Commite on this point.

Last year through the district officers of the Vomen's Missionary Association representatives were ppointed in various communities to handle arrangeents for the canning. In some instances it was ound that since each church needs to have its own anning sponsor anyway there was loss of time and uplication of effort in consulting with community epresentatives. After consulting with the district fficers of the societies the Executive Committee sugests that this year each society or church appoint s sponsor to be responsible for securing of labels nd sugar ration points and the keeping of records. n most societies this was done at the June business neeting.

Where it has worked well to handle it through a ommunity or conference representative that of course s left up to each community. We would suggest hat the local or district peace committee be notified f the appointment at an early opportunity to insure he best cooperation for the collecting and packing of he canned goods.

Helpful suggestions for the work can be found in he "Gifts in Kind" folder and "Suggestions for Canning and Drying for Mennonite C.P.S. Camps" pubished and distributed by the M.C.C. Anyone desirng copies may write the undersigned or to the M.C.C.

Sincerely Yours,
Women's Missionary Association
Mrs. Wm. C. Voth, Sec. 221 S. Walnut,
Newton, Kansas

Canning for C.P.S. Camps

(Letter from M.C.C.)

May 29, 1944

We are pleased that the Women's Missionary Association is again planning to assume an active part in helping to provide food for the operation of our Mennonite Civilian Public Service camps. This is a fine testimony of your interest in the men who have chosen Civilian Public Service instead of service in the armed forces.

Your Women's Missionary Association for the General Conference should feel free to write the folks in your various districts in furthering the first phase of the work. The second phase of collecting and shipping should be done cooperatively by all constituent conferences of the Mennonite Central Committee. Collection centers will be set up at various points to make it most convenient for the people to dispose of the goods that they have prepared. Local arrangements committees will decide the location and persons in charge of each collection center from which the type of food and quantities received will be reported to Akron. Later in the season shipment will be made from the centers.

Last year the General Conference program was handled very similar to the way we would like to see it this year in that the Women's Missionary Association looked after the early part of the program and the Peace Committee appointed people to attend to the packing and shipping.

You asked if there was too much writing to M.C.C. Headquarters last year by the local canning groups. We did not feel that there was too much. In fact, if the local canning groups request labels and sugar ration points directly, it relieves your leaders of considerable detail. It will be quite satisfactory for . . . local canning leaders to write for sugar ration points and labels as they did last year. Several conferences, however, have asked that these matters be handled by one person. It is entirely a question of how you find it most convenient to work.

The Kansas people should plan to purchase most of the jars to be used in the canning program. This should be at wholesale if at all possible. Mennonite grocers are frequently willing to let the canning groups have the jars at cost for this purpose. The jars sent from Kansas to California will be retained in the camps for use in their own canning program or for distribution to the canning groups in California. This will be more economical than shipping the empty jars a great distance. The Colorado camps will have only a limited number of jars available and there, at present, you should not plan on receiving jars from them. Those folks who marked their jars "to be returned" last year may replace them at M.C.C. expense. These should be preferrably at used jar prices though they may be new if used jars cannot be purchased.

We have tried to give you a broad outline of our plan for the over-all program. You may write us if you have any questions that should be clarified. May the Lord bless the efforts of the Women's Missionary Association in its endeavors.

Sincerely yours,
Mennonite Central Committee
(Signed) Wm. T. Snyder

Relief Work in India

The Mennonite Relief Committee of India was organized in the spring of 1942 at the request of the Mennonite Central Committee of America for the purpose of doing relief work should the need arise. (Our own American Mennonite Mission, at the same time, received a communication from the Mennonite Board of Missions and Charities also encouraging us to help in the formation of such an organization among the different Mennonite Missions in India.) The first representative meeting was held at Champa, C.P., on April 9, 1942. At that time a relief program was discussed, a constitution adopted, and an organization effected in which each cooperating mission was allowed membership according to the number of her missionaries. All the Mennonite missions appointed representatives according to their respective quotas as follows: American Mennonite Brethren (Hyderabad) two members, Brethren in Christ (Saharsa) one member, General Conference Mennonite (Champa) two members, Mennonite Brethren in Christ (Rangadih) one member, an the American Mennonite (Dhamtar) two members. Thus the organization consists of eight members and represents five missions.

When Begun

The M.R.C.I. was formed at a time when war refugees were pouring into India from Burma and just as we were gathering for our first representative meeting, we learned of the bombing of an Indian port. So it appeared that we would soon have a number of war sufferers to care for, and we made preparation for the task. We were indeed glad, however, when the enemy suddenly left the shores of India, and the possibility of war sufferers became less. Then, too, the refugees from Burma were in the main soon taken care of, since most of them were Indians who had been living in Burma. Now they returned to their former homes and were soon assimilated in their respective communities.

Great Need and Few Workers

Even though the anticipated need of helping war sufferers in India did not materialize, our Committee has had opportunities of helping the needy and suffering ever since its founding. The first great need presented itself in the fall of 1942 when a cyclone and tidal wave struck a portion of Bengal Province destroying many liv and homes. There was also a great loss of livestoc and in the crops just ready for harvest. Represent tives of our Committee at once went to the area destruction and after investigating conditions ga some financial assistance to worthy agencies whic were ready to give immediate relief. We were gla to give help in this way, since we could spare workers at that time and also since it was hope that conditions would improve in a few months. B additional factors arose which made the situatio worse, and by September, 1943, severe famine cond tions prevailed in and around Calcutta. By Octob we were definitely committed to a relief program our own for Bengal in spite of our shortage of missio workers. Fortunately, the Brethren Goering an Graber arrived in India just at this time and we

(Continued on Page 14)

THEY STARVED TO DEATH—"A number of children ready for burial. The bodies have been stripped of clothing which is again used by the family or sold at the bazaar." This is the explanation under the above picture which appears in the book, "Feeding the Hungry, Russia Famine, 1919-1925." Although this is not a picture of present famine victims in India, China, Europe, or elsewhere, it does suggest the tragedy which has overcome millions in the past few years and is still haunting thousands upon thousands. It is estimated that during 1943 one million people starved in Honan Province, China, alone. How many millions have starved in Europe because of the present war we do not know. (See the report on relief conditions in Europe in another part of this paper.) Brother Sam Goering tells of walking out into the streets of Calcutta in the morning and seeing the dead being picked up from the street and being thrown into trucks and hauled away. Relief workers who traversed the flood area referred to in the above article, tell how white, round objects which looked like stones turned out to be the skulls of flood victims which had not been buried or disposed of in some way. We thank God that we have been able to do something about this terrible need. Through the Mennonite Central Committee we have done and are doing relief work in India, Paraquay, and in Europe. Plans have been made to do relief work in China. The above picture is used through the courtesy of the Mennonite Central Committee.

Hagerstown Farm and Community School

By Esko Loewen

After eight hours of digging post holes and ilding fence, which is the main job throughout the ır, the thirty men at the Clearspring, Maryland P.S. unit come in to the unit's farm home and dy agriculture, farm life, and rural Christian com- nity living. During evening hours, they listen to iculture men from the University of Maryland or m the Department of Agriculture in Washington. they hear church leaders speak on the family, on ırchwork, on recreation, and community life.

For four months this has been the schedule of s unit of men. They make up the special school the Farm and Rural Community. The school was nned having in mind those campers who plan to e in a rural community or to be farmers when y are released. It was not planned for a highly ined group of men who would be technicians on farm and community when they are released. ther, the school was planned for men who look ward to being regular dirt farmers and lay people the community in which they will settle. Men h eighth grade schooling and men with college grees study together and they both benefit from school and from each other.

THE PROJECT — Fences, fences, fences. But along with this the men are able to observe first hand the mistakes and achievements of the farmers throughout the county in which they work. They are making up their minds about what is good and what is bad farming.

The men at the school come from nine different tes. They come from farming areas which are te different from each other. The California re- sentative, who comes from Reedley, lives in an irrigation section, a number come from Oklahoma and Kansas in the semi-arid country, others come from Iowa, Indiana, Ohio and Pennsylvania where the country is more humid.

These men also come from sixteen different C.P.S. camps. They were chosen out of 170 applicants as being men deeply interested in such a school and came to Maryland last January from all over the country. As a result, there are many opportunities to compare notes on the different camps, their work programs, and the way they operate. After having seen many pictures of the waste of erosion, forest fires, and poor management, as well as after working in areas spoiled by human hands, there is a deep and strong consciousness of the duty to conserve God-given natural resources.

Where the Men Work

The Clearspring camp is located on one side of the Cumberland Valley in Western Maryland. The farm on which the unit lives has some 200 acres and sets at the foot of a mountain range. Washington County, Maryland, where the unit is located, is to the minds of most of the campers only an average county for farming. Most of the fields have rock outcroppings around which the farmers must plow and cultivate. Much of the land has rock within a foot or so below the surface. All this makes farming look quite hopeless to campers who are used to fields without a rock in them.

Generally the appearance of the farms do indicate they are only average. However, a Mennonite community in the northern part of the county looks stable and prosperous. A large percentage of the farms are tenant-operated.

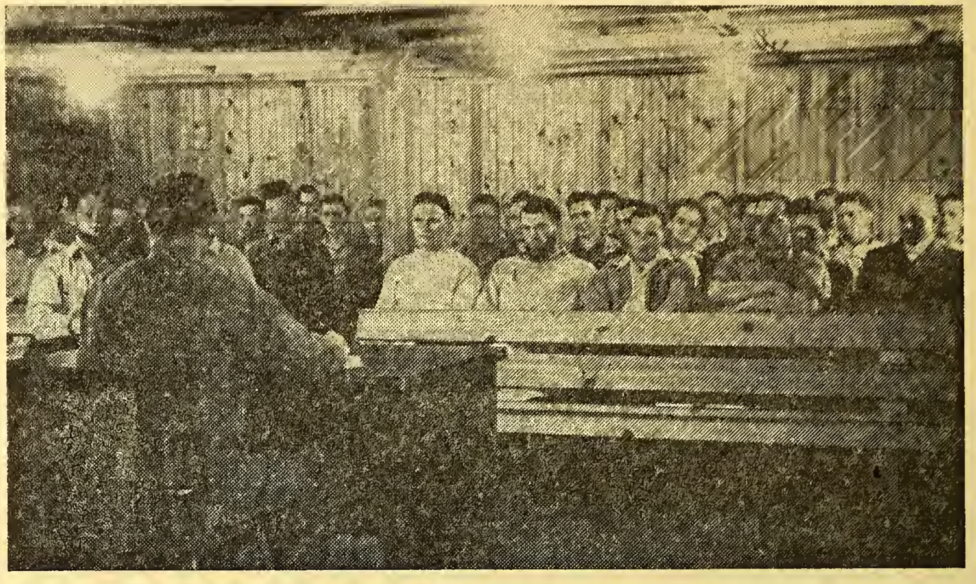
The concern of Soil Conservation Service about the county is that much of the land now cultivated be returned to pasture or wood lot. Many farms cultivate steep slopes, thus only inviting soil erosion. The big job of S.C.S. has been to fence off these steep slopes so that they can be returned to pasture. So much of the work is building fence.

The County has a rather battle-scarred history. A few miles distant from camp is the Antietam battlefield, where the famous bloody battle of Antietam was fought during the Civil War. To the West in the hilly mountainous region, are numerous forts, old Indian forts, recalling the old frontier days when whites and Indians clashed in this region. The farm on which the unit lives also bears traces of war. For it was on this farm that field artillery was tested during World War I. Back on the mountain side, a concrete trench still stands and some of the barracks used at that time still remain. The men have found shells shot twenty-five years ago. In such a setting is the C.P.S. unit located.

Why the School?

The school has a specific life situation in mind—the Mennonite rural community. It does not have a specific occupation in mind because there are many occupations possible in a Mennonite rural community. But, special study and attention has been given to farming because most of the men attending the school will someday be farmers. So, one could sa that the school has centered its attention on t farmer in the various life situations he will face the Mennonite rural community.

This makes the scope of the school very broa It is not an agricultural school, although agricultu is prominent in the study. Of equal importan has been a study of the individual and his churc his school, the community farm organizations, t business life of the community, mutual aid in t community, the large mission of the church, a how it influences individuals in the community.



A CLASS SESSION — Classes were held three nights a week and this picture is typical of the sessions held. Besides this the men had a library available and made special studies. Visual education was also a weekly feature.

The Approach of the School to Its Subject

Psalms 24:1 says, "The earth is the Lord's a the fulness thereof; the world, and they that dw therein."

The whole approach of the school to its study w from such a sense of being completely the Lord The life in Christ cannot be known fully until surrender everything to Him. Such a total surrend does not mean just a total surrender of our sen ments and good intentions. but as well, the to surrender of the job that is ours, the business do, the day-by-day plans and the skills and all c earthly possessions—we must look upon it all as t Lord's. When that is done by us, then in truth recognize that "the earth *is* the Lord's and the fuln thereof; the world, and they that dwell therei When we see ourselves as God's stewards and that our "possessions" are in reality God's and plac in our hands for a brief period to be used to H glory, then our everyday tasks of tending the cat and pigs, working the soil, and harvesting the cro is a great and noble task—one that can be a gr mission for us to be done to the honor and glo f God our Creator. The first speaker laid this foundation for the school in his message.

In order to achieve such a consecrated life, the chool centered its study in two areas. First, is he individual's relationship to the church and the ommunity. Mennonites have always looked upon he family and the community as being important nfluences on the life of the individual. For this eason the family and the community both are important and it is the church brotherhood's concern nd duty to make them what they ought to be.

The second point of study was the individual's ife work. In this case, since almost all those at he school plan to farm, the study was on farming. s stewards of the land, the men studied under the xpert direction of well-trained agricultural leaders. hese leaders, also, expressed themselves in the same ein as the church leaders. They were much conerned that the family farm be maintained and stressed he importance of sound community life. They ointed to Mennonite communities challenging them o maintain their strong community life, feeling it was of essential importance.

THE UNIT'S FARM HOME—The unit is located on a 200-acre farm where crops and stock is being raised and cared for. The school has a natural farm setting for the subjects being studied.

There is a strong fellowship among the group at Clearspring. They have a keen enthusiasm for the school and do lots of joking, arguing, and serious study and thinking both while on project and in camp. Although week upon week of fencing, digging post holes, etc., becomes very monotonous, the men have lots of fun about it. As one camper said, "We're fencing off Maryland to give it back to the Indians." But, while they are at work, they are also looking forward to getting on their own farm and getting started, making their work and life an humble and noble witness to their faith.

Janet Soldner to be Ordained

The Lord willing, Sister Janet Soldner, R.N., of Berne, Indiana is to be ordained as a missionary nurse for Columbia. She has already had some good experience as nurse. She is to go along with the other four, Brother and Sister G. B. Stucky, Mary Becker, and Laverne Rutschman.

All mission friends are invited to a prayerful participation in this service, which is to take place in her home church, Berne, on Sunday July 23, 10 a.m. Brother D. J. Unruh, a member of the Board, is to officiate.

The Executive Committee of the General Conference has just recently decided in favor of starting this new mission, which will begin with the untainted children of the many lepers near Bogota. May the Lord bless this new mission as he has blessed the Leper Asylum and the healthy children of lepers in India.

In behalf of the Board,
P. H. Richert, Sec.

RELIEF NOTES

Relief Conditions in Europe

Greece

The Greek War Relief News Letter of 12-21-43 gives a tragic picture of 5,000 abandoned children in Athens, some of whom were so young, when left homeless, that the canteens provided for them are the first resemblance of home they can remember. (Famine Relief Committee Letter of March, 1944)

Poland

According to the latest report from Poland, issued in London in January the number of Polish children in urgent need of food and clothing relief is about 525,000. There are practically no Jewish children left on German-occupied territory. The allocation of food received by the Polish children under the rationing scheme covers about fifteen per cent of their actual requirements. (Famine Relief Committee Letter of March, 1944)

France

Children are underweight. Low blood pressure and anemia are common. In Bordeaux, 46 per cent of blood donors had to be rejected. Rickets is very common. Tuberculosis has risen 20 to 30 per cent. The proportion of still births is higher than ever. (New York Times Editorial, 3-13-44)

Belgium

According to official statistics, the number of registered cases of advanced tuberculosis in Belgium has increased from 69,000 in December, 1941, to 109,500 in February, 1943. All reports from hospitals and charity organizations show that the children are particularly affected, and in industrial districts two-thirds of them are either tubercular or threatened with tuberculosis. (Famine Relief Committee, London, 1-22-44)

THE MENNONITE

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DAILY DEVOTIONAL MESSAGES

Rev. Howard G. Nyce, Allentown, Pa.

JULY 24—"*Whither shall I go from thy spirit? or whither shall I flee from thy presence?*"—Psalm 139:7. Read Psalm 137:1-12.

Why does the thief or the criminal hate the idea of being caught? The reason is that he doesn't want to face the judge. Thousands upon thousands of people, even though not professing Christianity, dread the thought of death because they know that they must meet the Judge; yet, in spite of it, they will not confess that Christ died for their sin and accept Him as their Lord and Saviour. Dear friend, read this lesson over again and note that nothing can be hid from God. On the other hand, if you accept Christ as Saviour, your sin will be forgiven and "cast into the sea of forgetfulness, never to be remembered against you anymore."

JULY 25—"*Let my prayer come before thee: incline thine ear unto my cry; for my soul is full of trouble.*" Psalm 88:2,3. Read Psalm 88.

On the morning of the invasion, a radio commentator said, "People of all faiths are praying to God, yes, people who haven't thought about God for a long while, are turning their eyes heavenward and praying." How ridiculous for such people to cry to God. God only hears the prayer of His children. The only prayer of the sinner is the prayer of mercy and repentance when he accepts Christ as Saviour. The Psalmist, David, knew God. It was right for him to cry out to God when his soul was full of troubles. What is your relation to God?

JULY 26—"*Ye are the light of the world.*" Matt. 5:14. Read Matt. 5:13-16.

It is inspiring to hear a group of children sing the chorus, "This little light of mine, I'm going to let it shine." How much more brightly these *little lights* would shine if the children received the proper home training which is lacking in so many places today. The text is taken from the sermon on the mount and was uttered by Jesus who said of Himself, "I am the Light of the World." Our light will shine only as we receive light from Him who is THE LIGHT.

JULY 27—"*. . . Ye shall receive power after that the Holy Ghost is come upon you.*"—Acts 1:8. Read Acts 1:1-12.

What is wrong with many churches today? They do not have power. Why don't they have power? The reason is that members of the church are not Spirit-filled. Instead of the preaching of The Word, they substitute a social gospel, and because of the absence of the power of the Holy Ghost they need to entertain their members in order to try to hold them. The Spirit-filled minister will preach The Word and non-Christians will either find Christ as Saviour or cease to come to church. But the commission is "Preach the Word," and when you have the Holy Ghost you will have power.

JULY 28—"*. . . This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.*" I Peter 2:19. Read I Peter 2:18-25.

A man may point his finger at you for the stand you take, but if you do it with a pure conscience toward God, you will not mind suffering wrongfully. It is far better to follow the voice of conscience and have peace of heart and mind than to do something contrary to your conscience and suffer agony of mind. On the other hand we not only follow the voice of conscience, but Paul says to suffer wrongfully for obeying the voice of conscience is thankworthy.

JULY 29—"*Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.*" I Peter 5:6. Read John 13:1-17.

As followers of the Lord Jesus, we should frequently read the lesson suggested so that we might remember the lesson of humility which he taught His disciples. Then too, remember the lesson concerning the seat of honor at a wedding. Jesus said, don't take the highest place lest the host inform you that you should take another seat and that it is better to take the lowest seat and be asked to take the seat of honor. We should always be humble before God. In due time, if we are elevated to a higher place, He will exalt us. It is good to know we are in His Will.

JULY 30—"*And all that believed were together and had all things common.*" Acts 2:44. Read Acts 4:32-5:11.

This passage is often misunderstood. It does not teach communism as some would have us believe. To have unity of mind and purpose is good. God has never asked the Christians to share everything they had so that all would be alike. The carrying out of Ananias and Sapphira because they lied to the Holy Ghost was the wrapping up of communism as far as the Word is concerned. This is written to reveal a terrible blunder the early Christians had made. Just read the last verse of the suggested lesson and you will see that it was not in accordance with the will of God because "great fear came upon all the church, and upon as many as heard these things."

JULY 31—"*Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God.*" I John 4:7. Read I John 4th chapter.

As my closing meditation I want to call attention to this very important passage. As individuals we may not always agree on all things, but there is no reason why we should not cooperate. If we can not co-

(Continued on page 16)

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Why Go to Retreat?

By Stanley Stauffer

Summer is here again and with it comes the annual :treat.

To me the word "Retreat" means just about the pposite of the dictionary meaning. True, one does :treat from the hustle and bustle of the world. But ı this retreat from the world I feel we advance to-ards God.

When we come to "Retreat" we leave our radios ıd glaring news headlines behind.

The only things you see and hear are the sights ıd sounds of nature. So in the beginning we are ready drawn closer to our Creator. I think anyone ho has been around a campfire at twilight cannot :lp but feel the closeness of God.

Then come our friends who surely have an interest Christ or they would not be at Retreat.

The attitude of all "Retreaters" is a very friendly ıe. And it is indeed a thrill each year to make :w friends and renew old friendships. I am sure e softball and volleyball games will not soon be rgotten, especially, by those who took part in them. dare not forget to mention the quantities of good od and milk which we always have at "Retreat."

The biggest part of the whole "Retreat" is the iritual strength and knowledge gotten there. With ıders such as we always have, the Christian know-ldge and experience available is priceless. With ıristian leaders such as these you cannot help but t something valuable from each period.

So after having been at "Retreat" for a few short ys, I feel sure that very few leave without feeling e need and the desire to live a better Christian life.

FROM GERALD STUCKY'S SCRAP BOOK

Guatemala City

About Guatemala. The city is exceedingly clean. is the first place that I've ever been that my ıscience smote me for spitting on the street. I ·k around to see if there is a policeman before ›ectorating. The streets are very clean. All over : city are scores of motor bikes—and instead of p lights, policemen are found at nearly every ner. It takes three men to run a small street bus. e man to drive, one to give you the ticket, and the third to tear it up. The cars seem to toot at every corner where here is no policeman. The first tooter wins. The people are so tiny that even I feel tall. The little women run around (literally) with a basket on their heads, a baby on their backs, and stuff in their hands. They certainly carry burdens down here. A woman here not only carries a baby before birth—but for a long time afterwards as well. I certainly missed it when I was a baby. What fun it must be to have all these rumble seat rides! The babies are tiny—and cute. The mothers seem to have no scruples about nursing their babies in public—many do it while walking down the street! About half the women one sees seem to be carrying a baby on their backs.... At first I thought that the women must be doing all of the work around here, but then I soon learned differently. The men too carry burdens—they carry tremendous burdens on their backs. I don't see how they do it. They are so little, yet they carry from 125-200 pounds on their backs. Some carry burdens weighing up to 125 lbs. for thirty miles! Even the wee little boys and girls trot after their mothers and daddies—carrying a proportionately heavy bundle on their backs. Every property has a fence. Most of them are made of mud. you know how the cities look with their streets walled. No front lawn. Patios for all. No doubt they are nice, but as Harry Peters said—"I don't like them." It portrays a philosophy of self-centeredness. Everything looks in. The outside is shut out by a big wall. Social interest here comes primarily when the higher-ups demand it.... I like the way they take pigs to the market. A pig is led around like we might lead a dog! Many of the homes are real works of art. They are very, very nice.

I think Guatamala is probably the Korea of this hemisphere. Though there is yet much need, yet practically every city here has an evangelical witness.

YOUTH JOTTINGS

—Gnadenberg Mennonite Church, Whitewater, Kansas: Three of our young couples have been married this spring and summer, namely: Olga Janzen, daughter of Mr. and Mrs. R. O. Janzen to Robert Zook, son of Harvey Zook; Luella Koehn, daughter of Mr. and Mrs. E. E. Koehn, Halstead, Kansas, to John Penner, son of Mr. and Mrs. A. J. Penner; Laura Balzer, daughter of Mr. and Mrs. Isaac Balzer to Henry Janzen of Fort Collins, Colorado. He is a son of Mr. and Mrs. R. O.

Janzen. Our pastor, Rev. J. J. Voth, officiated at all three weddings.

—**The Iowa Young People's Retreat** will be held at Pulaski, July 29 and 30. The program will consist of music, discussion groups, and addresses, with Rev. Alvin Beachy, Normal, Illinois, as guest speaker.

—**Rev. Howard Raid**, pastor of the Bethel Mennonite Church, Fortuna, Missouri, has a good basis for interest and understanding when the members of his church talk "farming." He writes of his parish farm, "... a number of men came several days in the early spring and pulled out the hedge in front, from the north corner all the way down to the church. Now we have some fine corn, potatoes, and muskmelons growing where once was hedge... the hogs that we had made about $100.00... another litter will be ready to go about conference time. We have a few over 200 pullets that will soon start to lay and some R.O.P. chicks that will make it by fall. We bought another cow, a Holstein. She has been fresh about seven months, and we still get five gallons a day. The other cow is also fresh now. So we get from 9½ to 10½ gallons a day, and sell about 8 to 9 gallons to a coop-milk drying plant at Marshall. We have made our hay—really had fine clover. Now the second cutting is more than a foot high."

—**Miss Janet Soldner**, daughter of Mr. and Mrs. Clinton Soldner, Berne, Indiana, has been accepted by the Foreign Mission Board as a missionary for the new field in South America. Miss Soldner, who is a graduate of the School of Nursing of the Bethel Deaconess Hospital, Newton, Kansas, served this past year as assistant supervisor and surgical nurse at the Community Hospital, Bluffton, Ohio. She also served as college nurse for Bluffton College. She will very likely leave for her work this fall.

INTERMEDIATE DEPARTMENT

HEROES OF THE FAITH (2)

Hymns: "Come, Thou Almighty King;" "O Master, let me walk with Thee."

Scripture: I Corinthians 13

Leader: (Read before the scripture reading) This chapter has been called a "Song of Love." Its lyric and spiritual beauty has thrilled readers since early history. Recall its historical background. Paul wrote these words to his church members in Corinth, which in those days was the principal city of Greece. Like all large cities it contained great wealth, luxury, pleasure, and corruption. It possessed a large harbor and brought people of all the world to its streets. Naturally the Corinthian church drew its membership from these people. So it contained a mixture of Jews, Greeks of heathen background, Roman freedmen, and others. By profession they were probably dock-laborers, petty merchants, and slaves. After Paul left them their differences and national jealousies broke out. Imagine such a church today made up of all the community—Negroes, Jews, and Gentiles. Would similar difficulties arise? What did Paul do? He wrote them a letter (the above Scripture) and his inspired words on love showed these church people "a more excellent way." How well do we apply these teachings of love in our churches today?

St. Paul

His Life—Paul's life is perhaps the most dramatic of all the leaders in the long history of the Christian church. For the past months our Sunday School lessons have dwelt on it. Refer to them for further and more complete details.

Saul was the son of a tentmaker in the corrupt commercial, yet scholarly city of Tarsus. He was both a Jew and a Roman citizen. Ardent and zealous were his youthful days in the study of Moses' laws. Very early he became a student in Jerusalem and dreamed of the day when the Messiah would come and lead his people and make of them an invincible kingdom. With all his heart he thought he "loved the Lord." Paul never did anything by halves. Thus, he developed a burning hatred for the "blasphemous" followers of the Nazarene. He hurled his stones of indignation at the beautiful and courageous Stephen. He was hurrying to Damascus to exterminate more of Christ's followers when his tremendous conversion took place. From then on he was Paul, the Christian, who almost at once became Paul, the great missionary (His many journeys are well outlined in the Sunday School quarterlies). It was Paul who convinced his followers that Gentiles did not need conversion to Judaism. All that mattered was whether the convert was a "new man in Christ Jesus." It was Paul, too, who brought Christianity to Europ and into the western world. In Rome he met hi death as a Christian martyr.

His Teachings

Paul's teachings are many. We'll consider on of them—our Scripture Lesson with its teaching on Love. Henry Drummond's little book *The Greatest Thing In the World* summarizes verses 4-8 thi way. Love is a compound of nine factors: (Cop the following on the blackboard)

Patience—"Love suffereth long."
Kindness—"And is kind"
Generosity—"Love envieth not"
Humility—"Love vaunteth not itself, is not puffe up."
Courtesy—"Doth not behave itself unseemly"
Unselfishness—"Seeketh not her own"
Good Temper—"Is not easily provoked"
Guilelessness—"Thinketh not evil."
Sincerity—"Rejoiceth not in iniquity, but rejoicet in the truth"

Questions:

1. What do you consider to be Paul's outstandin contribution?
2. List the factors that help to explain Paul greatness.
3. Compare I Cor. 13 with Heb. 11.
4. Paul was born in a city and did most of h work in big cities. Is this an argument:
   a. Against rural life?
   b. For city life?
   c. For a city missionary outreach while mai taining strong rural communities?
5. What contribution does Paul make to the d trine of non-resistance? (Rom. 12:17-21; I The 5:15; Gal. 5:22-23).

—*Mrs. Donovan Smuck*

VERY FUNDAMENTAL

Jesus said unto him, Thou shalt love the Lord t God with all thy heart, and with all thy soul, a with all thy mind. This is the first and great co mandment. And the second is like unto it, Th shalt love thy neighbour as thyself. On these t commandments hang all the law and the prophe

Report of Money Received During the 2nd Quarter, 1944

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE DURING THE MONTHS OF APRIL, MAY, AND JUNE, 1944

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Membership	Quart. Mem.
Alexanderwohl Menn., Goessel, Kansas	224.59	1339.72	50.96				1615.27	911	1.77
Arlington Menn., Arlington, Kansas	29.73						29.73	84	.35
Bergtal Menn., Corn, Oklahoma	40.62	98.07		17.50			156.19	127	1.23
Bergtal Menn., Pawnee Rock, Kansas	170.42	408.62	168.83				747.87	198	3.78
Bethany Menn., Kingman, Kansas	49.06	110.00					159.06	189	.84
Bethel Menn., Inman, Kan. (no membership)	674.50	440.00	110.00	106.67			1331.17	276	4.82
Bethel College Menn., North Newton, Kan.	168.64	320.00	112.42	90.31			691.37	402	1.72
Bethel Menn., Hydro, Oklahoma								66	
Bethel Menn., Perryton, Texas								33	
Brudertal Menn., Hillsboro, Kansas	243.83	254.25	143.27			16.20	657.55	202	3.26
Buhler Menn., Buhler, Kansas	165.87	275.00	167.53	72.02	49.46		729.88	316	2.31
Burrton Menn., Burrton, Kansas	106.74	98.87		31.95			237.56	133	1.79
Deer Creek Menn., Deer Creek, Oklahoma	153.49	175.75	81.39	35.93			446.56	109	4.10
Ebenezer Menn., Gotebo, Oklahoma	23.30						23.30	85	.27
Ebenfeld Menn., Montezuma, Kansas								28	
Eden Menn., Inola, Oklahoma	77.26		41.30	25.09			143.65	126	1.14
Eden Menn., Moundridge, Kansas	1824.39	1000.00	157.55		25.00	25.00	3031.94	772	3.93
Einsiedel Menn., Hanston, Kansas	39.60	58.63					98.23	82	1.20
Emmanuel Menn., Canton, Kansas (Galva)	71.69	63.24	10.37				145.30	85	1.71
Emmaus Menn., Whitewater, Kansas	1271.61	1300.70	791.00	165.01			3528.32	327	10.79
First Christian Menn., Moundridge, Kansas	381.18	352.63	107.50	28.50			869.81	352	2.47
Bell Menn., Fredonia, Kansas		14.00					14.00		
First Garden Menn., Halstead, Kansas	77.85	322.75		59.93		5.80	466.03	198	2.35
First Menn., Beatrice, Nebraska				204.58			204.58	353	.58
First Menn., Geary, Oklahoma	40.89			16.39			57.28	132	.43
First Menn., Halstead, Kansas	124.65	154.36	54.26	45.32	25.84		404.43	291	1.39
First Menn., Hutchinson, Kansas	16.56	135.35					151.91	126	1.21
First Menn., Newton, Kansas	66.90	559.18	25.00	118.00			769.08	614	1.25
First Menn., Ransom, Kansas	42.40	306.96					349.36	115	3.04
Friedensfeld Menn., Turpin, Oklahoma	81.87	44.00	24.14				150.01	73	2.05
Friedenstal Menn., Tampa, Kansas		43.25		34.00			77.25	110	.70
Gnadenberg Menn., Whitewater, Kansas	86.60	183.71					270.31	160	1.69
Goessel Menn., Goessel, Kansas	53.22	315.00	56.37	48.00			472.59	285	1.66
Grace Menn., Enid, Oklahoma	14.67	80.00			5.00		99.67	42	2.37
Gruenfeld Menn., Ft. Cobb, Oklahoma	85.35		57.25				142.60	65	2.29
Hebron Menn., Buhler, Kansas	220.94	277.56	100.07	87.87			686.44	258	2.66
Herold Menn., Bessie, Oklahoma	85.64	268.44	72.09	35.10			461.27	165	2.80
Hillsboro Menn., Hillsboro, Kansas	226.72	193.31		71.28			491.31	330	1.49
Hoffnungsau Menn., Cuauthemoc, Chih, Mex.								25	
Hoffnungsau Menn., Inman, Kan.	190.79	632.41	29.02	19.55	19.88	6.31	897.96	393	2.28
Hoffnungsfeld Menn., Moundridge, Kansas	102.50	162.00		20.00	11.43		295.93	116	2.55
Inman Menn., Inman, Kansas	56.22	123.88	19.24		12.21	11.77	223.32	201	1.11
Johannestal Menn., Hillsboro, Kansas	138.88	352.84	125.00	69.43	12.40	6.20	704.75	194	3.63
Kidron Menn., Taloga, Oklahoma		20.00					20.00	32	.63
Lehigh Menn., Lehigh, Kansas	28.87	199.83	5.10	14.44			248.24	248	1.00
Lorraine Ave. Menn., Wichita, Kansas								160	
Meadow Menn., Colby, Kansas	35.04	79.76	55.13	132.61			302.54	25	12.10
Medford Menn., Medford, Oklahoma	25.70	281.90	82.71				390.31	128	3.05
Bethel Menn., Enid, Oklahoma	78.82	61.65					140.47	14	10.03
New Friedensberg Menn., Vona, Colo.								30	
New Hopedale Menn., Meno, Oklahoma	200.70	542.39	30.00	52.15			825.24	333	2.48
Pleasant Valley Menn., Kismet, Kansas	24.36	28.01	29.45				81.82	46	1.78
Pretty Prairie Menn., Pretty Prairie, Kan.	250.00		321.91	150.00	51.18	57.25	830.34	530	1.57
Saron Menn., Orienta, Oklahoma	13.33						13.33	90	.15
Second Menn., Beatrice, Nebraska	125.00	464.14		80.08			669.22	160	4.18
Sichar Menn., Cordell, Oklahoma	18.07	68.77					86.84	93	.93
Swiss Menn., Whitewater, Kansas	188.84						188.84	98	1.93
Tabor Menn., Newton, Kansas	178.55	195.00	43.73				417.28	400	1.04
Walton Menn., Walton, Kansas	17.87		14.37				32.24	52	.62
West Zion Menn., Moundridge, Kansas	212.40	97.15	200.20	64.15			573.90	307	1.87
Zion Menn., Elbing, Kansas	174.75	393.47	320.75				888.97	102	8.72
Zion Menn., Kingman, Kansas	12.77						12.77	66	.19
Zoar Menn., Goltry, Oklahoma	65.00	66.00					131.00	271	.48
West Newhopedale, Ringwood, Oklahoma	94.40			26.45			120.85		
Total All Churches	**9173.64**	**12962.55**	**3607.91**	**1922.31**	**212.40**	**128.53**	**28007.34**	**12345**	**2.27**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE DURING THE MONTHS OF APRIL, MAY, AND JUNE, 1944

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Membership	Quart. Mem.
Bethany Menn., Quakertown, Pa.								159	
Bethel Menn., Perkasie, Pa.	84.45						84.45	30	2.82
Pine Grove Menn., Bowmansville, Pa.		83.00					83.00	56	1.48
Calvary Menn., Mechanics Grove, Pa.		20.00					20.00	70	.29
Deep Run Menn., Deep Run, Pa.		22.00					22.00	189	.12
East Swamp Menn., East Swamp, Pa.	50.00	48.40		25.00			123.40	159	.78
Eden Menn., Schwenksville, Pa.								258	
Emmanuel Menn., Denver, Pa.	15.00			15.00	5.00	5.00	40.00	29	1.38
First Menn., Allentown, Pa.	122.40	20.00		68.66			211.06	187	1.13
First Menn., Philadelphia, Pa.	98.82	120.50		29.41	1.94	1.94	252.61	330	.76
Flatland Menn., Flatland, Pa.	10.37	11.00		6.92			28.29	63	.45
Germantown Menn., Germantown, Pa.								37	
Grace Menn., Lansdale, Pa.	82.86	55.00		143.03		10.00	290.89	220	1.32
Hereford Menn., Bally, Pa.	75.00	237.50					312.50	252	1.24
Memorial Menn., Altoona, Pa.				40.00			40.00	40	1.00
Napier Menn., Napier, Pa.				3.00			3.00	63	.05
Richfield Menn., Richfield, Pa.	58.14	330.00		116.28			504.42	195	2.59
Roaring Spring Menn., Roaring Spring, Pa.								47	
Saucon Menn., Saucon, Pa.				5.15			5.15	20	.26
Second Menn., Philadelphia, Pa.	13.25						13.25	186	.07
Smith Corner Menn., Smith Corner, Pa.		123.96					123.96	69	1.80
Zion Menn., Souderton, Pa.	481.00	421.10		135.00	50.00	20.00	1107.10	519	2.13
Springfield Menn., Springfield, Pa.	25.25						25.25	25	1.01
Upper Milford Menn., Zionsville, Pa.								176	
West Swamp Menn., West Swamp, Pa.		253.47					253.47	220	1.15
Fairfield, Fairfield, Pa.	100.00						100.00		
(Eastern Dist. Peace Com.)			288.64				288.64		
Total All Churches	**1216.54**	**1745.93**	**288.64**	**587.45**	**56.94**	**36.94**	**3932.44**	**3599**	**1.09**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE

Alberta Com., Portland, Oregon	20.00	10.00	20.00	10.00			60.00	57	1.05
Bethel Menn., Winton, Calif.								43	
Emmanuel Menn., Pratum, Oregon		25.26	175.18				200.44	249	.80
First Menn., Aberdeen, Ida.	649.36	378.77	368.43	383.41	50.17	68.75	1899.89	381	4.99
First Menn., Colfax, Wash.	43.00		20.00				63.00	118	.53
First Menn., Deer Park, Wash.								24	
First Menn., Monroe, Wash.	62.12	68.40	76.05	32.48			239.05	120	1.99
First Menn., Paso Robles, Calif.	94.64			34.74			129.38	74	1.75
First Menn., Reedley, Calif.	555.88	569.00	833.12	321.48	35.11	35.11	2349.70	526	4.47
First Menn., Shafter, Calif.		12.57	15.69				28.26	96	.29
First Menn., Upland, Calif.	231.66	135.01	214.80	72.50	24.25		678.22	350	1.94
Grace Menn., Albany, Oregon	37.68						37.68	92	.41
Grace Menn., Dallas, Oregon	68.67						68.67	183	.38
Immanuel Menn., Los Angeles, Calif.	234.06	669.00	50.00	134.05			1087.11	231	4.71
Menno Menn., Lind, Wash.	715.75	1055.50	785.00	286.30			2842.55	145	19.60
Newport Menn., Newport, Wash.	91.36	29.77		21.65			142.78	65	2.20
San Marcus (Second) Menn., Paso Robles, Calif.	130.46	35.00	53.27				218.73	124	1.76
Total All Churches	**2934.64**	**2988.28**	**2611.54**	**1296.61**	**109.53**	**103.86**	**10045.46**	**2723**	**3.69**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE

Apostolic Menn., Trenton, Ohio		5.00					5.00	225	.02
Bethel Menn., Fortuna, Mo.	21.31	71.18		28.63	11.25		132.37	122	1.09
Bible Mission, Chicago, Ill.	30.53	14.00					44.53	68	.65
Ebenezer Menn., Bluffton, Ohio		5.00		400.00			405.00	552	.73
Eicher Emmanuel Menn., Wayland, Iowa (also "Noble")	188.00	292.50	66.00	57.43		9.00	612.93	221	2.77
First Federated, New Stark, Ohio (Gen. Conf. only)								36	
First Menn., Berne, Ind.	3070.41	145.00	10.00	850.98			4076.39	1283	3.18
First Menn., Bluffton, Ohio	266.60	388.90	86.00	162.35			903.85	475	1.90
First Menn., Chicago, Ill.	10.50	5.00		21.80			37.30	107	.35
First Menn., Lima, Ohio	68.40		33.59				101.99	31	3.29
First Menn., Nappanee, Ind.	111.05	73.50	127.54				312.09	189	1.65
First Menn., Summerfield, Ill.		52.50	2.00				54.50	155	.35
First Menn., Sugar Creek, Ohio			25.00	25.00			50.00	200	.25
First Menn., Wadsworth, Ohio	30.00		67.65				97.65	226	.43
Grace Menn., Pandora, Ohio	362.13	206.25	67.50	232.65			868.53	410	2.12
Pulaski Menn., Pulaski, Iowa	105.49	54.14					159.63	168	.95
Salem Menn., Dalton, Ohio	88.06	248.58	80.65	30.79			448.08	228	1.97
St. John Menn., Pandora, Ohio		34.90					34.90	270	.13
Wayland Menn., Wayland, Iowa	133.14		76.16	25.00			234.30	260	.90
Zion Menn., Donnellson, Iowa		42.15	101.57	100.00			243.72	230	1.06
Total All Churches	**4485.62**	**1638.60**	**743.66**	**1934.63**	**11.25**	**9.00**	**8822.76**	**5456**	**1.62**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE DURING THE MONTHS OF APRIL, MAY, AND JUNE, 1944

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Total	Membership	Quart. Mem.
Bergfelder Menn., Mt. Lake, Minn.	172.00	217.50					389.50	217	1.79
Bethany Menn., Freeman, S. Dak.	68.00			41.00			109.00	226	.48
Bethel Menn., Langdon, S. Dak.								58	
Bethel Menn., Lustre, Mont.	232.95	64.85		73.85			371.65	45	8.26
Bethel Menn., Dolton, S. Dak. (Marion)	47.25						47.25	100	.47
Bethel Menn., Mt. Lake, Minn.	547.36	750.00	253.14	233.19			1783.69	580	3.07
Bethel Menn., Wolf Point, Mont.					12.85	25.67	38.52	71	.54
Bethesda Menn., Henderson, Neb.	1109.36	1431.90	603.81	424.67			3569.74	754	4.73
Bethesda Menn., Marion, S. Dak.	20.77	343.50	173.46				537.73	227	2.37
Bethlehem Menn., Bloomfield, Mont.	494.00	610.14		134.50			1238.64	219	5.66
Emmanuel Menn., Doland, S. Dak.	75.00	24.00					99.00	98	1.01
Fairfield Bethel, Huron, S. Dak. (Gen. Conf. only)								45	
First Menn., Butterfield, Minn.		5.00	74.49	59.19			138.68	95	1.46
First Menn., Madrid, Neb.	80.33	78.46					158.79	42	3.78
First Menn., Mt. Lake, Minn.	634.18	328.74	549.13	158.01			1670.06	400	4.18
Friedensberg Menn., Avon, S. Dak.	180.00	66.00	55.56	20.00			321.56	128	2.51
Hutterthal, Freeman, S. Dak.		350.00					350.00	160	2.19
Hutterthal, Hitchcock, S. Dak. (Dist. Conf. only)		102.91					102.91	150	.69
Immanuel Menn., Delft, Minn. (Bergfelder)	91.88	59.50	41.67	35.39			228.44	88	2.60
Mennonite, Butterfield, Minn.	69.19						69.19	100	.69
Neu Hutterthal, Bridgewater, S. Dak. (Dist. Conf. only)	25.70	180.00					205.70	130	1.58
New Home Menn., Westbrook, Minn.								46	
Salem Menn., Freeman, S. Dak.	225.00	695.00	240.00	225.00			1385.00	500	2.77
Salem Menn., Munich, N. Dak.	178.44	112.04	34.50				324.98	140	2.32
Salem Menn., Wisner, Neb.								20	
Salem-Zion Menn., Freeman, S. Dak.	219.50	485.44	439.56	217.22	74.54		1436.26	411	3.49
Swiss Menn., Alsen, N. Dak.		55.00	153.09				208.09	138	1.51
Woodland Menn., Warroad, Minn.		71.00	44.20				115.20	46	2.50
Zion Menn., Arena, N. Dak.		30.00					30.00	29	1.03
Zion, Bridgewater, S. Dak.	25.00						25.00		
Total All Churches	4495.91	6060.98	2662.61	1622.02	87.39	25.67	14954.58	5263	2.84
Total all Districts	22306.35	25396.34	9914.36	7363.02	477.51	304.00	65761.58	29530	2.23

LL GIFTS FOR FOREIGN MISSIONS OTHER THAN HOSE FROM CHURCHES RECEIVED DURING APRIL, MAY, JUNE, 1944

The first number is the receipt number, and the second the gift.

Receipt No., 295, Amount, $10; 304—$5; 310—$ .25;
8—$5; 333—$36.75; 334—$10; 347—$20; 353—$10; 365—
5; 391—$300; 390— $2; 393—$25; 394— $25; 395— $20;
7—$50; 399—$18.18; 405—$56.36; 409—$5; 415—$5; 425—
; 431—$25; 447—$200; 450—$23.90; 455—$2.63; 456—
0; 465—$1; 473—$1; 474—$625; 477—$40; 479—$2; 489—
; 490—$50; 493—$10; 502—$50; 517—$37.50; 521—$10;
3—$50; 525—$5; 532—$19.53; 536—$7; 539—$20; 540—
; 541—$5; 553—$1; 555—$26; 567—$10; 571—$12.87;
3—$20; 582—$100; 583—$105.62; 584—$20.25; 602—$20;
8—$10; 611—$50; 612—$25; 618—$13.15; 625—$20.45;
5—$60.30; 629—$50; 634—$10; 635—$25; 640—$40; 645—
); 654—$12.13; 661—$26.07; 674—$5; 685—$100; 690—
)0; 693—$32.86; 694—$38.77; 697—$1; 710—$1; 712—
; 716—$23.50; 727—$13; 733—$10; 734—$10.50; 741—
); 742—$100;

men's Societies:

pril, $878.96; May, $730.81; June, $2,172.10.
otal, $6,733.44.

otal Receipts for General Conference Treasury dur-
second quarter: $484.19

LL GIFTS FOR RELIEF OTHER THAN THOSE OM CHURCHES RECEIVED DURING APRIL, Y, JUNE, 1944

eceipt No., 319, Amount, $25; 321—$25; 391—$300;
—$5; 450—$65; 406—$5; 408—$20; 436—$10; 470—
; 475—$20; 511—$20; 514—$2; 515—$25; 517—
518—$50; 530—$25; 533—$10; 550—$25; 567—
569—$20; 578—$24.26; 587—$5; 588—$176.75; 591—
652—$3; 669—$32.54; 673—$21.45; 675—$100; 677—
$15; 683—$10; 685—$100; 697—$1; 699—$30; 712—
$5; 713—$1; 722—$10; 738—$50.

Women's Societies:

April, $125; May, $96.35; June, $233.
Total, $1,798.35.

REPORT OF THE TREASURER OF THE BOARD OF PUBLICATION FOR APRIL, MAY, JUNE, 1944

Contributions from churches: $477.51. From Kate E. Krehbiel, $5.00. Total: $482.51.

—E. W. Baumgartner, Berne, Indiana, Treas.

All gifts other than those from churches received by the treasurer of the Peace Committee during April, May, June, 1944.

Emergency Relief Board, $142.33; Ex. Com. Women's Mission Societies, 241.33; Young People's Organizations, 231.93; Mennonite Colonization Board, 262.50; Bernice Haas, Kent, Ohio, 15.50; Herbert S. Rempel, Pasadena, Calif., 100.00; Katharina H. Rempel, Pasadena, Calif., 50.00; W. P. Rempel, Pasadena, Calif., 50.00; Mrs. J. M. Harms, Whitewater, Kan., 25.00; P. G. Baergen, Corn, Okla., 25.00; Mr. and Mrs. J. P. Bartel, Turpin, Okla., 12.00; "A Friend", Cleveland, Kan., 2.00; Helen Neufeld, Mountain Lake, Minn., 25.00; Rev. H. E. Adrian, Escondido, Calif., 10.00; Rev. R. Maurer, Encinitas, Calif., 10.00; Rev. Alfred Wiebe, Upland, Calif., 100.00; Mrs. Elizabeth Friesen, Long Beach, Calif., 5.00; Dr. and Mrs. P. A. Penner, Newton, Kansas, 2.00.

W. E. Nafziger, Salem, Ore., 50.00; Matt J. Hofer, Carpenter, C. D., 20.32; Anonymous, Newton, Kan., 100.00; F. Busenitz, Whitewater, Kan., 125.00; Mr. and Mrs. Rudolph Baer, Tascadero, Calif., 15.00.

Grand total from churches and all other sources: $26,966.17.

—L. J. Horsch, Treasurer, 529 East J Street, Ontario, California.

All gifts other than those from churches received by the treasurer of the Home Mission Board during April, May, June, 1944.

Ladies Org. Gen. Conf., (Mrs. Frieda Regier Entz) $142.55; Herman Jantzen, Plymouth, Nebr., 5.00; Jacob D. Stucky, Snohonish, Wash., 18.00; Friends, 300.00; Eastern Dist. S. S. Union, 250.00; Katie Krehbiel, Donnelson, Iowa, 5.00; Junior. C. E. Union, Eastern Dist, Conf., 10.00; Bethel Deaconess Hospital, Newton, Kan., 3.50; Mr. and Mrs. Claude True, Trenton, Ill., 5.00; Interest U. S. Bonds, 125.00; Young People Uinon, Eastern Dist. Conf., 158.43; Helena Pankratz, Henderson, Nebr., 100.00.

Total $1,122.48.

—J. J. Plenert, 7319 Whitaker Avenue, Philadelphia, Pa.

REPORT OF THE TREASURER OF THE PACIFIC DISTRICT CONFERENCE FOR APRIL 10 TO JUNE 1, 1944.

Menn. Ch., Home Mission Board, Philadelphia, Pa., $88.00; Menn. M. Ch., Lind, Wash., 52.54; First M. Ch., Monroe, Wash., 19.70; First M. Ch., Upland Calif., 53.01; Menn. Ch., Newport, Wash., 18.13; Kings Daughters Mission Society of F. M. Ch., Aberdeen, Idaho, 20.00; Grace M. Ch., Dallas, Ore., 53.27; F. M. Ch., Reedley, Calif., 50.00; F. M. Ch., Shafter, Calif., 13.63; Alberta Community Church, Portland, Ore., 25.00.

Total Received, $393.28.

—Jno. C. Jantz, Odessa, Washington, Treasurer.

Relief Work in India

(Continued from page 4)

able to lend their assistance in getting this work started before proceeding to China. The various Mennonite missions have been supplying Indian and missionary workers as much as it has been possible to do so. Since none of the missions could spare a missionary for more than one or two months at a time, we have been handicapped not only by a shortage of workers but by a lack of continuity in the directing of our relief program. It was a great boon to our work when Brother Graber on his return from China agreed to serve as Director of our Bengal Relief Program. This gave an impetus and hope for which we had longed, and we were greatly disappointed when Brother Graber was so suddenly called home. For the past few months the task has been rather heavy and trying for our workers in Bengal. But we are indeed grateful for the safe arrival in India of the Isaacs and Miss Schrag and for the fact that Brother Isaac has been loaned to the M.R.C.I. for a period of at least six months. He has just assumed duties as Director of our Bengal Relief Program, and Brother Vogt, who has been on the job since April, will continue a few weeks longer. Other helpers from our missions will continue to be used, but we are hoping that more help will soon come from America.

Help to 8,000

Our relief work in Bengal is carried on in villages outside of Calcutta in the 24-Parganas District, the three main centers being at Sonarpur, Champahatti, and Goria. The district magistrate has been very sympathetic toward our program and most helpful in various ways in the planning and carrying out of the relief work. From the beginning we have been distributing rice and clothing, and those suffering from malaria have also been given quinine. For the last few months we have also been giving milk to babies and children. This milk was shipped from the U.S.A. to the Friends' Ambulance Unit in Calcutta from whom we receive our supply without cost. Cloth and clothing have been purchased at very reasonable rates, and the Sisters' Sewing Circles of our Indian Church have made a number of garments for distribution. We appreciate the fact that the home Church has offered to send ready-made clothing and blankets, but thus far we have found it more practical and economical to supply such articles made in India rather than to import the same. At present about 8,000 people are receiving help from our organization. For many of these the help is of a supplementary nature as they are now able to provide some of their own requirements. Then too, about twenty-five per cent of those receiving food and clothing pay in part for the same, the charge being about one-half the cost. This is to encourage those who are able to help provide for their own needs. Without such stipulations our relief work could soon prove a hinderance rather than a blessing as many would gladly become subjects of a charitable organization rather than try to live independently. It seems that the motives of charity can easily be misunderstood and that even deeds of mercy may have a demoralizing effect. W desire to be among the merciful, praying that ou deeds may be seasoned with wisdom and justice.

Work Camp and Hospital

In addition to the above we have recently opene a work camp and hospital in Sonarpur within a shor distance of our headquarters. This Camp itself ha been provided by Government, and the District Magistrate took a very active interest in the constructio of the same and is following up our work with th same interest. The purpose of this camp is to provid work for the poor as they become fit for manu labor, and thus it is intended to help them back normal and independent living. The medical part the camp is also considered important. The inmat who are suffering from malaria, malnutrition, et need more than merely food to restore them to healt and others outside the camp can be touched by th agency. At present there are about twenty in-patien and sixty out-patients who are receiving attenti daily. An Indian doctor is in charge of the medic work.

Famine Past Its Crisis

How long should our relief program in Bengal co tinue? This question can not be answered definite now, but under the most favorable conditions for covery we feel that we can continue a worthwh project throughout 1944, and likely that will not he end of our task. The present Bengal famine has assed it crisis, and many of the relief agencies have losed their work. In Calcutta, in particular, the ituation has greatly improved. If a good rice crop harvested in the fall of 1944 we can hope for coninued and rapid improvement. Even though many elief agencies are now closing their work in Bengal, e are glad that our workers and the officials upon hose approval we must depend, feel that we have a nique task which should not terminate at this time. he future needs and opportunities will be closely udied, and we hope to continue the work in Bengal long as conditions warrant and as long as the efrts put forth make a real contribution to the cause Christ.

S. M. King, Dhamtari, C.P., India, June 6, 1944

M.C.C. NEWS NOTES

Relief

rewell Service for Outgoing Workers

On June 30, at the daily devotional service at the Akn Office, farewell services were conducted for several rkers about to leave for relief work. Marvin Dyck, hitewater, Kansas, will be leaving on July 6 for service a hospital orderly at the Mennonite Unit at La Plata, erto Rico.

Elvin Souder, Souderton, Pennsylvania, and Orval ers, Sweetser, Indiana, are leaving from New Orleans ly 10, on an Argentine steamer, for Paraguay. They ve training along lines of legal and electrical enginring skills, respectively, and will serve in connection h the "thank-you" project for the Paraguayan Govment in return for the haven that was provided for Russian Mennonite immigrants in 1930.

arewell services were also held for Orie Miller who leaving for a visit to Paraquay. Brother Miller origily planned to leave New Orleans on July 3, but he has n detained by transportation irregularities for about week.

p Clothing to Middle East

uly 3, 186 bales of relief clothing, ten tons, left the rata clothing clothing warehouse for shipment to Middle East. The shipment consisted of mostly nen's and children's clothing to be distributed by relief workers to Greek and Yugoslav refugees in Middle East.

he permission to ship this clothing came after ths of negotiations with various government agencies he time the church was concertedly praying that f clothing could be sent to areas of need. (See yer Booklet," prayer request for May 18. Permission e on May 19).

. Miller Visits Colonists in Paraguay

the time this release appears, O. O. Miller will be is way to Paraguay. His trip is planned to enable e weeks in Asuncion and a possible visit to the ral Mennonite colonist groups in that country. Nine C. workers now represent and serve the Committee's ral interests and concerns in Paraguay under Bro- Willard Smith's direction and leadership. The addil workers under appointment are expected to reach field during July and August. Finally formulating coming year's program with Brother Smith and workers is the main occasion for the M.C.C. Secretary's visit. A three-days' visit to the Puerto Rican unit is planned on the return journey from Paraguay. M.C.C. Chairman, Brother P. C. Hiebert, will assume the work of the Executive Secretary during Brother Miller's absence.

Puerto Rico Briefs

The main emphasis at La Plata continues to be the building of the hospital and dormitory accommodations for the staff. P.R.R.A. has given more than $8,000.00 toward this work.

The Seven-months' Drought, the worst in Puerto Rico in twenty-five years, has finally broken, and the Island's electric current is back on 24-hour service. The fields are getting green again.

C.P.S.

New Director of Hospital Units

On July 1, J. N. Byler, Director of M.C.C.-C.P.S. mental hospital units, left his desk and began to prepare for his assignment as relief commissioner to the Middle East. The general directorship of the hospital units has been given to Albert Gaeddert, who is also general director of other M.C.C.-C.P.S. units and camps. Robert Kreider, formerly J. N. Byler's assistant, will now work with Albert Gaeddert in supervising the hospital units.

C.P.S. Staff Appointments

Henry Guhr—Director at Terry, Montana
Mrs. Henry Guhr—Nurse-matron at Terry
John Stalter—Director at Medaryville, Indiana
Charles Suter— Asst. and Ed. Dir. at Medaryville
Jesse Harder—Director at Camino, California
Alfred Zook—Director at Belton
Irvin Wall—Unit Leader of San Joaquin County, California, Dairy Unit
Erwin Goering—Regional Director for Rocky Mountain Area

Enlarged Map of Mennonite C.P.S. Camps

The map in the pamphlet, "Three Years in C.P.S.," showing the location of Mennonite C.P.S. camps in the United States, is now available in wall size, 17 by 21 inches. The sketch may be used for a poster to provide a better understanding of the extent of C.P.S. work, and the location of the camps. It may be secured for ten cents postpaid by ordering from M.C.C. Headquarters, Akron, Pennsylvania.

PEACE SECTION NOTES

The following statement has been prepared by Jesse Hoover, Secretary of the Peace Section, who is keeping abreast with developments in regard to post-war militarism in behalf of the Mennonite and Brethren in Christ churches:

"Since about the Middle of February we have kept rather constantly in touch with the developments in Washington in regard to the possible passage of a permanent conscription bill. From all indications the press releases concerning the imminence of such legislation were premature and unfounded.

"A part of this reticent attitude in relation to the passage of a permanent conscription bill at present may be due to the very determined opposition of a number of groups including the National Education Association, the National Child Labor Committee, the Congress of Parents and Teachers in New York City, the Convention of State Governors and probably many others. Doubt is now being expressed by those in high position as to the possibility of passage of such legislation during war time.

"However, by past experiences we have learned how quickly the situation may change. Not only do we need to be constantly alert to such encroachments, but we should be constantly in prayer that our Heavenly Father may over-rule all of these circumstances to His divine glory. 'More things are wrought by prayer than this world dreams of.' "

Released July 6, 1944
Compiled by Irvin B. Horst

JOTTINGS

—**Rev. Arnold C. Schultz** announced his resignation as pastor of the Ebenezer Mennonite Church of Bluffton, Ohio, on June 25. He has accepted a call from Northern Baptist Theological Seminary to become head of the Old Testament department. The Seminary is located in Chicago and is the largest in the Northern Baptist denomination. —Church Corr.

—**The Ebenezer Church, Bluffton,** puts out a monthly church bulletin called the **Ebenezer Bulletin.** The editor wishes that his name might be placed on the mailing list of the **Ebenezer Bulletin.)**

—**Rev. and Mrs. Gerald Stucky** are the happy parents of a daughter, Judith Ann, who was born June 1.

—**The C.P.S. unit at the Marlboro State Hospital, Marlboro, New Jersey,** through their leader, Mr. Loris A. Habegger, asked Rev. A. J. Neuenschwander, Quakertown, to come and conduct open communion on Sunday, July 9. In order to accommodate everyone it was necessary to have two services, one at 5:15 P.M for those who work on the night shift and the next one at 7:30 P.M. for those on the day shift. Mrs. Neuenschwander accompanied her husband and visited with the wives of the men. Some of the men had missed communion in their home churches and had not had opportunity to participate in this sacred rite for almost two years.

—**Miss Helen Nickel,** in a recent letter, wrote to Miss Martha Burkhalter the following: "For days I thought I might be able to send you a telegram when I would arrive, saying that I almost caught up with you, but our waiting in Bombay dragged out five weeks and it was so warm and humid. But when we at last got on a ship it surely was a fast one, came through in record breaking time, one day less than a month (calendar). Of all the varied experiences and uncertainties we can talk when we shall meet.

"The Red Cross ladies in uniform surely did wonderfully well in welcoming us and arranging for a place to stay. Tomorrow I shall cable and send telegrams. It is a wonderful mercy to have arrived safe and well without mishap or incident. We surely will be able to compare experiences. Was happy to get a visa to stay in the states for a year so do not count on going to Saskatchewan this summer or fall but perhaps in April of '45." Helen.

The above letter is taken from the **Berne Witness.** It was written shortly after Miss Nickel landed in the United States in the first days of July. —"The past June was the driest June in the past thirty-five years." So reports the **Berne Witness,** Berne, Indiana.

—**Rev. I. J. Dick,** pastor of the First Mennonite Church, Mountain Lake, Minnesota, left on July 10 for a trip of five weeks, through Montana, Washington, Oregon, California, and Kansas. In Montana Brother Dick will visit the C.P.S. camp at Belton. Willard Unruh, educational director at Belton, is a son-in-law of Rev. Dick, having married Selma Dick. Mrs. Unruh is employed in Belton. This little village lies at the entrance to Glacier National Park. Rev. H. E. Wiens will be i charge of the services at the First Mennonite Churc during the absence of Rev. Dick.

—**The address of Dr. and Mrs. J. H. Langenwalter,** fc the present, is 200 West 1st Street, Newton, Kansas. The telephone number is 2890W.

—**Members of the First Mennonite Church, Wadswort Ohio,** presented a very interesting program at the Se cond Baptist Church (colored) in Medina, on July Rev. and Mrs. P. J. Boehr addressed the family picn meeting sponsored by the Missionary Society on July 1

—**Rev. J. E. Amstutz** spoke at the Rural Life Conferenc Antioch College, Yellow Springs, Ohio, on June 9, ar services at the Trenton Mennonite Church were ca celled that day. —Lydia A. Augspurger, Corr.

—**Dr. J. Winfield Fretz** returned to Newton on July after a trip of about six weeks through the Mennoni settlements of Old Mexico. The primary purpose of th trip was to gather information on colonization for th M.C.C. On the evening of July 9 he told of his expe iences to some members of the Bethel College Churc who gathered for the meeting about an hour after had been announced.

—**Dr. Ralph Kauffman** stopped at North Newton July 11 for a visit of several days. Dr. Kauffman, w is to do relief work in the Near East or India, has be visiting C.P.S. camps and mental hospitals units eastern, northern, and middle states, while waiting notice to sail. Dr. Kauffman plans to engage in rel work for a period of two years.

(Continued from page 8)

operate, we don't love each other, and the text forms us that since love is of God, and we claim love God, we should love each other. May G grant that our Conference may go forth in the spi of love and tolerance and that His Spirit may ab with all our endeavors in extending that part Christ's cause which He has entrusted to us. "Gr be with all them that love our Lord Jesus Christ sincerity. Amen." —Ephesians 6:24.

ORDER BLANK

After January 1, 1944 the following prices v be in effect on **The Mennonite: NEW SUBSCR TIONS** $1.25 for the first year, **RENEWALS** $1 per year. This advance in the price is made n essary by the greatly increased cost of produc the paper under present conditions.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, JULY 25, 1944 NUMBER 29

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Christian Service in a Yugoslav Refugee Camp in Egypt

(The following excerpts, which provide snap shots of the activities of a relief worker in a Middle-East refugee camp, are taken from the letters of the Mennonite relief workers, Dr. G. Richard Yoder and Delvin Kirchhofer.)

Setting Up a Post Office

"The first job I tackled was the setting up of a Post Office. After quite a struggle I finally managed to get it going. A post mistress and two postal clerks have now taken over the responsibility and seem to be getting along all right. This post office, of course, is for the refugees and the three workers are of their group. For the past few days I have devoted most of my time to seeing refugees who have relatives in foreign countries, anywhere from Chile and New Zealand to Chicago, Illinois, but do not have their full names or addresses. I have gathered all the information I could from the refugees and have it all tabulated so that when a representative of the International Red Cross arrives here soon we may be able to locate some of these people through hat agency."

Inoculation Day

"On Tuesday and Wednesday the people of this amp were inoculated for typhoid and typhus. For his purpose two tents are erected with the partition valls between them removed. The people queue up nd go in two lines through the tents where the medical taff and helpers do the work. Since records must e kept of each person receiving inoculations, I helped n taking the names, number of each person's disc vhich he is supposed to wear around his neck, and is tent number. It is quite a job to get these acurately in the rush. On the first day we did 2049 noculations but the second day only 1339. We could ave done far more if the people had come."

Irrigation Plans

"Utilizing the water from the bath house for irriating some truck patches and gardens is one of the elds which we are investigating . . . The water from e Canal (Suez) is not far away if the pumps and ipes and other paraphernalia can be gotten. We are so investigating the possibilities of having these exerienced fishermen getting an opportunity to do some fishing and thus provide for their own kitchens . . . I secured some old rope a few days ago and also some old fishing nets. Yesterday we had some fishermen, who were experienced in rope splicing, make some rope rings for deck tennis."

Starting a Library

"Another project I should like to work on would be the establishment of some sort of library and reading room. Serbo-Croat books are not to be had but a good many read Italian and a few French and some German . . . As I speak to the educational representatives of the Yugoslav committee the one thing they ask for most often is "Would it be possible to get some English grammars and readers somewhere?" I understand a British society is having some printed in this area but I do not know when they will be ready. A few days ago we received a shipment of exercise books, pens, rulers, erasers, chalk, crayons, etc. Blackboards are needed very badly."

Sand Storms

"We are within fifteen minutes walking distance of the Canal (Suez) and occasionally I see our own flag which looks nice indeed. We have had two severe sand storms since I have been here—both times some tents have been blown down but fortunately mine has stayed up so far, although the last time I barely managed to save it. At such times everythings gets covered with sand and it is impossible to keep anything clean anywhere. Our dress suits and white shirts are getting a much needed rest for they are out of place in such a camp. On the other hand two khaki shirts and two pairs trousers are not enough and if we did not have good laundry services by Egyptians right in our own camp, we could never get along on that limited number."

Whooping Cough, Mumps, Worms, Etc.

"There are epidemics of whooping cough, influenza, chicken pox in the camp and today I discovered the first case of mumps. Almost every other patient has fever and a cough. How I wish I had sufficient cough syrup to go around. There are dozens of children here with round worms, also, and if we ever succeed in getting some *santonin* we will have a busy time with them. It will be the first experience of its kind to me. I feel I am learning a great deal and I really enjoy it. Dealing with these people does require considerable patience at times. On the other hand, they respond readily to sympathy and kindness as do human beings no matter from what part they come."

Via M.C.C. Headquarters, Akron, Pa.

EDITORIALS

When "blue" try being thankful. That is a good way to make of the "blues" a mild case or to get rid of them. For when we are "blue" we tend to feel inadequate towards the conditions of life. Worry, insecurity, and fear tend to paralyze one with excessive tension. We become over-tensioned and feel "blue" as a result. Thankfulness, on the other hand, instigates thoughts and feelings of security and adequacy. It brings about a release of tension. As it does so, the individual returns to a more normal balance of tension and relaxation; he sees that life is not altogether easy, nor altogether hard. He again is happy.

Paul wrote to the Philippians, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Fail to thank God and your requests soon become burdens of anxiety. Express them with thanksgiving for what God has already given you, and they become problems turned over to God for solution. As our feeling of need is balanced by a feeling of fulfillment, there comes to us a deep peace.

"That's your problem—not mine." This is an attitude of which we are guilty far too often. The other day a young, married school teacher expressed to me his concern about the fact that his home church was doing so little for its young people. His implication was that this church, which is a rural one, is not sufficiently concerned about the needs of youth. The situation in this church is undoubtedly typical of that in many others. The young people want to get together; they want social activities. The older, married people no longer have the same problem, for they have found a mate and established a home. Other problems concern them now. Forgetful about the needs of the young people they do little or nothing about them.

Yet the Christian attitude is that of being our brother's keeper, of looking not only upon our own things but also upon those of others. Yes, perhaps, the problems of the young people will in the end be solved without any planning from the older people. Things have a way of settling themselves—but often in a very imperfect way. Wise people plan. The church can and should plan for wholesome get-togethers. Before me is a bulletin from one of our churches. It has this invitation for the young people, "Fellowship gardeners are asked to be at the garden Wednesday evening for work. There are weeds to pull, beans to pick, and beets to pull." Another item in the bulletin says, "From the fellowship garden we have canned 99 quarts of beans, and 22 quarts of beets." In conclusion the reader is told, "A letter from the Hill City C.P.S. camp states that they received the fresh beans, sent to them from the Fellowship garden, in fine shape, and they were grateful to receive them."

The young people of this church have an opportunity to fellowship in constructive activity. The conditions of their fellowship draw out desirable traits. The settling of their fellowship is not artificial, surreptitious, or degrading. It is something definite and wholesome that can be looked forward to and enjoyed.

Some groups of young people sing for the aged and the sick. Others bring the good news of Christ to those in prison. Others do essential work for those handicapped by sickness. Some groups frequently have social or "fun" evenings. Some meet for prayer and Bible study. Some have a combination of activities. Young people *can* be given opportunities for fellowship.

Dear reader, if you know of a church that has done well in providing its young people with opportunities for fellowship, won't you describe this program for the youth section of this paper. Send your article to *The Mennonite,* North Newton, Kansas.

Is it to the glory of God to have in our churches emblems or services in honor of those who have chosen to participate in worldliness?

OUR CONTRIBUTORS

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Herbert Fretz, recent graduate of Bluffton College, has been assisting Brother Ward Shelly in serving the Perkasie Church in Pennsylvania, while attending seminary.

Menno Klassen is president of the Mennonite Youth Forum of Altona, Manitoba.

Esther Lehrman is a member of the First Mennonite Church, Aberdeen, Idaho.

P. H. Richert pastor of the Tabor Church is a member of the Board of Directors of Bethel College, as well as being Secretary of the Foreign Mission Board.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

NOON HOUR WOMEN'S MEETINGS IN JAGDEESHPUR

By Hilda Dester

The time, 12:45 p.m., Friday. The church bell has ust called the group of women, mostly illiterate, together for a Bible class. It is the cool season, so vomen from two different settlements of our Chrisian community are meeting for an hour of worship nd Bible study under the big spreading, shady moaw trees on the church compound. The attendance aries from thirty to forty-eight, according to the mount of illness among the children in the families nd the rush of the house mother's duties. This year ve had a real epidemic of whooping cough, measles, nd dysentery. Very few babies are brought in the rms of the mothers. They are taking their noon est along with father and older brother or sister. So nother has a chance to give her attention to the esson. Many of the women are Christians of long tanding and have attended these classes as well as he Rainy Season Bible Classes for many years. They re quite well acquainted with the many Bible stories ve teach. But others have moved into our community rom outside villages where they did not have these rivileges. The majority listen with the closest atention and interest as we again relate the stories f the martyrs of the early Christian church as found the book of Acts. We also memorize Bible verses nd songs.

On Wednesday, at the same time, another similar roup in a nearby Christian settlement meets for the me Bible study under the spreading banyan tree in eir midst. And the third group in a village, about fteen minute's walk distance, meets on Thursday, the same hour, under the leafy boughs of a large angoe tree. At first I did mind not observing my on siesta, as had been my custom, but I have been ell repaid, for the fellowship with all these women s been a source of joy and great blessing to me well as to them. Neither has it been easy for em to hasten home after a morning of hard work, nany of these are laborers in homes, in fields, or rdens, or wherever work can be obtained,) prepare meal for the family, bathe, eat, and come to class. any came directly from bathing at the public tank, thout having eaten, only to hurry home again their ternoon tasks.

Now the hot winds will soon begin to blow, and will have to close our noon meetings until after the ny season. The Lord has been in our midst these st six months and has blessed all of us as we sat d studied his Word.

General Conference Recognition of Organizations and Institutions

(The following statement was discussed by the various conference boards when they met in joint session this past spring.—Editor)

The General Conference has found it advisable to discover ways of identifying individual ministers and congregations as belonging to the Conference fold. In order to avoid confusion, would it not be equally desirable for the General Conference to have some recognized procedure whereby organizations and institutions (such as hospitals, Bible Societies, orphanages, mission stations, schools, etc.) could establish official relationship with the Conference by making written application for such approval and affiliation including the privilege to solicit financial support from General Conference congregations?

Such application to be made through the respective General Conference Board which is charged with the oversight of the general type of service the applying organization or institution represents. If this Conference Board, after examining the aim and work of the applying organization or institution, favors such recognition it shall report its findings with recommendations to the Executive Committee of the General Conference for general review. If the Executive Committee, after careful consideration, also favors such recognition it shall report its findings and recommendations to the General Conference in delegate session for consideration and action. Naturally, Conference congregations are expected to abide by Conference action regarding the recognition of organizations and institutions.

In considering the advisability of such General Conference recognition, consideration shall be given to such questions as:

1. What is the proposed aim, scope and character of the work, and how does it harmonize with General Conference aims and methods of work?

2. Is there a need for the proposed organization or institution in our Conference enterprise?

3. Would its work overlap with that of organizations and institutions already serving our Conference?

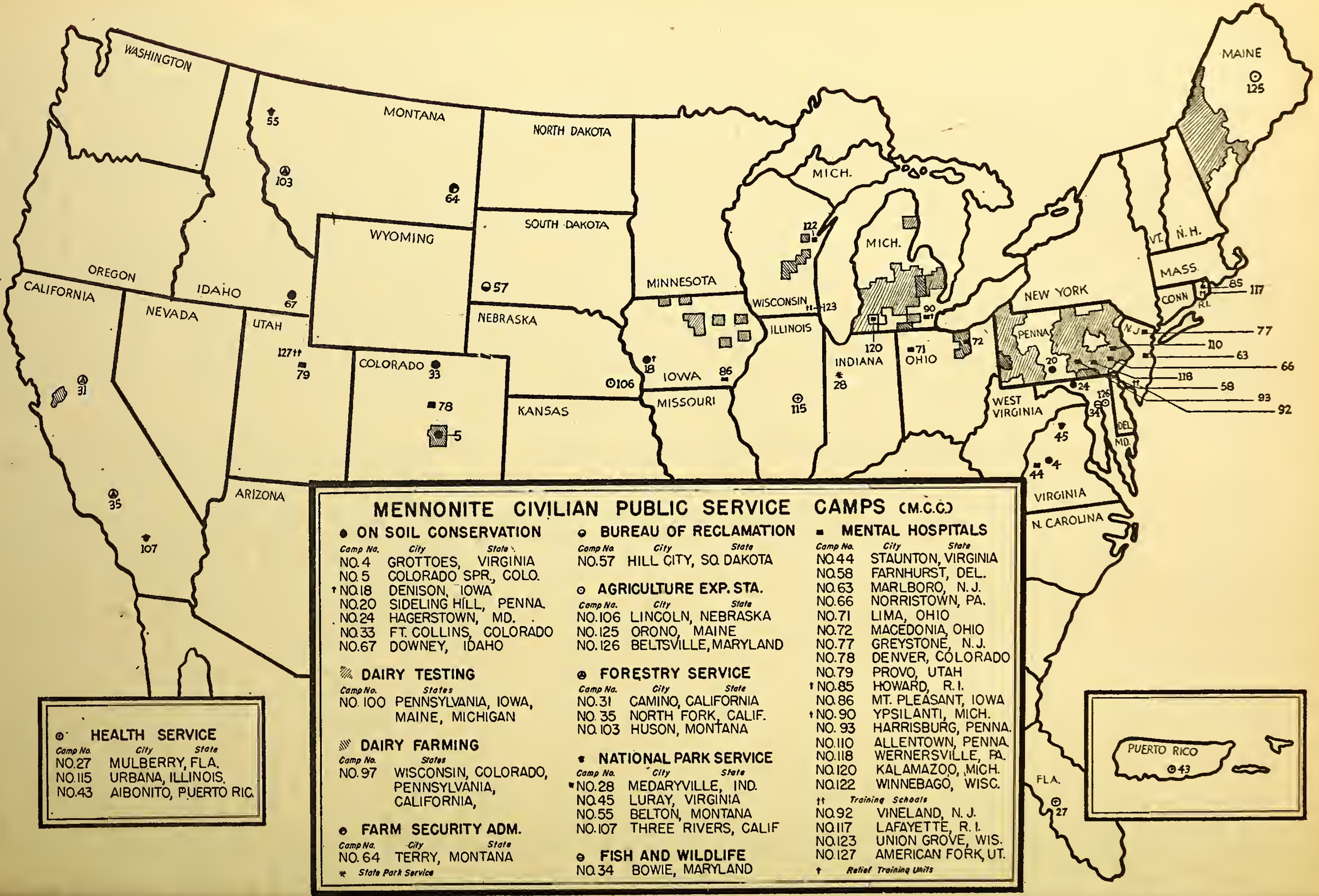
4. Is the Conference able to carry the proposed work?

5. Does the organization or institution profess wholehearted adherence to the General Conference statement of faith, its constitution and its work?

6. Is the organization or institution prepared to arrange for a majority representation on its Board of Control to be elected by our General or District Conferences?

7. In general, how would recognition of the organization or institution under consideration affect the best interest and the peaceful upbuilding of Christ's cause in our Conference and among our churches and people?

MENNONITE C.P.S. CAMPS AND UNITS


WASHINGTON
OREGON
CALIFORNIA
IDAHO
NEVADA
MONTANA
WYOMING
UTAH
ARIZONA
COLORADO
NORTH DAKOTA
SOUTH DAKOTA
NEBRASKA
KANSAS
MINNESOTA
IOWA
MISSOURI
WISCONSIN
ILLINOIS
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MICH.
INDIANA
OHIO
NEW YORK
PENNA.
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MENNONITE CIVILIAN PUBLIC SERVICE CAMPS (M.C.C.)

● ON SOIL CONSERVATION

Camp No.	City	State
NO. 4	GROTTOES,	VIRGINIA
NO. 5	COLORADO SPR.,	COLO.
† NO. 18	DENISON,	IOWA
NO. 20	SIDELING HILL,	PENNA.
NO. 24	HAGERSTOWN,	MD.
NO. 33	FT. COLLINS,	COLORADO
NO. 67	DOWNEY,	IDAHO

▨ DAIRY TESTING

Camp No.	States
NO. 100	PENNSYLVANIA, IOWA, MAINE, MICHIGAN

▨ DAIRY FARMING

Camp No.	States
NO. 97	WISCONSIN, COLORADO, PENNSYLVANIA, CALIFORNIA,

● FARM SECURITY ADM.

Camp No.	City	State
NO. 64	TERRY,	MONTANA

* State Park Service

⊙ BUREAU OF RECLAMATION

Camp No.	City	State
NO. 57	HILL CITY,	SO. DAKOTA

⊙ AGRICULTURE EXP. STA.

Camp No.	City	State
NO. 106	LINCOLN,	NEBRASKA
NO. 125	ORONO,	MAINE
NO. 126	BELTSVILLE,	MARYLAND

⊕ FORESTRY SERVICE

Camp No.	City	State
NO. 31	CAMINO,	CALIFORNIA
NO. 35	NORTH FORK,	CALIF.
NO. 103	HUSON,	MONTANA

● NATIONAL PARK SERVICE

Camp No.	City	State
* NO. 28	MEDARYVILLE,	IND.
NO. 45	LURAY,	VIRGINIA
NO. 55	BELTON,	MONTANA
NO. 107	THREE RIVERS,	CALIF

⊖ FISH AND WILDLIFE

Camp No.	City	State
NO. 34	BOWIE,	MARYLAND

■ MENTAL HOSPITALS

Camp No.	City	State
NO. 44	STAUNTON,	VIRGINIA
NO. 58	FARNHURST,	DEL.
NO. 63	MARLBORO,	N. J.
NO. 66	NORRISTOWN,	PA.
NO. 71	LIMA,	OHIO
NO. 72	MACEDONIA,	OHIO
NO. 77	GREYSTONE,	N. J.
NO. 78	DENVER,	COLORADO
NO. 79	PROVO,	UTAH
† NO. 85	HOWARD,	R. I.
NO. 86	MT. PLEASANT,	IOWA
† NO. 90	YPSILANTI,	MICH.
NO. 93	HARRISBURG,	PENNA.
NO. 110	ALLENTOWN,	PENNA.
NO. 118	WERNERSVILLE,	PA.
NO. 120	KALAMAZOO,	MICH.
NO. 122	WINNEBAGO,	WISC.
†† Training Schools		
NO. 92	VINELAND,	N. J.
NO. 117	LAFAYETTE,	R. I.
NO. 123	UNION GROVE,	WIS.
NO. 127	AMERICAN FORK,	UT.

† Relief Training Units

⊕ HEALTH SERVICE

Camp No.	City	State
NO. 27	MULBERRY,	FLA.
NO. 115	URBANA,	ILLINOIS.
NO. 43	AIBONITO,	PUERTO RIC.

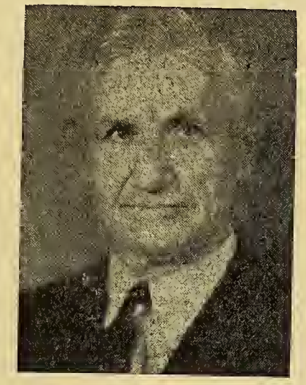
What I Saw in the C.P.S. Camps

By Lester Hostetler

In a recent three-weeks' tour which took me to a ozen or more camps and side camps in Utah, Idaho, Iontana, and Nebraska, I saw many things which eartened me. Also some things which surprised me id made me ask questions. Upon the suggestion of ie editor, I am glad to share with readers of *The Iennonite* some of these observations.

Starting Fourth Year

I saw men starting their fourth year in C.P.S. They e wondering how much longer it will last. They ng for D-day—dismissal from camp and departure r home. They have accepted camp e and benefitted by it in many ways id are grateful for the friendships they ive struck up, and they appreciate the ternative it offered them to military rvice. They are not always sure that e work they do is of national impornce; but they feel they can do it witht staining their hands with human ood, and that is what really matters. iey do not like camp life, and I for e do not blame them. Young men not made to live in camps permantly. They are made to live in homes, families, and in churches. These the products of peace, and every normal young in desires them.



Rev. Lester Hostetler

Various Types in C.P.S.

I saw different types of men living and working ;ether in the same camp—various kinds of Mennoes, Methodists, Presbyterians, Mormons, Jehovah's tnesses, and some of no religious affiliation. A W." in one of the camps, a likeable fellow in many ys, is characteristically zealous. He tries by argunt and offers of free literature to make Christians t is, "J.W.'s" of all the rest. He is not an objector war, only to the draft. He claims to be a minister, all "J.W.'s" are supposed to be, though not orned. His religious ideas are not rooted in sound rpretation of history and the Bible, but his zeal fearlessness is truly apostolic and is in striking trast to some of our apologetic and timid Menites both in camp and in the home church. Our 1 will become keener and broader as a result of contact with different types of religious beliefs.

Mental Hospitals

saw a number of our boys at work in mental pitals. There is at first something repulsive about work. The actions and facial distortions of some ents make your flesh creep and your hair stand end. Some are so uncouth in their helplessness they make you want to get away. Many of our have the same feeling when first assigned to this work. But after a while they begin to like the work, and soon they start taking a personal interest in the patients and become attached to them. A few of our boys have been found to be unadapted by temperament for this kind of work and had to be reassigned. But most of them make a success of it. It is a work of mercy inspired by the Christ who healed the sick of palsy and those possessed of devils and evil spirits, though modern doctors diagnose these ills in different terms.

In normal times over 50 per cent of hospital beds in America are for mental patients. After the war this will be greatly increased because of the many patients whose lives have been wrecked by the conflicts to which war subjected them. I have not found many of our young men who look forward to mental hospital work as a life task, but I see no reason why some should not become interested through their C.P.S. experience and go into specialized training for this type of service.

Looking Ahead

I saw men who were concerned about their future work after they are through with C.P.S., but not many. Their principal concern is not what to do when they get out, but rather *when* they will get out. I talked with many who had definite plans for the future—on farms, in business, in school, or in offices. A few plan to finish their education and enter upon full time religious work. Their days in camp have resulted in this decision. There are some who feel that the home church is too much concerned about their future finances and not enough about the moral and spiritual support they give the boys now. They are not so much interested in whether the church will give them a farm or a job as they are whether the church back home is sincere and true to the faith which C.P.S. symbolizes, whether they are making a clear-cut Christian witness in this time of crisis, or whether church members are compromising and hedging whenever expediency and the making of profits dictates. They are more disturbed about this question than any other that faces them.

Home Canned Goods

I saw in the camp cellars and storage rooms row upon row of canned goods that were provided by people in the home churches. Everywhere there was appreciation expressed for this. A government superintendent who dines with the boys in a side camp suggested that inasmuch as many of the cans bear labels with the names and addresses of the donors, that the men send them their word of appreciation on a post card. In some instances there seemed to be an over supply of vegetables and not enough fruit. But each community must can what is available, and we can be sure that all will be put to the best possible use.

Health

I saw that the men in camp are in good health and physically fit. Their material needs are well cared for. This is as it should be. Most of the men are engaged in hard, out-of-door, physical work. They should have the best of food in as large quantities as they desire. I am strong for this point. There is no substitute for an abundant supply of good food in keeping up the strength and morale of a group of men. Most of these men will come out of camp with tough physical fibre and in the best of health to tackle any job that is assigned them.

Community Relations

I found that our boys are on the best of terms with the government men under whom their work is done, and in most cases with the people in the community, including the soldiers. They have little fear that they will not be able to get along in post war days with the men who went into the armed service. They fear only the parents of such men. The young men seem to understand each other. The older people are apparently going to be the flag wavers and fomentors of discord. I was told of a ball game in which the contestants were a team from a Japanese-American barbed wire camp and a team from the C.P.S. Their umpire was a soldier in uniform. There wasn't a bit of trouble, and they had a grand game. The post war game in any community will depend for its spirit upon the good sense and fair play which various groups show toward each other. I believe the younger generation will find a solution for this problem.

C.P.S. Marriages

I saw a number of married men in camp and some who plan to be married. I see no reason for discouraging C.P.S. marriages provided the parties concerned are fully aware of the special problems involved. In most cases the wife must be the bread winner. Usually there is opportunity for work at good wages. War marriages which culminate after a boy has known a girl three or four days are almost doomed to failure. But our C.P.S. marriages are not of this type. They are more often the culmination of long periods of acquaintance and courtship. I see no reason why a bride's sharing of the problems of a husband in C.P.S. if she chooses to do so, should not make for mutua understanding and a happy marriage, especially wher both parties have been brought up to think of marriage in Christian terms. I saw married men in C.P.S who have wife and children at home and they seeme to be thinking long thoughts. We can only hop that such will be the first to be mustered out whe demobilization day arrives.

Vision

I saw men whose days in camp are probably no very meaningful. They put in their required tim on project and spend their spare time smoking an playing cards. They think of camp life as a nuisanc and a way of sitting out the war. But the larg majority get more than that out of C.P.S. The make a real contribution to camp life. They prof by every experience. They think out more clearl for themselves the true meaning of life and how t live more nearly in the will of God in their hon community when they return. They are trying keep their vision clear and their eye single to something to help the human family realize the drea of the ancient seer who spoke of a time when m shall beat their swords into plowshares and the spears into pruning hooks. I saw men of this typ many of them, whom to know is an inspiration. Th will bring back into our churches new vision and deeper spiritual life.

Bible Institute and Visitation Program

A. J. Neuenschwander, Chairman

The following is to supplement our letter. In this we are briefly giving the *reasons* for such a united mission to C.P.S. and our churches and the *general pattern* that it might follow.

The Background and Purpose

1. To bring a message to our people in C.P.S. and our home churches that is central and basic to the future mission of our General Conference group.
   a. Rev. William Stauffer's work for the Home Mission Board revealed the value of serving the C.P.S. camps and churches as one.
   b. Most of us have to admit that as a General Conference group we are not as effective as we might be in making a distinct contribution as a Christian group. The stand taken on the questi of non-resistance is but one measurable index. behooves us to have a spirit of repentance.
   c. There is a growing confidence among some our group that we do have a definite potential to make a contribution to other Mennor groups, to the Christian church at large, and the materialistic, warring, sinful world. The fore we must strengthen our foundation.

2. To emphasize the Biblical basis for faith a work. To strengthen our peace position and ot phases of our distinct contribution we must strengt the basis for all decisions, the *authority*, for the tot consecrated Christian life.

a. For such an authority in our life we must feel the compulsion of the Holy Spirit which is nurtured in us by the Word of God.

b. We must establish the practical importance of the Bible, its importance to the origin of our Mennonite group, and the place that it must have in our homes and churches.

c. The difficulties that parents and individuals have in making the Bible meaningful must be faced in a practical and frank way so that individuals will gain new confidence and habits and learn to use the Bible helpfully in their personal and home life.

3. To help lay the basis for a good postwar adjustment between the home church and those who have been in C.P.S.

a. The experience of the last war indicated that the two groups did not have the same educational experience nor the same hopes and vision of the duty of Christians.

b. It would be well to help the groups at home and those in C.P.S. crystallize and share what they have learned by this experience, their association with other Mennonite groups, non-Mennonites.

c. We should present to the people at home and in C.P.S. the great need of our world for our service and witness in time of war and peace and the need for preparing individuals and groups to render such service.

4. Now during the time of war the need is so vident we should begin a pattern of education which ocal groups might develop further and serve as a hannel for other major emphases.

General Suggestions as to Pattern of Carrying out the Purposes

1. Retreat of the Field Workers (in connection ith the General Conference in Kansas)

a. To meditate upon the central need of our General Conference people and with the leading of the Lord get a clear vision of our distinct mission and this particular project.

b. Each to come prepared as much as possible to share what he feels would be the central message and the best method of Bible study (and materials).

c. To become oriented to what others have learned about working in C.P.S. and oriented to the work, plans, and spirit of the Mennonite Central Committee.

d. To share on how the short period of church visitation can be made the occasion for meeting the central needs of our people at home.

e. The mechanics of the C.P.S. and church visitation—areas, schedules, etc.

f. To discuss particular aims of personal counselling in the camps.

2. The work in C.P.S. Camps and Units (about a week in each camp, about two days in units)

(1) Conduct a series of 45-minute Bible classes for a series study based on the first ten chapters of the Book of Acts.

(2) Give three or four additional talks on the central message—the Bible.

(3) Have a meeting with the General Conference men on what they have learned by their C.P.S. experience, their association with other Mennonite groups and non-Mennonites; discussion of the future mission and service of the General Conference.

(4) Help General Conference men regarding personal problems, their plans for the future.

3. The work in the churches (about two days at each church or combination)

a. The same basic message on the Bible to the people at home and in C.P.S.; studies from Acts 1 to 10.

b. The visit of the field worker might well be the occasion for having a two-day institute where possible.

(1) Local committees could develop the plans for this.

(2) Since such an institute pattern is not familiar to many of our communities it might be well to have one such as Rev. J. N. Smucker of the Peace Committee draw up a suggested foremat of program and leadership.

c. In addition to leadership brought in to the Institute, this occasion might be used to sell literature that every home should have—translations of Bibles which might refresh Bible reading and meaning, Bible story books that every home should have, family devotional guides, church papers.

d. In some areas, particularly the rural, the mornings or afternoons might be used for special discussions with church groups to lay the ground work for a more vital church faith and work.

4. Follow up values of the visits.

a. Immediate reports after visitation of particular camp and church might be requested to be sent to some central place to be duplicated for various interested committees.

b. Someone might also be able to compile what the various committees would want to know and work out a system whereby more complete reports could be handed to the committees after the completion of the visitation.

DAILY DEVOTIONAL MESSAGES

By J. Herbert Fretz, Lansdale, Pennsylvania

AUGUST 1—*"Lord thou hast been our dwelling place in all generations."* Ps. 90:1. Read Ps. 90. One of the greatest blessings God has given to his creatures is an unbroken godly heritage. Holy Scripture and history unite in acclaiming that many of the greatest physical, mental, and moral characters are found in the families whose previous generations have lived Spirit-filled lives in the fear and admonition of the Lord. A great football coach once said, "Every player plays the first half of the game in his own strength; the third quarter he plays in the strength of his parents, and the hard and critical fourth quarter he plays in the strength of his grandparents." O Lord, keep us this day from sinning against thee when we would defile our bodies with the lust of the flesh, dull our minds with foolish thoughts, and starve our souls with the opinions of men. Amen.

AUGUST 2—*"Consider the lilies of the field, how they grow; they toil not, neither do they spin."* Matt. 6:28. Read Matt. 6:19-34. In these days of stress when many are too busy looking after food, clothing, shelter, and a good time, there comes the reproof of our Lord to stop and, "consider." It's amazing how easy it is for one to pass through life and *look* at God's nature but never *see* it. Tennyson once wrote:

> Little flower—but if I could understand
> What you are, root and all, and all in all
> I should know what God and man is."

It's wonderful to realize day by day that the great God of nature is the great God of our salvation. Our Father, forgive our blindness to thy handiwork and teach us that strength comes not from our toiling and spinning but from the riches of Thy Grace. Amen.

AUGUST 3—*"Not by works of righteousness which we have done, but according to his mercy he saved us."* Titus 3:5. Read Titus 3. It is human nature to seek a "balanced life", but how often we establish our own idea of a balanced life. No doubt, Paul was well aware of human nature when he wrote these "unbalanced" words to Titus. It's so easy for us to mix Faith and Works to suit ourselves. Strangely enough—and yet not so strange—is the fact that one of Paul's main themes in this short epistle is the necessary Christian witness from a life of good works. When we understand this we begin to see the diference between man's ideals and the balanced life of God's Word. Before God we are saved through faith alone; before our fellowmen we show that faith by our works. Lord, help us to be zealous, "to maintain good works that we be not unfruitful" yet ever remind us that there is not one good thing that we have done, are doing or ever shall do, to inherit eternal life. Amen.

AUGUST 4—*"Sorrow is better than laughter"* Eccles. 7:3. Read II Cor. 7:5-11. How pessimistic this verse sounds. We know that every Christian should be happy and should develop a good sense of humor. There is a time for humor, but perhaps even more to be emphasized today is the time for earnest seriousness. The trouble with the world is that the wrong things amuse it. *That which is holy becomes humorous and that which is tragic becomes trivial.* There are some things in God's sight which are never funny, such as sin and salvation. The world laughs at sin and jokes about redemption. Christians should know what "godly sorrow" is for their own sins and the sins of the world. Dear Lord, teach us the joy of forgiveness, which follows the sorow of penitence. Amen.

AUGUST 5—*"Now when Daniel knew that the writing was signed . . . he . . prayed and gave thanks before his God, as he did aforetime."* Dan 6:10. Read Dan. 6. Some people are too indifferent to cause trouble; other people go out of their way to make trouble, the rest hate trouble but face it rather than compromise their convictions. Daniel was of the latter. We can learn a valuable lesson of Christian tactfulness from Daniel. He didn't condemn the king for that which he had unconsciously done. He didn't demand "favoritism" from the king in opposition to the law. But in the face of trouble he acted normally and openly, willing to take the consequences. No wonder the king respected Daniel. Today, Lord, may we, by thy Spirit, with resolute and quiet determination face those problems which yesterday we shirked. Teach us not to be ashamed of Jesus. Amen.

AUGUST 6—*"And every man that striveth for the mastery is temperate in all things."* I Cor. 9:25. Read the Sunday School lesson. The athlete is under strict training as to food, drink, and exercise. We under the new covenant of Grace are not bound by strict ceremonial laws. That is all the more reason why we need the Holy Spirit within us subduing our passions and bringing our bodies under control. Today everybody wants "freedom." Without the inner filling of the Spirit, even the Christian lets his freedom become license. Not only is the spread of the Gospel thwarted by weak and mediocre lives, but every Christian owes it to God to love purely and passionately, drinking to the depth of life's many opportunities and joys. O God of all Creation, make our lives physically rigorous, mentally alert, and spiritually devoted, so that thou and thy Gospel may be glorified. Amen.

BETTER THAN GOSSIP

Moreover if thy brother shall trespass against thee go and tell him his fault between thee and him alone if he shall hear thee, thou hast gained thy brother. Matt. 18:15.

Sponsored by
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Union of the
General Conference

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North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Youth-Church Relationship and How It Might Be Improved

(There is a wide-awake group of Mennonite youth at Altona, Manitoba, Canada. The young people have organized the Altona Youth Forum, which carried on Sunday afternoon discussion meetings this past winter. Menno Klassen, the president, writes, "This organization has been formed to make up for obvious deficiencies many of us find in our present church youth program. We do not carry on this work for the purpose of replacing youth work already being carried on, but rather to add to the youth work already sponsored by the church in the district." The following article is a brief summary of the points of general agreement as arrived at during a discussion of youth-church relationships.—Editor)

It was learned that the church has for its purpose: 1. To acquire members. 2. To keep its members and help them grow in their spiritual life. 3. To spread he Christian gospel throughout all the world. Desirable relations between youth and the church would be fostered if all would help the church to strive for he above mentioned goals. Youth should make this heir duty.

Problems to be solved: The forum members felt hat there were some problems to be considered which f solved would improve the chances for better relaionships. They may be stated as follows:

1. The Church Language Question: Young people o not feel free and capable to express themselves in the German language and for this reason the vast majority of youth cannot be expected to take more than a passive part in the work of the church.

2. Lack of Understanding Between Youth and the hurch Leaders: It was agreed that there was not sufficient opportunity for youth and age, and for youth and the minister to meet on common terms for real understanding and confidence to exist between them.

3. Recreation and Social life: It was felt that better relations would result if a list of approved sports and social program for the young people of the comunity were openly announced and encouraged and healthy balance between work and play aimed at.

4. Youth Program of the Church: The youth ornizations of the church should be conducted by youth themselves. Youth should have the benefits of e experience in arranging for and carrying out the youth program. This experience would be beneficial in training for future church leadership.

Sweeping Our Own Door Step: It was agreed that youth themselves could do a great deal to establish better relationships in the following way:

1. Church Papers: Both English and German Mennonite church papers are available to youth. If they were more generally read by them they would be better informed on matters pertaining to church work. This would help to create a better understanding generally.

2. Reverence and attention at church services, respect, and gratitude toward the minister and generous support to the church and its work would have a most desirable effect.

3. It was generally agreed that we should not think of the condition of our church as it is today, but rather we should always have a picture of the ideal church in our minds. Then we should contribute to its welfare as generously as we would contribute to the ideal church. Then and then only can we expect to get the improvements we are looking for; then only is it possible for improvements to be made. The church does not improve by itself. The people, young and old, who attend the church must sow the seeds of improvement. The harvest will surely be great in the end.

"In order to achieve such a consecrated life, the school centered its study in two areas. First, is the individual's relationship to the church and the community. The high rate of juvenile delinquency in the U.S. today is attributed, in the main, to irresponsible parents and broken homes. The products of those broken homes have become the concern of our home missions who try to bring them Christ's message of salvation. A healthy, strong Christ-centered family life gives the child so reared the knowledge and the experience so that he, too, may choose to accept and follow Christ. Such a family cannot very easily maintain its unity and strength in a community of broken families and irresponsible people. To maintain a Christian family, a devoted, Christ-centered community is important. The school spent about half its time studying both the value and functions of a Christian community. The study of the church, the family, the school, the business life of the community was included.

Oklahoma Young People's Retreat

The Oklahoma Young People's Retreat will be held at Meno, Oklahoma, August 9-15. The registration fee is $1.00 or $.50 for one day. Room and board will cost $5. Evening meetings will be conducted at the church and will be open to the public. Age of retreaters may include high school and college age. Retreaters are urged to come Wednesday afternoon, August 9. Registration begins at 4 p.m. The first meeting is Wednesday evening at 7:30. The retreat closes August 13 with an early morning communion service. Retreaters are encouraged to have personal contact and fellowship with the leaders.

Leaders and Courses

Rev. Olin A. Krehbiel, Pastor Grace Mennonite Church, Lansdale, Pennsylvania: *Course in Mennonite Doctrine, Evening Speaker.*

Herbert E. Miller, Pastor Mennonite Church, Deer Creek, Oklahoma: *Course in Philippians.*

Gerald Stucky, Berne, Indiana, Missionary Candidate to South America: *Course in Missions in South America.*

Henry Hege, Pastor Bergtal Mennonite Church, Corn, Oklahoma: *Course in Young People's Problems (boys).*

Mrs. W. F. Whitt, Police Matron of Enid Police Department, Enid, Okla.: *Course in Young People's Problems (girls).*

Albert Unruh, Assistant Pastor New Hopedale Mennonite Church, Meno, Oklahoma: *Director of Recreation.*

H. N. Harder, Pastor First Mennonite Church, Geary, Oklahoma: *Music Director, Registrar, and Publicity.*

Mrs. H. E. Miller, Housekeeper and Pastor's wife, Deer Creek, Oklahoma: *Dean of girls.*

C. B. Friesen, Pastor Herald Mennonite Church, Bessie, Oklahoma: *Dean of boys.*

H. U. Schmidt, Pastor New Hopedale Mennonite Church, Meno, Oklahoma: *Host Pastor*

L. W. Jantzen, Superintendent of O.B.A., Meno, Oklahoma, *Director of the Retreat.*

Rudolf Schmidt, Pastor Greenfield Mennonite Church, Fort Cobb, Oklahoma, *Vesper Devotions.*

J. W. Bergen, Pastor Zoar Mennonite Church, Goltry, Oklahoma, *Morning Watch Devotions.*

A Letter fron Ypsilanti, Michigan

(Miss Esther Lehrman, who writes the letter below, is a member of the First Mennonite Church, Aberdeen, Idaho. The letter is addressed to the young people at home.)

Box A
Ypsilanti, Michigan
June 8, 1944

Dear Young People,

It is just a week ago today since I started working here, but it seems that I have been gone much longer. As I suppose most of you know I am taking the Women's Relief Training Course sponsored by the Mennonite Central Committee. Together with this we are working, mostly as ward attendants, in the State Mental Hospital here.

There are about thirty-five girls in the unit and we have acquired the name "cogs" which stands for C.O. Girls. There is a C.O. boy's group of about 100 who are working at the Hospital. The girls(including other women employees) have a large three-story dormitory here on the grounds. Then there is another dorm for married couples. The C.O. boys have one section of one of the hospital buildings. Part of this has been converted into a chapel where we have Sunday School, prayer meeting, and Sunday night services. We are also planning to organize a chorus.

The girls in our group are all Mennonites, but only about four or five of us are General Conference Mennonites. Most of these here are from Hesston or Goshen College. About three or four are from Bluffton, and only one from Bethel. Several are trained nurses or teachers, but most of them are college students.

The courses we are going to take will be on hospital time so we will get our regular pay with time out for classes four times a week. Miss Lois Gunden who has recently returned from relief work in France is our matron, and will teach a class in Internationa Relief. Dr. Yoder, the superintendent of the hospital is going to teach mental hygiene. For the next tw weeks we will have orientation classes to learn abou the different parts of the hospital and how they work. Today we were shown through the Occupational Therapy building, which was especially interesting to me. This is where the better patients wor on all kinds of handwork-clay modeling, weaving sewing, shoe repair, book binding, vegetable preparation, and many other things.

We eat our meals in a cafeteria, and we really d get good food here. There are about 500 employee now, so the place is busy for two hours every mea time.

There are about 3,400 patients here now. Th is an immense place with three large hospital buil ings besides the extra building such as dorms etc. is more like a college campus, and is one of the mo beautiful places I have ever seen. There are lots trees and grass here. Also flowers and shrubs everywhere. The grounds have all kinds of recreation facilities—from golf to croquet. We girls also ha a softball team.

Now a few words about my work. I work three hours a day in the women's ward. It is extremely interesting. I am in one of the least violent wards, but I find that the people are very peculiar, nevertheless. Everything is locked, so we are constantly opening and closing doors. Even the telephone is under lock and key. The buildings are all connected by underground tunnels and we take them to meals, baths, and to the O.T. building through these. Some of the patients talk constantly all day long, you would be surprised at the terrible language one hears and the things one sees. The first few days I was rather afraid at their outbursts but you get used to it, and most of them are harmless. The worst thing I had to do was to settle an argument between two women. One was just ready to hit the other with a shoe, but she didn't succeed. I am learning new things every day, and find the work not nearly as bad as I expected.

I would certainly enjoy hearing from some of you, and wish you a pleasant and profitable summer in your C.E. work.

Sincerely,
Esther Lehrman

FROM GERALD STUCKY'S SCRAPBOOK

THE TRIP TO QUEZALTENANGO TO SEE DR. AND MRS. PAUL BURGESS

Guatemala is really quite a place. I'm sorry that when the Mennonites came over to America from Europe that the Swiss Mennonites didn't land down here instead of in the states. It is really quite a beauty spot—not unlike what I suppose Switzerland looks like. We left this city early Saturday morning and went by station wagon to Quezaltenango. There seems to be the philosophy in Central America that when a bus operates between two cities it operates for the purpose of carrying passengers. There is always room for one more, it seems, regardless of how many are already in the bus. On the way to Quezaltenango we were about 21 in the little station wagon. That was sardenic. But I'm getting so that don't mind it so much anymore. In Mexico we raveled on the "Flecha Rojo" bus system, which in ny vocabulary means the "rottenest bus system in he world." Even the station wagon was better than hat.

The trip to Quezalt was cold. This is the tropic ountry all right, but it is the rainy season, and I do nean it rains. It rained buckets of water almost ll of the 130 miles. But the trip was beautiful—I hink the corn must grow to 15 feet. The soil is rich nd vegetation is prolific. In Quezalt we visited with he Harry Peters who are the Presbyterian missionaries here. But our real object was to see the Burgesses who were in Santa Maria, so we took another bus and ot to that outpost of the wilderness. My they are nice people. We had a grand time. It rained cats and dogs all evening and night, but Sunday morning (my birthday!) was nice. They are working with the Indians—and they admit it to be a slow and difficult work. They find it very hard to find the interest of the Indian. They are so unconcerned and seem to have no fear of sin or eternity. The Burgesses are conducting a small Bible training school with about 11 boys in attendance (all Indian). The work is slow, but they plod along. I think Mr. Burgess, and his wife as well, are really *great* people. I like humility and unassumingness.

When I got to Quezalt, one of the first things I learned was that the banker was looking for me. I was quite amazed! I couldn't imagine what he could be wanting with me. But the answer was not long in forthcoming. Waiting for me at Burgesses were letters. One from mother, and another from dad. Dad had sent through the banks a check for my birthday—a check for $30. I was certainly surprised. Their letters came perfectly timed for my birthday. Your letter too was perfectly timed for that and it was so nice of you to do it. I really don't remember what I wanted for birthday, so whether you got "it" or the records, I will be most appreciative of either. I hope our birthdays will hereafter be spent together.

—Guatemala City, October 4, 1943

I've been drinking all kinds of things, but I'm obeying you quite religiously. I've absorbed a lot of coffee—I think that by the time I come back I'll loathe the stuff. How I love cold water, how I crave cold water—my kingdom for some good ice cold water!

Rev. Donovan E. Smucker

Rev. Donovan E. Smucker, pastor of the First Mennonite Church, Wadsworth, Ohio, will speak on "The Cross or the Weather-Vane?" at the Western District C.E. Convention Sunday evening, July 30. Formerly Reverend Smucker served as executive secretary of the Kansas Institute of International Relations. Many may have heard his broadcasts every Sunday morning from 9:00 to 9:30 EWT over station WAKR.

ANNOUNCEMENT

Please note that there will be a separate session for the Junior C.E.'s during the regular Western District C. E. Convention session July 30 at 2:30 p.m. There will be a short worship service, a play-let, special music, and a talk on "Beginnings" by Mrs. Willis Rich. We ask that each junior society be represented one hundred per cent. In churches where there are not separate junior societies we urge that the leader of the adult society encourage all the juniors of the church to attend. Let's not neglect the children of our churches. Bring them to this convention held in the Bethel College chapel July 30 at 2:30 p.m.

—The Program Committee

YOUTH JOTTINGS

—The Young People's *Beacon* of the *Immanuel Mennonite Church, Los Angeles,* reports better attendance at the Sunday evening pre-prayer services and greater blessings in the C.E. hour that follows. All members of the department are urged to attend the pre-prayer service. A recent C. E. program featured a "home-made" radio broadcast from an adjoining room. The next Sunday evening a number of members gave short talks on the 100th Psalm. (The editor hopes that he will be put on the mailing list of the *Beacon.*)

—*Clinton Koppes,* of the Bethel College Mennonite Church, and *Effie Schmidt,* of the Bergtal Mennonite Church, Pawnee Rock, Kansas, were married on July 16. Clinton is in C.P.S.

—*C.E. news from the First Mennonite Church, Halstead, Kansas*: In June we held an ice cream social in town on Saturday night. Members of the society donated freezers of ice cream. It sold very rapidly. We used the proceeds for the projects which we undertook for the year.

In June our group also rendered a program at the Bethel Home for the Aged on a Sunday afternoon. Following the program we sang for those who could not come down for the program. We also sang several selections at the Bethel Hospital.

At present we are making plans for another all-day retreat for all the young people of our Church to be held in August. We held our first one last year. It proved successful and everyone was in favor of holding another one this year. —*Halstead C. E.*

THE MENNONITE

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LOVE IS MISSING IN THE ACTION

Fighters on both sides in this war commend the opposition for their dexterity, strategy, cunning, intelligence, loyalty, etc. It is a tragedy to know that such capable energy is expended for such futile waste. Out of this maze grows frustration and bewilderment for those who try to understand the real objectives and results of war. Not so with a young man in the service, who upon receiving a medallion copy of the statue of Christ in his church, wrote in substance this: "My government sent me here to kill, kill, kill, and here is this emblem representing a call to a life so different that the two do not seem to go together. I can't wear this so long as my government demands that I kill." How many others must feel the same?

—*Martin Schroeder*

INHABITANTS

The United States has an average of 40 inhabitants for every square mile of land; "good land, poor land, and utterly impossible land." China has an average of 299 people for each square mile, Germany 364, The Netherlands 659, England and Wales 685, and Belgium supports an average of 701 inhabitants in each "section".

—*The Reporter,* Jan. 1, 1944

A Last Minute Jubilee Appeal

This is the last week in July when the Jubilee record will be closed. That does not mean that the door is closed for further gifts for the college debt, but how much more joy will it be to count the gift in this year's income.

The government is very considerate with us in not compelling us to buy war bonds. That alone is worth all the debt, which the college still has. Why could not every one, who has not yet bought at least the small 18.50 civil bond, buy one this week, and send it to Prof. Moyer the last minute. Even Monday, the 31st would still be in time. Send a check to Bethel College for the size of the bond you wish, and the rest will be taken care of by Prof. Moyer.

It is our school, and it is our debt, and the Lord has blessed most of us with a good harvest except where it hailed. Even the corn looks fine, (for Kansas exceptionally fine) and so are the prices. With the Bible Academy now associated with the College, we have an ideal school. Let us show our appreciation.

Bethel is one of the strongest bulwarks for our peace doctrine. It brings sacrifice for it. Such a school these days is a treasure for the denomination that cannot be measured in money.

An old school friend
P. H. Richert

M.C.C. NEWS NOTES

Relief

More Refugees Arrive in Egypt

Delvin Kirchhofer, Mennonite relief worker among Yugoslav refugees in the Middle East, in a recent letter tells about the arrival of new refugee groups at the *El Shatt* camp where he is working:

"What a day we had yesterday! We received a large number more at this camp, but they were so different from the groups before . . . For ten hours we strained ourselves to register, bathe, feed, disinfect, inoculate, vaccinate, and tabulate them, and provide them with bedding and transport them to their tents . . .

"I suppose thousands and thousands in Europe are far worse than these, but it was my first experience of working with people who were actually in need. Especially in the children and the old people one could actually see the effects of hunger . . . We had to assist women and children who fainted before us with sheer exhaustion from their grueling experiences in the past."

China Relief Area Invaded

Newspaper reports in the past several months contained the disturbing news that the Japanese Army in their offensive to cut China in two, from Peking in the north to Canton in the south, have been quite successful and have occupied the central part of the Honan Province where the proposed Mennonite relief project was to be established. A report in the July issue of CHRISTIAN AID IN ASIA portrays a graphic picture of the situation in Honan:

"Again vast multitudes, including the rich and the poor, the old and young, are on the move. They are forced to depart hurriedly abandoning their homes, shops, lands, and practically all they possess . . . Gripped by abject despair, these unfortunate multitudes know not where to go and have little hope of finding their belongings if indeed they may ever return to their ravaged cities and villages. Children are separated from their parents. Many die on the way. Their worry is intensified by hunger, homelessness and a hopeless outlook ahead."

Paraguay Bound

Late word has reached the Akron Headquarters hat Brother Orie Miller left New Orleans by plane or Paraguay early on the morning of July 10. Later in the same day, Elvin Souder and Orval Myers also left for Paraguay by steamer.

Inflation in China

The following account is taken from the report n conditions in China, prepared by Brothers Graber nd Goering. Inflationary conditions present a erious problem to contemplated missionary and elief efforts in Free China at the present time.

"In India we heard wild rumors about prices in hina. A missionary had sold his bicycle for what mounted in U.S. currency to a thousand dollars; s fountain pen for eight thousand Chinese currency, which exchanges to $266.66. But we were ure there must be a joker in the land somewhere. o we were due a series of shocks as we first came ce to face with China's prices in Kunming. There as no trickery about it; the prices of practically l commodities were simply fantastic, as for example, matches, $10.00 per box; Little Ben alarm ock, $6800.00; tumbler, $30.00; aluminum teaspoon, 5.00; knife, $160.00 (poor quality); No. 50 black cotton thread, $40.00 per spool; Gillette razor blades, $50.00 each; 3-cell flashlight, $750.00; quarter pint Carnation Milk, $290.00; bath towel, $1200.00; sugar cubes, $170.00 per pound . . . eggs, $80.00 per dozen; beef, $70.00 per pound; . . . We were like Alice in Wonderland. People carried stacks of paper currency about on the streets in baskets and by the armful like cordwood."

Relief Work in Middle East Versatile

A relief worker in the Middle East is called upon to perform diverse tasks, as the following paragraph indicates, taken from a recent letter written by Delvin Kirchhofer:

"Got the post office organized and working. My time was divided among various projects. I spent considerable time in dealing with inquiries of refugees' relatives whose address is unknown and prepared the inquiries for the International Red Cross. I supervised the work of carpenters making various things for our offices: fisherman making nets, and painters who marked petrol tins for the school and church to be inverted and used as stools. I dealt with many personal inquiries and assisted in various ways in making the refugees more comfortable and satisfied."

Women's Unit at Howard, Rhode Island

Edna Ramseyer, supervisor in charge of the Mennonite women at the summer service unit, located at the Howard, Rhode Island, State Hospital for Mental Diseases, reports that the unit there has gotten off to a good start with twenty-three girls enrolled.

In addition to eight hours of work per day as ward attendants, the women also spend approximately eight hours per week in evening class work in Mental Hygiene and Psychiatry, and International Relief courses, Mixed Chorus, and religious services. Most of the members of the unit come from Mennonite colleges or academies, and had desired to engage in some form of Christian service over the summer months while earning wages at the same time. The breakdown according to schools represented is as follows:

Tabor	5
Grantham	5
Bluffton	3
Goshen	3
Bethel	2
Eastern Mennonite School	1
Bowling Green	1
Kent State	1

C. P. S.

Smoke Jumpers Ready for Action

The 120 smoke jumpers at the Missoula, Montana, C.P.S. camp, have completed their period of training and are on the alert for forest fires. The period of training consisted of work-outs on an obstacle course and several practice jumps. The first jump is really the crucial one, and even though it is anticipated, the actual time for "stepping out into the blue" brings varied reactions. Below are a few:

"It was a tense situation from the time the plane took off, and at the moment the slap on the back came my heart tripled its beating. It was only a second's fall through nothingness until I was yanked to security by the umbrella of silk."

"As I got on the plane, some of the boys came by carrying the first injury of the season on a stretcher. I suddenly began to feel splinters up and down my legs. But with good faith and a good static line I pulled through."

"My teeth were chattering and my knees knocking until I got outside the door. From then on, it was really fun."

Foreign Relief Service for C.P.S. Men Out Again

The ruling preventing men in C.P.S. camps from serving in foreign relief service came to an end with the termination of the 1944 Federal fiscal year on June 30. But a similar ruling, with the same results, was enacted for the coming fiscal year. This restriction has been disheartening to the many relief trainees and others, who have a conviction to perform relief work. This closed door, however, is no doubt of the Lord, and will be understood better in the years ahead.

Mennonite Aid
"Mennonite Colonization"

An eighty-page book with the above title, and a sub-title, "Lessons from the Past for the Future," has come off the press and is ready for distribution. This first publication of the Mennonite Aid Section was prepared by J. Winfield Fretz, who for the past year has been visiting and studying successful and unsuccessful Mennonite colonization efforts in United States, Canada, and Mexico. While this study was made in behalf of C.P.S. men, who will be faced with similar problems upon discharge from camp, the book will be of interest to the Mennonite groups at large. The book may be purchased from the Mennonite Aid Section, Akron, Pa., for twenty cents per copy.

Music Institute in C.P.S. Camps

A number of ten-day music institutes have recently been conducted in C.P.S. camps in connection with the educational program. A series of these institutes was planned for the Western camps when John Thut, appointed relief worker for England, could not enter that country at the present time. One camp reports on such an institute as follows: "The quality of our congregational singing was increased; we have more volume, more spirit and I think more spirituality, 'Strong Christian men sing like men; with this strength we can combine beauty and depth of experience.' Whatever was said in theory, was explained and demonstrated in song."

Government Camps

C.P.S. camps, administered directly by Selective Service, are now three in number. The third camp opened last month at Germfask, Michigan. The other camps are located at Mancos, Colorado, and Lapine, Oregon. As of May 1, 1944, 225 C.P.S. men were in government camps. At Germfask the C.P.S. men will construct dams and shallow lakes in connection with the Seney Wildlife Refuge.

Art and Crafts Institutes

John P. Klassen, art instructor at Bluffton College, has been secured to conduct ten-day art and crafts institutes in the Eastern M.C.C.-C.P.S. camps. Brother Klassen is an accomplished Mennonite artist and sculptor who received training in various European countries. During World War I he was a C.O. in Russia and was instrumental in assisting many of the Mennonites to leave Russia.

A report of an art and crafts institute at the Sideling Hill Camp contains the following item:

"The men worked largely with clay making pots, cups, vases, animals, plaques, etc. A number made moulds out of plaster. We estimate that at least thirty-five men participated in these activties to the extent of making at least one article. Many were surprised at what they could do, and the look of satisfaction which passed over their faces upon completion of a project gave ample visible evidence of enjoyment."

Breakdown of Men in C.P.S. According to Administrative Agencies

The following table is as of May 31, 1944:

Agency	No. of Camps	No. of Men
Friends	30	1643
Mennonites	45	3041
Brethren	30	1823
Catholic	2	67
Methodists	2	67
Government	3	279
Cooperative	1	70
Detached Service		82
Total	109	7072

C. O.'s Given Citizenship

The following note is taken from the **Christian Century**, May 24, 1944:

"In the district court at Tacoma, Washington, Federal Judge Leavy recently granted citizenship to William R. Kinlock and William McKillop, conscientious objectors serving in the army medical corps. Judge Leavy ruled that their army service made them eligible for citizenship despite past Supreme Court decisions denying suffrage to those refusing to bear arms."

Mennonites Welcomed to Mexico

The following item is also taken from the **Christian Century**, May 24:

"Mexico has welcomed a new colony of Mennonite settlers from Canada to farms in the state of San Luis Potosi. Pledges have been given that the pacifist scruples of the colonists will be respected."

Ratio of C.O.'s in World Wars I and II

The National Service Board points out that in World War II the number of conscientious objectors is 38.5 per 10,000 inductees. This ratio is almost three times as high during World War I.

China Commissioners Return

S. J. Goering and J. D. Graber, Mennonite commissioners to China, have returned home from India by way of Suez and the Mediterranean. They traveled on a Norwegian freighter that docked in New York City, May 11. Reporting briefly on their trip, they spoke of stupendous need, but also of great difficulties in the way of transportation, money exchange, visas, etc. They, however, will recommend that a small relief unit be sent to China.

IN MEMORIAM

Jacob C. Krehbiel, son of Daniel and Elisabeth Krehbiel, was born in Franklin Township, Lee County, Iowa, on May 13, 1871, and passed away at Tacoma, Washington, on June 15, 1944. He grew into manhood near Moundridge, Kansas. There he joined the First Mennonite Church of Christian in 1885. From 1903 to 1921 he served as a deacon. He married Sarah Reusser in 1894. Death took away his beloved wife in 1923. In 1929 he moved to Tacoma, Washington. He is mourned by six sons and two daughters, Carl S., Roy P., Otto J., Orlin D., Paul J., Harold C., and Mrs. Elda Beldon and Mrs. Frieda Gilligan, all of whom live in Washington.

Reinhard R. Funk, son of Gerhard W. and Elisabeth Rempel Funk, was born in Marion County, Kansas, on July 4, 1893, and died at Hillsboro, Kansas, on May 14, 1944. He was baptized in 1912 by Elder William Ewert and received into the membership of the Bruderthal Church. In 1917 he married Anna Hiebert, who now survives him. Children who mourn him are Harry, Lillian, Verna, and Alice.

Verena Mary Reusser was born in Simpson, Saskatchewan, Canada, on May 17, 1914, and died June 12, 1944. She was a daughter of Mr. and Mrs. Ferdinand Reusser. Verena grew to womanhood in Canada with the exception of two years spent in Colorado. After 1938 she lived with her parents on a farm near Deer Creek, Oklahoma.

Katherine Epp (nee Bergen) was born at Henderson, Nebraska, on November 13, 1884, and died June 1, 1944. She was baptized in 1903 by Elder Peter J. Friesen and received into the Bethesda Church. In 1905 she married Rev. John F. Epp. She leaves to mourn her departure: her deeply be- eaved husband; Mrs. John J. Thieszen, Stockham; Irs. Daniel Thieszen, Herman J., and Jacob J. Epp f Henderson; Daniel J. Epp, Toccoa, Georgia; aron J. Epp, (C.P.S. unit) Harrisburg, Pa.; and 'ena Gade, a foster daughter at home.

George Herzog, son of Morand and Kathrine Egg- ann Herzog, was born in Emlingen, Alsace, May 1856. In 1883 he married Magdalina Schantz. he family came to the United States in 1884 and ttled near Noble, Iowa. He joined the Eicher mmanuel Mennonite Church. In 1941 his wife ed. On April 22, 1944, the Lord called him to s reward.

Mrs. Louise Jantzen, daughter of Gerhard and arie Ensz, nee Matthies, was born on July 28, 91, in Samara, Russia. When three she came with r parents to Newton, Kansas. At fourteen years age she came to Beatrice, Nebraska. She was ptized by Elder Gerhard Penner and received into e Mennonite Church. In 1920 she married Henry Jantzen. She quietly fell asleep on May 23, 44.

Henry J. Wiebe was born near Heubuden, West ussia, on February 28, 1863. He was the son of cob Wiebe and Gertrude Emilie Wiebe, nee Penner. 1878 he came to Beatrice, Nebraska, with his ther and two other children, the father having d in 1874. He was baptized by Elder Gerhard nner in 1882. In 1887 he married Mary Wiebe, h whom he was privileged to live until 1941. June 4, 1944, he suddenly passed away.

enno Goossen, son of Jacob M. and Maria E. erksen Goossen, was born February 7, 1919, at ssel, Kansas, and died May 16, 1944. He was tized by Elder Peter H. Unruh on May 16, 1937, received into the Alexanderwohl Church. After father's death in 1939 he tried to take care of farm, which was no easy task. His health had ed for several years.

artha Maxine, daughter of Daniel B. and Anna midt Schmidt, was born near Goessel, Kansas, March 11, 1919, and died at Enid, Oklahoma, May 7, 1944. She was baptized in 1936 by Elder I. Unruh and received into the Alexanderwohl rch. She attended the Oklahoma Bible Academy e year of 1941-1942. In 1942 she met with an mobile accident. This made necessary an operathis year. Death came from a blood clot that loped.

TAV PENNER, son of Johannes and Magda- Penner, nee Penner, was born near Beatrice, Nebraska, on January 20, 1884. He attended parochial school under Rev. J. K. Penner. In 1902 he was baptized by Elder Gerhard Penner. He and Marie Wiens were united in marriage in 1917. They made their home on a farm north of Beatrice. Between 1941 and 1943 they lived on a farm near Weeping Water, Nebraska. He quietly passed away on June 14, 1944.

RACHEL GARBER, daughter of John and Barbara Loganbill Garber, was born in the Sonnenberg community, Wayne County, Ohio, November 17, 1854, and passed away June 29, 1944. She came to the Fortuna, Missouri, community with her widowed mother and other children in March, 1867, and settled on the Garber homestead where she spent the rest of her days. She was baptized in 1875 and accepted into the Bethel Mennonite Church.

MRS. ADA LANDIS AHLUM, daughter of John H. and Caroline Knechel Landis, was born July 27, 1891, and died June 9, 1944. She was baptized, as an infant, in the Reformed Church. Of her own choice she joined the Flatland Mennonite Church in 1908. She was received into the membership by Rev. A. B. Shelly. In 1911 she was united in marriage to Edgar B. Ahlum. He and the following children survive the departed: John L., Mrs. Helen C. Kooker, Daniel J., Merritt E., James F., and Aaron W.

HENRY HUNSBERGER, son of Samuel and Magdalena Heffentrager Hunsberger, was born April 24, 1872, in Mainland, Pa. As a young man he professed his faith and was received into the Springfield Mennonite Church. In 1902 he married Emma Geissinger. In 1911 he and his wife joined the Bethany Mennonite Church, Quakertown, Pa. He died June 11, 1944, having survived his wife by two years and one day. One daughter, Mrs. Florence Fluck, survives.

MRS. LIZZIE R. MYERS, nee Michael, daughter of William and Elizabeth Zimmerman Michael, was born July 6, 1872, in Allentown, Pa. When nine she was taken into the home of Henry and Catherine Roth as a foster-daughter. In 1888 she was baptized and received into the West Swamp Mennonite Church. Her marriage to Joseph M. Myers took place in 1894. On the morning of June 11 she answered the last call here on earth. Children who with their father survive are Dwight M., Petersburg; and Virginia, Byron M. and Huldah E. at home.

JOTTINGS

JOTTINGS

—*Rev. Phil A. Wedel* has asked to be released by the end of October, 1944, as minister of the First Mennonite Church, Aberdeen, Idaho, in order to fill the pastorate of the Alexanderwohl Church of Kansas. —Corr.

—"*Children's Page*" is a new feature in the church bulletin of the Second Mennonite Church, Beatrice, Nebraska, of which Rev. Elbert E. Koontz is pastor. On it the pastor presents interesting stories from *The Children's Hour,* scripture verses, poems, and sayings. This is the first bulletin that the editor remembers seeing to have such a feature. Brother Koontz writes that the work is going very nicely and that the prayer meetings are well attended, with about thirty present every week.

—*The Buhler Mennonite Church, Buhler, Kansas,* had a reception for their pastor and his wife when they recently returned from Canada where they had gone after their wedding on June 18.

—*Interest in canning for C.P.S.* is shown by the definite instructions contained in the bulletin of the First Mennonite Church, Mountain Lake, Minnesota.

—*The financial drive* to pay for the completion of the third floor of the *Bethel Hospital* and the purchase of X-ray equipment is going along very well. So reports Brother H. J. Andres, Administrator of the Bethel Hospital, Newton, Kansas. Money is also being received for debt reduction. It is hoped that the third floor will be ready for occupancy by October 1.

—*The Zoar Mennonite Church, Goltry, Oklahoma,* participated in a community Bible school this summer. The school had fifty-one pupils and five teachers. Nine young people are to be baptized July 23, and one young woman is to be accepted into the membership by letter. The church plans to observe communion on July 30.

—"*Rev. C. H. Dirks,* pastor of the First Mennonite Church, Hutchinson, Kansas, returned recently from Wolf Point, Montana, where he conducted a series of evangelistic services in the Bethel Mennonite Church. A fine spirit prevailed and God richly blessed His Word. There were a number of decisions and consecrations, including decisions for full time Christian service. This is one of his former pastorates. Rev. Albert Ewert is the present pastor."

—*Mail for the Immanuel Mennonite Church, Delft, Minnesota,* should no longer be addressed to Rev. John Bartel, Delft, Minnesota, for he has moved to California. All mail for the church should be addressed: Immanuel Mennonite Church, Delft, Minnesota.

—*Rufus Franz,* Director of Mennonite C.P.S. camps on the Pacific coast, spoke to the Menno Mennonite Church, Lind, Washington, on July 23.

—*Pastor,* are your sending your church bulletin to the editor? You like to read jottings, don't you? Remember that others like to read news from your church.

—"*Do You Tell Your Children Bible Stories?*" is the heading of an article in the bulletin of the Ebenezer Mennonite Church, Bluffton, Ohio. Each Thursday night at 9:30 the church has a prayer service for the young people in the service of our country. Herbert Fretz brought the messages on July 9 and 16.

—*Paul Shelly,* who has been working towards his doctor's degree, has accepted a call to teach Bible at Bluffton College. Brother Shelly was awarded a fellowship for study in Europe upon his graduation from seminary. Due to the war he could not go across. After a pastorate in Washington, he continued his studies in this country, writing his doctor's thesis on a subject dealing with Mennonite piety. He is to teach the courses formerly taught by Brother A. C. Schultz.

—*Hereford Mennonite Church, Bally, Pa.,* On June 11, our Primary Department attended the morning worship services and conducted part of them. Their attendance, in a body, was quite an incentive and encouragement to the church members. Our attendance in our Sunday School has increased quite a bit over last year. Our pastor, Dr. Elmer E. S. Johnson, is feeding us on the Bread of Life as found in our scriptures. On July 2, Prof. G. A. Lehman, of the Colgate-Rochester Divinity School, Rochester, New York, spent the day with us and rendered a few selections during the morning worship services. Our church people brought a covered dish for the noon meal. During this hour we celebrated our pastor's birthday by a very appropriate sketch prepared by Ralph W. Berky. We also gave recognition to "Dad" Lehman since he was our guest and to Ralph W. Berky, who has done so much for our church by writing effective sketches and poetry. "Dad" Lehman gave a concert in the afternoon, ending the day by conducting a good old-fashioned hymn sing. Rev. and Mrs. Paul Wenger and the Doctors Harvey Bauman and family spend the day with us.

—The following is the substance of an appeal recently made in a letter sent out by the Bethel College Board of Directors:

Dear Friends of Christian Education:

"*Hitherto hath the Lord helped us.*" I Sam. 7:21 More than 2,000 of you have made gifts totalling approximately $58,500 during this Golden Anniversary School Year. If you are one of these donors please accept the sincere gratitude of the Board o Directors of Bethel College.

The purpose of this appeal is to remind thos who have not given, that GIFTS of any size ar WELCOME and are NEEDED. We rejoice that i has been possible through the generosity and sacr ficial interest of many friends of the College t reduce the debt from a high of $141,329.87 to present of about $39,000.00.

The urgency of getting rid of this old debt promp us to make repeated efforts until the goal of de liquidation is reached. We believe that this persi tence is in harmony with God's will.

If we have the will as God has blessed us fina cially and otherwise, the entire debt will be liquidate by the end of the fiscal year on August 1, 194 We seek your prayerful interest and action in th endeavor.

Sincerely yours in His Service,
Bethel College Board of Directors
D. C. Wedel, President
A. E. Funk, Secretary

ORDER BLANK

After January 1, 1944 the following prices w be in effect on **The Mennonite: NEW SUBSCRI TIONS** $1.25 for the first year, **RENEWALS $1** per year. This advance in the price is made n essary by the greatly increased cost of produci the paper under present conditions.

Please use this Order Blank when sending in y subscription and underscore the word **NEW** **RENEWAL** to correspond with the type subscription you are paying for.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

OLUME LIX NORTH NEWTON, KANSAS, AUGUST 1, 1944 NUMBER 30

ntered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Conference Sunday - How Shall We Observe It

The Conference Executive Committee kindly reuests all General Conference Churches to observe ugust 20, 1944, as "Conference Sunday." In order put into the hands of our pastors and the members formation that may profitably be used on that unday, the secretaries of all conference boards and mmittees were asked to submit in not over 350 ords the gist of the reports they had in preparation r the session which was to be held at North Newn, Kansas, August 17-23, 1944.

These brief reports are herewith published in our vo church papers, *The Mennonite* and the *Christlicher undesbote.* Even in their brevity they definitely reeal that the Lord is pleased to use us, as Nehemiah ys, in "doing a great work." And every pastor of ery one of our conference churches by reading and editating on "what God has wrought," will, if he ves the Conference and the work Christ has entrusted to it, doubtless find inspiration for a practical Christian message.

This is our work, our blessing, not our doom. God grant that with a good conscience we may say with His Son: "Wist ye not that I must be about my Father's business!"

Another way in which these reports may be put to a wider use is to have lay members each take one report and discuss it briefly. This may be done in a Women's Mission Society meeting, or at a Senior C.E. meeting. Junior or Intermediate Endeavor can profit if different members each simply read one report. No doubt that will keep up interest and show how farreaching that church work is.

Please write your church papers just how your church or society observed "Conference Sunday." And do you think it would please our Lord if we had such a "Conference Sunday" every year?

—*C. E. Krehbiel, President*

Report of the Officers and the Executive Committee

A Liberal Gift

One oustanding event of this triennium is that the rd has answered prayer and has laid it upon the art of Sister Elva K. Leisy of Dallas, Texas, in emory of her parents, Rev. and Mrs. H. P. Krehbiel Newton, to donate to the General Conference for headquarters a store building at 722 Main street, ewton, Kansas. This generous offer was accepted th thanks on May 5, 1943. On May 7, 1943, issionary P. A. Penner accepted a call as office nager; and on July 19, 1943, after a brief building dicatory service lead by the conference president, other Penner assumed his office. Several liberal ecial gifts made it possible to equip the office apopriately. Praise the Lord for all this!

Appointments by the conference officers were made fill the following vacancies: Walter Gering to the isiness Committee; H. T. Unruh and J. N. Smucker the Peace Committee; Walter H. Temple to the lief Board.

Certificates

By June 22, 1944, 266 certificates had been issued to ministers of the General Conference by the officers.

Appointments made by the Executive Committee: as "Historical Committee:" Abr. Warkentin, A. J. Dyck and P. A. Penner, with C. Henry Smith and Ernest E. Leisy as consultative members; and as a "Ministers' Aid Committee:" Homer Leisy, Herbert Goering, H. Albert Claassen, Robert Stauffer, Mrs. J. E. Entz, and Miss Mary Bargen.

Complying with an urgent request from Washington, it was decided on July 6, to postpone the session set for August 17-23, 1944, till next year (possibly early in June) and instead to request all conference churches kindly to observe August 20, 1944, as "Conference Sunday." All secretaries of boards and committees were asked to submit brief reports of their activities for prayerful meditation and consideration on Conference Sunday for both pastors and members.

May the Lord richly bless you. *The Executive Committee.* C. E. Krehbiel, Chairman; Phil. A. Wedel, Secretary.

Our Foreign Mission Work Since 1941

In spite of hindering war conditions, our mission work was kept going another three years under the Lord's visible protection and guidance.

Even in China, where the war has now raged for six years, the work has not stopped. Native helpers carry on as best they can. For us the doors are closed now. All our missionaries have returned except eight, who are interned, two in China and eight in the Philippines.

India is much understaffed because of war conditions. Only seventeen are left there, eight are at home unless we count the four on pension who work for the Board on part time. One, P. A. Penner, of them works on full time as treasurer of the General Conference.

The China missionaries are mostly on private employment, except Sister Fast and Brother and Sister Brown. Brother S. F. Pannabecker is going to China as Relief Director under the M.C.C.

Five new workers have been sent out, one to India, two to Arizona as substitutes for a while for Brother and Sister Suderman on furlough, and two to Montana. Brother and Sister P. A. Wenger are packing to return to India, and Sister Augusta Schmidt is ready to go as soon as Sister Eleanor Schmidt (nurse) can go along this fall.

In spite of the shortage of workers in India the work prospers greatly. During the last three years about 1000 souls have been won there. Among the American Indians sixty-one were baptized in spite of growing opposition by the non-Christians.

Because of China's closed doors, and increasing interest for South America and Africa, we have begun cooperative work in the Congo Inland mission, and five new workers are ready to start work in Colombia, South America within a month.

With praise to the Lord for his guidance and with thanks to our churches for their faithful support ($153,000.00 and many prayers) we make these few statements for encouragement to still more interest, because we have many new applicants, who will want to be sent out in the near future.

Statistics

Missionaries 67, native helpers 345, organized churches 64, converts 6,018, Sunday Schools 98, main stations 18, out-stations 83, hospitals 4, registered treatments in one year (including the last figure from China three years ago) 52,000, inpatients 3,710, lepers 547.

In the name of the Board
P. H. Richert, Sec.

Home Mission Work During 1941-1944

During the past three years several churches in the United States became strong enough to assume all financial obligations and have become independent. This indicates a virile spiritual life and a sincere devotion to the cause of Christ.

In Canada our fields were increased and the work in other respects enlarged. This advance was made possible largely because of the increasing support given by Canadian churches. This in turn was possible, because the Lord granted better harvests and crops. The itinerant work is still one of the very important phases of our work since it keeps the scattered families in touch with the work of the Conference.

Tract and Evangelism work: A special committee looks after these two phases of work. They have assembled a fine set of tracts and they have also been helpful in supplying evangelists to hold series of meetings in different churches and communities.

Visitation Work in C.P.S. Camps and Units and Colonization work: This large task was delegated to Rev. William H. Stauffer. With rare enthusiasm he entered into these tasks. He presented Mennonite rural life as the best way to conserve our forces. This was presented in district conferences and in the home churches. The camp visitation brought forth many other good things. The General Conference young men greatly appreciated the contacts that were thus made. As a result a Bible Teaching Institute and Visitation Program has been inaugurated. Every camp and unit is to be visited for a longer period of time, giving the men a chance to have personal conferences and united Bible studies. Acts chapters 1-10 are to serve as a Scripture basis for this work. In order that the young men in camps and the home folks might develop along the same lines each home church is to be visited.

The statistical tables show that the churches in the States and in Canada, in the main, have increased in numbers. An encouraging feature is the growth of the Sunday Schools in Canada.

Contributions

The Board is grateful to God for the continued and regular support that has been coming in so that the work could go on without handicap. Bequests and special gifts are now all put into the Rotating Church Building Fund. Aid in the form of loans has been given to many congregations from this Fund.

May the Lord bless each individual, or group that has given support to this work either in gifts or prayers.

Since July 1, 1944, the Home Mission Treasury has been transferred to the General Conference Headquarters, 722 Main Street, Newton, Kansas.

Yours for a strong, growing and united church in Christ. *For the Home Mission Board.*
A. J. Neuenschwander, Sec., Quakertown, Pa.

Our Publication Work

ear Pastors and Members of the General Conference hurches:

In compliance with the request of the President of ır conference, the Board of Publication presents the llowing report of its work during the past three ears. On the whole this work has been reasonably tisfactory, and noticeable progress can be reported ong various lines. To God be the praise!

The 100 Per Cent Plan

1. Progress has been made with the 100 Per Cent ıurch Subscription Plan. Twenty-nine churches ıve now adopted this plan, and the church subscrip- ons now number 2,846. Of these 1,378 are *new* bscriptions. This means: (a) that all of these bscribers are receiving their church paper for fifty nts less per year than they would be paying if ese churches had not adopted this plan, (b) that conference paper goes to 1,378 Mennonite homes ıich in all probability otherwise would not be re- iving one. This is real progress toward attaining ur conference goal, namely, "A Conference Paper every General Conference Mennonite Home."

Increase in Circulation

2. Progress has been made toward increasing the culation of our conference publications. Our Ger- ın periodicals, the *Bundesbote*, the *Kinderbote*, and *S. S. Lektionen*, have practically held their own. ıe circulation of the *Junior Messenger* has increased out 700. But the greatest gains have been scored *The Mennonite* and the *Mennonite Senior-Adult arterly* (formerly the Christian S. S. Quarterly). *e Mennonite* subscriptions have risen from 2,600 in 41 to 5,200 at the present time. A gain of 2,600 in ee years. Likewise has the *Mennonite Senior-Adult arterly* scored a big gain during the past three ırs: In 1941 13,400 for the July quarter of 1944 r 16,300, a gain of almost 3,000 for three years. e *Mennonite Junior Quarterly*, the newest of our ference periodicals, is also doing remarkably well. the July quarter of 1944 (the third quarter of its existence) ninety-six or 64 per cent, of our General Conference S. S. ordered this quarter.

Hymnaries

3. Progress has also been made with reference to the *Mennonite Hymnary* and the *Canadian Gesangbuch*. To date over 17,000 *Mennonite Hymnary* and almost 7,000 copies of the *Gesangbuch* have been sold At present new editions of both books are in preparation, and will be ready for delivery shortly. Please watch the papers for further announcements.

Need for Regular Contributions

4. Thus far we have reported only the bright side of our publication work. There is, however, one serious problem confronting our Board, and that is the financial problem. Due to the war, prices of materials and labor have advanced greatly. As a result, the operating expenses for the past year have considerably exceeded the income from our periodicals. This condition will most likely continue for some time. It would not be wise to raise the price of our periodicals to a sufficient degree to offset this deficit. The only way to meet this situation is for the churches of our conference to help support the publication work through regular voluntary contributions. The publication work of our conference is as important as missions, education, and relief work. Consequently it deserves financial support by the churches as well as these other worthy causes. Your Board of Publication therefore urgently appeals to you to send at least one contribution annually to our treasurer, Brother E. W. Baumgartner, Berne, Indiana. During 1941-44 only about one-third of the churches contributed financially to the support of this important branch of our conference activities. The Board earnestly hopes that this percentage will be materially increased during the trying years immediately before us. May the Lord give us joy to support all our conference activities with our prayers and our gifts as they deserve.

Respectfully submitted,
The Board of Publication
J. M. Suderman, Sec., Newton, Kansas

Report of the Board of Education

The Board of Education proceeds on the assump- ı that the Christian faith and life can be brought perfection only as Christian people read and study Word of God and develop an inner strength suf- ent to meet the tasks and to resist the evils of day. Conversion is a first and necessary step; after the new birth there must be a continuous cess of nurture and growth in the religious life.

he field of activity for the Board of Education ery wide, and we have not been able to do all we hoped to do since the last meeting of the ıeral Conference. But we have made efforts along certain lines which we believe are worthy of the prayerful support of the Conference churches.

Material for the *Senior-Adult Quarterly* is being supplied by this Board and while the quarterly is not perfect, it is nevertheless meeting a great need and is being widely used in our churches. Miss Erna Fast has been employed to produce the *Junior Quarterly* and her work has been well received. She is also being encouraged to produce a three month's course for juniors on the history and teachings of the Mennonite Church.

At the suggestion of the men in our Civilian Public

Service Camps, and in cooperation with other Conference Boards, an institute for young people interested in full time religious work has been planned and will be held on the Bethel College campus some time in August. The educational standards for the Christian ministry is a live question in all denominations, and we too are giving attention to this problem. A method of procedure for the ordination of ministers was worked out and approved by a meeting of various Conference Boards held in April.

The Board is trying to be helpful in unifying the various educational efforts throughout the conference such as Bible Academies, parochial schools, and colleges. That we may study to show ourselves approved workmen in God's vineyard and that we may grow in the grace and knowledge of our Lord Jesus Christ shall be our aim in all our work, and to this end we solicit your continued interest and prayers.

The Board of Education, L. Hostetler, Secretary

Report of Emergency Relief Board

At the last session of the General Conference the term of our dear Brother and long time chairman, Rev. John Lichti, expired. Due to ill health he asked to be released from all duties on this board. Dr. H. A. Fast was elected to succeed Rev. Lichti. After conference the Board was reorganized as follows: I. W. Bauman, Chairman; H. A. Fast, Vice Chairman; P. H. Unruh, Treasurer; John C. Mueller, Secretary, with Dr. Bauman and Rev. Unruh as representatives on the M.C.C.

Famine on our mission fields in India and China in 1941 created a great need. We have tried to give relief by sending money direct to our missionaries in both countries. The M.C.C. also has carried on relief work in India in the various Mennonite mission fields where starvation existed. This work continues. The famine in the Bengal district was almost beyond description. Much suffering has been relieved through the united eforts with the M.C.C.

In South America much relief work is being done through the M.C.C. by means of money, clothing, and relief workers, who are willing to give time and effort for the welfare of suffering humanity. What the M.C.C. as our agent, and we in cooperation with it, are doing in South America, can also be said of relief projects started in Puerto Rico, the Near East or North Africa, Palestine, or the project planned for Western China.

Since times are more prosperous, not so many individual cases for relief have come to the attention of the board.

While work in a number of places had to be closed due to the war, other doors may open at any place at any time in the near future. May we be ready to make use of such opportunities.

Aid to Dependents

Since the meeting of the several boards and committees of the Conference this spring, we have undertaken to make monthly payments where necessary to the dependents of our C.P.S. men. We have set aside a specific sum of our General Fund for this purpose and now kindly ask our churches for extra contributions to meet these needs.

In cooperation with your Home Mission Board and the Peace Committee, we have undertaken to make a careful study of the rehabilitation problem.

Since the General Conference has been postponed, we will have to feel our way step by step under the guidance of the Holy Spirit. We solicit the continued prayers of the conference churches that the Lord may bless his work.

We were deeply moved when the Lord, in his infinite wisdom, very suddenly took our dear Brother, Rev. P. H. Unruh out of our midst to his heavenly reward. We are truly thankful for the splendid choice that the officers of the Conference made in Brother Walter H. Temple as successor.

In His Service,
The Emergency Relief Board
John C. Mueller, Sec., Freeman, S. D.

Summary Report of Peace Committee 1941 1944

Since the meeting of General Conference in 1941, the Peace Committee has had three annual meetings: at Winona Lake, Indiana, in 1942; Goshen, Indiana, in 1943 and North Newton, Kansas, in 1944. There follows a summary report of some problems considered and action taken.

1. Gratitude for the loyal support of the churches to the Civilian Public Service program, and a strong appeal to churches to continue their support.
2. Urging those sharing in increased profits because of war to contribute accordingly to the various activities of General Conference.
3. Each District Conference urged to consider the appointment of a "minister-at-large" in interests of Conference activities.
4. An effort was made to find a man to give a full time in visiting the churches in the interests of C.P.S. and to bring peace education to the churches.
5. Regular articles to be contributed to the church papers on the subject of Biblical peace.
6. Plans to bring more peace education to the churches; recommend that peace lessons be included quarterly in the Sunday School lesson helps.
7. Urging all churches to keep in definite touch with all boys in camps, and more pastoral visits to camps.
8. With the Home Mission Board plans were put in motion to have a number of pastors released for

period of time to give Bible teaching to the C.P.S. oys and the local churches, to give more unity to il. Recommended to District Peace Committees work out plans for week-end conferences to be ırried out in conjunction with the visiting peace reresentatives.

9. Suggested that there be appointed an Executive ecretary for General Conference, to give full time the work.

10. Recommended that churches plan to fittingly bserve a Peace Day when peace again shall come.

11. Join with the Relief Board and the Home Mission Board to set up a fact-finding committee to set up organization for giving mutual aid to General Conference young people.

12. Hearty approval and support of the canning project for C.P.S.

13. The treasury of Committee to be transferred to general headquarters, beginning July 1, 1944.

For the Peace Committee
J. N. Smucker, acting-secretary
Bluffton, Ohio

The Unity Committee

ear Brother:

In response to your letter relative to "Conference unday" I wish to say that the Church Unity Comittee would like to make the following prayer reuests:

1. Let us thank God for the good relationships that e developing between the various Mennonite denomiations as a result of our cooperation in the C.P.S. ıd M.C.C. relief work, and let us pray that the bond love may be strengthened.

2. Let us thank God for the fact that the Central onference and General Conference have joined hands doing mission work in Africa, and let us pray that ırough this united effort many people in Africa may saved. Let us pray also that the two cooperating oreign Mission Boards may find the best solution all the problems that may come up in this cooperave undertaking.

3. Let us thank God for the cordial relationship that exists between the Central Conference and the General Conference and let us pray that soon a way may be found for a closer union in fellowship and organization.

4. Let us thank God for the numerous Mennonite churches, such as for instance the large Bergtahl Congregation in Manitoba, which have not as yet joined the Conference but which are doing a great work for the Lord. Let us pray that the day may soon come when they will unite with the Conference. And let us pray that we as a Conference may be truly worthy of the confidence and trust which these congregations place in us by seeking to unite with us.

The Unity Committee

W. F. Unruh, Sec., Moundridge, Kansas

Support of Aged Needy Ministers

At its last session the General Conference instructed s Executive Committee to appoint a committee of x, "at least four of whom shall be lay members—o women and two men—to solicit, administer, and locate said funds under rules formulated by this ırticular committee."

To implement this "Minister Aid Committee" work e Conference adopted two other resolutions as folws: No. 61. "Resolved, that the Conferences urches be requested to contribute annually 10 cents r member for this fund;" and No. 62. "Resolved, at individuals be invited to make personal gifts or quests to this particular fund."

When making up your slate of offerings for the year, please, do not forget to have one offering for this worthy purpose. We should certainly never let it be said of us that our Christianity permits us to accept the faithful, sacrificial service of the best years of our ministers only to forget them in their declining days and let them or their widows become objects of public charity. Jesus himself said of the service His disciples were rendering, "the laborer is worthy of his hire." (Luke 10:7) Send all contributions to Conference Headquarters.

Let no one give one cent to this cause under outward pressure, but let every contribution, large or small, be a real *Love Offering.*

For Homer Leisy, Chairman, Dallas, Ore.

Report of Women's Missionary Association

The work of the women's organization has grown scope and effectiveness in the last few years. Beles their time-honored work of sewing for mission ations and contributing to worthy causes, the socies have been sewing for relief and C.P.S. Last year d again this year the canning and drying for C.P.S. mps, though done by the women of the church as whole, is sponsored largely by the mission or aid cieties.

Relief—According to Mrs. Lehman, M.C.C., interest in General Conference societies has increased greatly in the last year and a half. The appointment of Mrs. Sara Richert, Newton, as special relief supervisor, we believe, has helped. She gives specific directions for the work, answers inquiries and sends out many patterns to the district advisors.

Missionary News and Notes: A present circulation of over 6,000 continues to be issued ten months a year. Mrs. Goerz has given to it many years of untiring, sacrificial service and devotion. This past year Miss Mary Becker assisted, and Mrs. Gerhard Friesen has for several years assisted with the German section.

Junior and Intermediate Department: Miss Hulda Myers, Sec., feels keenly the need of a contact person in each district to help with the work of organizing more mission societies among the younger generation. At present the Middle District is the only district to have a secretary, Miss Elizabeth Locker. Through the column of the *Missionary News and Notes* Miss Myers has presented material for the use of Juniors and Intermediates. She has also been on the lookout for suitable literature and presented this. Stories sent to Miss Myers for this work will be greatly appreciated.

The Literature Committee supplies literature for all societies. Mrs. A. J. Neuenschwander, Sec., writes that many societies have made use of the literature but many have not because they do not have programs but do sewing only. This committee also has a page in the *Missionary News and Notes.* In each number the suggested topics and material for programs are given. Each year the Home and Foreign Study Books, as recommended by the "Missionary Education Movement" are advertised. Missionary biographies were written up. At each district conference there has been a literature table with literature for sale as well as some free. A great deal of preparation has gone into new literature that is being printed. When all off the press it will number 30,000 leaflets.

Contributions for all causes have steadily increased. In 1938-41 the contributions amounted to $43,963.03; those for the years 1942-43 alone totaled $53,025.47.

Migrant Work: It was decided to appoint a member on a Mennonite Women's United Service Committee, a cooperative body for Central, Defenseless, and General Conference women. *Special project:* Work among migrants. The worker is Miss Leonore Friesen of Newton, Kansas, a graduate of Bethel College and last winter a student at Biblical Seminary, New York.

After attending a conference for migrant workers at Benton Harbor, Michigan, Miss Friesen was stationed at Lennon and Swartz Creek near Flint, Michigan. Her work is largely among Mexicans. The work is done with the cooperation of the pastor and community people and aims to enlist the sympathy and help of the community.

Miss Friesen writes that when one considers the short time of contact with those migrants one almost becomes discouraged but that if done in the name of Christ and in His strength He can bless the efforts.

The same is true of all our efforts for missions and relief.

Respectfully Submitted,
The Women's Missionary Association
Mrs. Wm. C. Voth, Sec. Newton, Kansas

Report of Doctrine and Conduct Committee

"Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee." (I Timothy 4:16)

The work of this committee has consisted largely in the distribution of literature. As time goes on some doctrines stand in need of more attention, others less. That is to say, for example, the second World War has demonstrated the need for a more thorough education and conviction on our historic peace principles. This need our committee has tried to take note of in the distribution of some literature. As it happens the conference already has a committee which devotes its whole time to peace problems. We have tried to work in harmony with that committee.

A number of articles were written in our church papers by members of the committee during the past three years. The chairman of the committee wrote a series of articles on the Apostles' Creed.

Attached to this report is a list of literature in possession of the secretary of the committee. This literature has been gathered over a period of years and reveals some of the problems the committee has been dealing with: Salvation, Security, Mennonite Confession of Faith, Speaking in Tongues, the Oath, Secret Societies, Peace and Non-resistance, Inspiration, Baptism, Foot-washing and Lord's Supper, Temperance, the Bible, Christian Life, Child Welfare, etc. The committee will be happy to send or recommend literature on any of the above mentioned subjects.

The committee will welcome helpful literature, pamphlets, or tractlets written by our brethren in the conference, dealing with our Mennonite doctrines or essays that would help us as a denomination to relate ourselves to this age in a Christian way.

We pray that our heavenly Father may help us to stand united in our common faith in these times of testing. And in this our common loyalty to Christ may God use us mightily to the glory of His name.

The Committee on Doctrine & Conduct,
Willard K. Classen, Sec., Freeman, S. Dak.

A POST WAR PLAN

A plan to help CO's find suitable, significant jobs in the post-war world has been started by the campers at Powellsville, Maryland.

The plan calls for a registration of all pacifists interested in binding themselves into a society of mutual assistance for obtaining desirable employment after the war. After lists are compiled, a copy will be furnished to each signer of the pledge. Then all possible cities will be organized so that a local placement officer can bring the jobs and the men together.

—*The Conscientious Objector,* March, 1944

Greetings from Our Young People's Union

It is a definite handicap to our work that conditions vould not permit us to meet this year in order to nake plans for a more active program; however, the ord knows how to solve every problem, and may we eek His will in prayer.

To a large extent the local societies determine the tanding of our Conference Young People's Union. hus, we urge each church to be praying for the oung people, that those who have not accepted hrist might yield their lives to Him, that Christians ight grow spiritually, that together we may work or the spreading of the gospel, and that our postponed ellowship will not hinder our carrying out the Lord's vill for our youth organizations.

During the last few years we have especially tried to encourage our societies to use the Fellowship Prayer Calendar, to give financial support to the home and foreign mission work and the C.P.S. program, to pray for and contribute to the purchase of the Rosthern Experimental Farm in Canada, and to have a regular system of contact with those in service.

The interest and cooperation received from the various district groups has been very much appreciated. May we ever "Press toward the mark for the prize of the high calling of God in Christ Jesus."

The Y.P.U., Dorothy Dietz, Sec., Quakertown, Pa.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MARY BECKER TO BE ORDAINED

The Lord willing, Sister Mary Becker will be rdained as missionary to Colombia, South America, t 2:30 p. m., August 6, in her home church, the irst Mennonite Church, Newton, Kansas. All mison friends are invited to a prayerful participation. ister Becker will proceed to South America with rother and Sister G. B. Stucky, Janet Soldner, who a nurse, and Laverne Rutschman.

PROGRAM

ntroduction by the local pastor	*J. E. Entz*
ng	
rdination sermon	*C. E. Krehbiel*
ng	
rdination	*P. P. Wedel*
ng	
ddress	*Mary Becker*
Song	
Closing Remarks	*Ed. G. Kaufman*
Prayer	
General Song	

—In the Name of the Board, *P. H. Richert, Sec.*

BETWEEN TWO FIRES!

By P. W. Penner

The several years harvest failures caused most disheartening poverty in the neighborhood. A good many had to beg for their sustenance. Yet they obtained insufficient to satisfy their physical needs. These destitutes appeared daily before our doors. Their bodies were wrapped in a few dangling rags, covering their haggard physique. They begged for money or food, mostly for both. This begging was practiced at all places, both by non-Christians and Christians.

Frequently, of course, the gospel is presented at such occasions with the urge to embrace another Saviour from what they thus far claimed to be the only one. To this many assented. But, alas, others said, "Then we lose out, if this One is accepted, you cannot and will not support us altogether; our caste will discontinue to give alms. Therefore we are facing further a distressful situation. We shall refrain from leaving our religion and caste. Give us now some alms for the present!"

For us to urge them to become Christians only to satisfy their physical hunger is quite unwise. It would swell the church membership only but not add to the helpful and spiritual virtue of the Christian community. Nevertheless, somehow several have managed to receive baptism; they have later on proved themselves deceitful. One can hardly be careful enough not to run into a snag occasionally. It has been proved in various instances after the famine was over that a goodly number of those gathered in during the famine rejoined their caste, leaving the church behind, denied that what they at the time of baptism solemnly promised. "O Lord, keep our eyes open to look deeper in order to find out the heart's motive when candidates appear!"

Champa, C. P., India, June 12, 1944.

DAILY DEVOTIONAL MESSAGES

By J. Herbert Fretz, Lansdale, Pennsylvania

"Cleanse thou me from secret faults." Ps. 19:12. Read Ps. 19. Our thought for today is a very simple one—just one little word—"me." Let us now read the verse again. "Cleanse thou *me* from secret faults." How we need today to worry less about other people's sins and more about our own. Only when we begin to see our own countless, hidden sins do we begin to appreciate the wickedness of man, the temptations of our fellowmen and the riches of Saving Grace. O God, before we reach, preach or teach others, help us to say "Cleanse thou *me* from secret faults." Amen.

"A false balance is an abomination to the Lord: but a just weight is his delight." Prov. 11:1. Read Prov. 11. We have government inspectors to check the scales and measures of our merchants for accuracy. But how many of us use "false balances" to measure out our time, money, and enthusiasm for the Kingdom of God. How unlike our God, who despite our stinginess returns to us "good measure, pressed down, and shaken together, and running over." It's heart rending to see the millions of dollars the world and many of God's children squander on self, pleasure, and debauchery while the gospel tarries, lacking funds. If this money were used for the spread of the gospel, there would be no fear of inflation. If this time would be used to train the children in God's Word, there would be no delinquency problem. O Lord, forgive us where we, "have been weighed and found wanting," Amen.

The race is not to the swift, nor the battle to the strong. Eccles. 9:11. Read 11 Cor. 12:6-10. Life is full of paradoxes. Perhaps that is one reason why life is so interesting. One of the first stories a child learns is how the over-confident have lost the race to the persistent tortoise. Yet how often we Christians must be reminded that human weaknesses need not overwhelm us, nor human superiorities help us, in the race or battle of life. Christians too often suffer from an inferiority-complex when facing the giants of the world and from a superiority-complex when considering their own, meager strength. O Lord, help us to see that when we are weak in ourselves, then are we strong in Thee. Amen.

There is none other name under heaven given among men . . . whereby we must be saved. Acts 4:12. Read Acts 4:1-13. The boldness and clarity of Peter's statement is striking. Nor is he alone, for every page of Scripture speaks with this same authority of God. Many people would call this statement negative and narrow. In the Bible the word "name" as applied to God means more than our word denotes. It connotes His nature and works. In St. Mark's Church at Venice are inscribed these words, a beautiful definition of the *name* of Jesus:

Who He was:
And for what purpose:
And at what price: He redeemed thee:
And why he did this for thee:
And gave thee all things.
Consider!

Our Father, help us to *consider* the name of Christ today whether in the home, shop, office or field. Amen.

For my thoughts are not your thoughts neither are your ways my ways saith the Lord. Isa. 55:8. Read Isa. 55. It's comforting to know that transcending all our feeble plans and program lies the great Masterplan of God. Does that thwart our freedom or lull our initiative? The way some Christians complain and others drift through life, one would think so—but not at all. When the few drops from God's boundless sea of goodness and sovereignty flood our feeble, finite hearts, who then can contain the zeal and devotion which surges up within? Almighty Father in Heaven give us today the zeal and comfort that comes from trusting in Thy ways and save us from the discouragement and fear of our own willful ways. Amen.

But speak thou the things which became sound doctrine. Titus 2:1. Read Titus 2. Opinions are plentiful and cheap. We delight in making them, tossing them about, and discarding them at leisure. Not so with the Word of God. It's great truths of creation, sin, and salvation are mistakably clear, tangible, and abiding. Like electricity we know these truths without fully understanding them. Like the manna of old we must feed upon them day by day. The Bible is not only the key to eternal life, but to individual piety and national welfare. O Lord, by Thy Spirit, help us to hold fast to that which is true and to search out that which is still hidden. Amen.

THE MENNONITE

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Mennonite Youth

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Migrant Work

By Lenore G. Friesen

What Has Been Done

Twenty-four years ago the Council of Women for Home Missions saw the need of doing something for up-rooted agricultural laborers and became the first agency to attempt any kind of constructive program on behalf of these people. At first the chief concern was to furnish care for babies and small children who were neglected while older members of the family worked in fields and canneries. It was soon realized hat this program was a mere beginning and that there was real need for work among other age groups.

In January, 1940, a Joint Migrant Committee, representing both men's and women's boards, was formed. The various denominations now are cooperating under the leadership of the Home Missions Council f North America. Plus extensive seasonal programs, ear-round work is now carried on not only in Cali-ornia but in Florida, and in Texas. In these states many winter crops are harvested by the same people who come north in spring and summer.

Present Picture

The total migrant population is about 205,000 and 1,000 of them are found in the mid-west area and re made up of Anglo-Americans, Negroes, Americans f Mexican descent and imported help. Migrants moving in family groups still dominate the labor icture, although there is a trend toward the use of ngle men, particularly due to the groups of imported abor such as Jamaicans, Bahamans, and Mexican ationals. Japanese groups are used in some areas, nd both Italian and German prisoners of war are ssisting in several localities.

Centers that are set up include nurseries, education-l classes with adults participating in the English asses, recreational programs, health work with the ooperation of county health officials, and religious nstruction. Religious work is by far of greatest sting importance and is carried on by means of ouse to house visitation, D.V.B.S., religious group rvices, and personal contacts and is the central in-rest around which our work pivots.

Education, Church Background

Three-fourths of the parents of migrant children ave had no education beyond the fourth grade. The ildren attend irregularily and are often penalized many moves, lack of school facilities for migrant children, segregation, and discrimination.

There is a gain in the number of nominally Roman Catholic migrants, due largely to the movement of Mexican nationals and Spanish-Americans, although many are without contact with any church. Many of the imported Jamaicans and Bahamans are members of the Church of England, though other denominations are represented.

There seems to be an increased interest on the part of migrants in the Eastern and Midwestern areas in the services of resident churches. It is agreed, however, that they are most responsive to services conducted in their camps and in which they may participate with greater freedom.

One Local Area

A migrant worker never knows just what he will find upon entering a community, and therefore his program must be flexible and adjusted to needs and interests of his group. Every area and community is very different, and thus the Lennon-Swartz Creek area near Flint, Michigan, is not necessarily a typical one.

This is a sugar beet region, and the migrants are Mexican families from Texas and nationals from Mexico. We have a Mexican village at Lennon and another one at Swartz Creek. The remainder of the group live in isolated houses scattered throughout the beet fields in a radius of about twenty-five miles.

Since I am staying at the home of the fieldman for this particular area, I have opportunity to visit the most outlying families when he makes his rounds. The rest I contact by use of a bicycle. Since there are surprisingly few children my work is mostly with adults.

It is generally hoped that work can be done through the local church, and in this particular area we are fortunate in having a Spanish-speaking minister. Thus we can have services entirely in the Spanish. However upon his absence during his vacation, I have had the entire responsibility. By letting one of them read the Scripture portion, through use of an interpreter, and by learning some Spanish choruses, services were made possible. They appreciate the little that is done for them and upon several occasions I have caught them reading the Spanish gospels that were distributed among them—a father rocking his baby with one hand and holding the gospel in the other, or yet another one sitting on a block of wood reading while his friend was chopping wood.

Some of them have been to every service held in the Lennen church. One Sunday evening a man and his wife favored us with a duet in Spanish which had the message of God's love.

Home visitation is most revealing and interesting. When the bicycle is seen a quarter of a mile away youngsters scamper into the house and appear in "cleaner" clothes and with a radiant smile. Anything can be expected upon such visits—learning a few words in Spanish, games with the children, getting water for the laundry underway, Bible story and songs with the children or Scripture and prayer with the whole family, and the telling of the gospel message.

On one occasion the visit culminated in the bath of a two-month-old baby. Upon returning the next day the baby was still alive and well but cleaner, and preparations were being made for its bath in just the manner in which I had given it.

If any medical attention is needed it need only to be reported to the local field man who at once secures the services of a doctor.

Some evenings after their supper of tortillas and brown beans, or on days when it is too wet in the fields for work, they enjoy softball on the local school grounds. Occasionally films that have been secured from the American Bible Society or other agency are also enjoyed.

It is our prayer that everywhere work among them may be of lasting spiritual value.

INTERMEDIATE DEPARTMENT

HEROES OF THE FAITH (III)

Menno Simons

Hymns: "Rise up, O Men of God", "Where Cross the Crowded Ways"

Scripture and *Prayer*:

Life of Menno Simons: It is hard to imagine the world into which Menno Simons was born in 1496. America had just been discovered! Picture the strange tales being told of this new land. Commerce was growing. Peasants were beginning to demand new rights. The Middle Ages were ending and the Reformation was about to be born! The people, for the most part, lived under a powerful and rich dictatorship—different than the kind we know today. It was the Roman Catholic Church. It is estimated that through the Lord Bishops and wealthy monasteries it owned more than a third of all Germany. To obtain more power and wealth, its leaders practiced gross evil and corruption.

Into this world little Menno Simons was born. His parents were simple Dutch peasants and lived in the beautiful village of Witmarsum in the province of Friesland in the far northwest corner of continental Europe. Being devout Catholics they decided to give their son to the service of the church. So at an early age he entered a monastery near his home. Menno studied many books of the church —but never read the Bible! When twenty-eight he was ordained a priest and served as parish priest in nearby communities for twelve years. This part of his life might never have been recorded if the events following it had not taken place.

As a young priest Menno was evidently popular and gay. Outwardly he didn't seem to take his work too seriously. Like most of the young priests of his day he was well paid and lived a frivolous and somewhat dissipated life. Inwardly, however, Menno was rebelling aainst this fruitless living and even against some of the teachings of his church. *He began to read the Bible.* Doubts entered his mind. Was it true as the Catholic Church taught that at mass the bread and wine were changed into the blood and flesh of the Lord? He searched the scriptures and came to the conclusion that they were only symbols of the suffering and death of Christ. And what about the Catholic practice of infant baptism? The New Testament, he found, taught that baptism on confession of faith alone was scriptural. Menno began to believe these new ideas, but he could not bring himself to practice them. He would lose his job. His comfortable salary would end. People would begin talking behind his back. He might even lose his life. (*Do these reasons ever enter into our decisions today?*)

At this time many groups were breaking with the Catholic church and forming small religious sects. One of the most radical of them all was a brotherhood known as Anabaptists. Occasionally this pure and God-fearing group split under corrupt leadership. One such split formed the Munsterites, who believed in violence, vengeance, and open revolt. Menno's own brother came under their influence and died defending their beliefs. Menno opposed them strongly. But when 300 of these misguided souls lost their lives at the Old Cloister near Bolsward in Friesland, Menno became stirred. They died for false ideals, he thought, and he was afraid to live for the truth. These people had needed a leader. As a servant of God he could not evade this responsibility. From this moment on he became a great Christian and a gallant leader for the Mennonite church.

Menno Simons' decision to leave the Catholic church and join the Anabaptists in 1536 meant poverty, loss of prestige, danger, homelessness (at one time awards for his arrest were spread throughout the province of West Friesland). He traveled, preached, and wrote tirelessly in various provinces of Holland and Germany. The stories of these trips are dramatic and thrilling.* His death came in 1561; his wife, Gertrude, and two children having preceded him. To the last the greatness of his ideals and convictions possessed his soul. He was a true hero of the Christian faith!

*"Menno Simons' Life Writings" Menn. Publishing House, Scottdale, Pa.

Teachings: (Selected)

All quotations from Menno Simons' writings

1. *Primacy of the Scriptures* (II Timothy 3:16)

"We write and teach nothing but the pure, heavenly word and the perfect commandments of Jesus Christ and His Apostles."

The only guide for faith and morals is the Bible—not the church, books of theology, or the words o men.

2. *Necessity of Atonment through the Cross* (Romans 5:11)

"We cannot be saved from our sins by priests, fastings, holy water, good works—but only by accepting Christ as our Saviour, in the belief that He gave his blood as God's expression of forgiveness to us for our sins."

3. *Practical Holiness as Disciples of Christ* (Gal. 2:20)

"The true believers show in act and deed that they believe, are born of God and spiritually minded." They practice the following:

a. *Non-Resistance* (Matt. 5:38-44) "The regenerated do not go to war nor fight. They are the children of peace."

b. *Non-Conformity* (Rom. 12:2) Menno Simons believed that the inward adorning of the spirit was more important than the outward adorning of the body. Jewelry and elaborate clothes, he said, were outward adornment.

c. *Ministry to the needy* (Isa. 58:7, 8)

Questions:

1. How many believe and practice the above teachings? Give reasons.

2. Why isn't Menno Simons as well known as Wesley, Luther, or Calvin?

3. Have you ever discovered a book in your school library on Menno Simons?

4. Which group of Mennonites have followed his teachings most effectively? Why?

—*Mrs. Donovan Smucker*

The Canning and Drying Project

A Camper's View

by David D. Schrag, Business Manager C.P.S. Camp No. 64, Terry, Montana

Let us listen in to the conversation of an evening neal. There are eight fellows at the table, all coming from different parts of the United States. As he buttered peas are passed, John from Minnesota emarks, "I wonder if this dish of peas doesn't repre-ent the work of my mother or one of her neighbors. ou know, when that carload of donated food arrived ere several weeks ago, I noticed quite a number of ases of peas, beans, tomatoes, peaches, pears, and herries labeled as coming from my own community. n looking further I surprisingly found the names of y own parents and neighbors on some of the jars. think these peas we are eating now are my mother's ecause she is the only one in the world that can reserve them in such a good way."

"Just a second, John," interrupts Bob, "My mother Nebraska always had the best peas, and I would-'t be surprised if we asked the cooks whose names ere on the jars they opened this afternoon that they ight be my mother's."

"Well," says Harry, "I know some folks in Oregon r whom I used to work who canned some peas for e canning project and some of them must have me here. These peaches we have for dessert prob-bly came from the community in Pennsylvania where y aunt lives. They had plenty of jars of fruit in e shipment." "You know," observed Harry, "All ese donations certainly show a wonderful spirit on e part of the Mennonite and affiliated groups all er the United States. This unselfish service shows at they are thinking of us; they are whole-heartedly ck of us and their spirit is making us more unified."

Gratifying Response

Such remarks as the above, which are quite frequent, e an outgrowth of large shipments of donated nned and dried fruits and vegetables received at amp No. 64 during October, November, and Decem-r, the largest one being a carload of nearly 19,000 arts.

In the winter and spring of 1943, strict rationing, high prices, and shortages made it increasingly hard to stabilize the cost of feeding and to provide a wholesome, nutritious diet. It was then that the Mennonite constituency, having vision and faith in God, launched upon a project of canning and drying fruits and vegetables. The need was laid before the churches, and the outcome was certainly gratifying.

High Quality

Our nearby Mennonite groups worked hard in giving generously of their time and goods to help supply us with both fresh and canned commodities. A collection center in Oregon sent a nice shipment of canned fruit, which was the most difficult item to obtain, commercially. Besides being difficult to obtain, what could be had was usually only water packed and of a poorer quality compared to the home-processed goods we received.

Carload of 19,000 Quarts

A few days before Christmas we received notice of a carload of nearly 19,000 quarts of canned fruits and vegetables to arrive from the Denison, Iowa, collection center. Everyone was anxiously waiting to see just how much that amount would be. Immediately a carpenter began building extra shelves in the basement and root cellar.

The day came when the carload arrived. The technical agency allowed us to have two trucks and six men to do the unloading. One day was spent in transferring cases and barrels of fruits and vegetables from the heated freight car to the camp recreation hall, a room 20 by 80 feet. All the goods were stacked according to kind of food awaiting checking of each jar for spoilage and breakage.

Prayers of Thanksgiving

That evening at the supper table the director made known to all of us what had been received. After a few remarks of gratitude we were all asked to bow our heads in a few words of silent prayer, during which many prayers of thanksgiving were made to God for his many unfailing blessings, for the Mennonite Central Committee, for our tolerant government and for all those over the United States who are praying and giving of their time, money, and goods that we in camp might continue to witness for the cause of Christ. After supper nearly everyone went to the Recreation hall and there before them was represented the loving sacrificial and willing work of many a mother, father, sister, brother, and sweetheart. It truly revealed again that where a call is given and a need presented, our Mennonite people most heartily respond as they always have done in the past four hundred years.

Checking the Jars

The next few days were spent in checking every jar for spoilage and breakage. Very little of either was found. Everyone who had a part in sorting and checking had an enjoyable time doing it. Whenever a case of strawberries, peaches, or pineapple was opened, mouths began to water. The labels attracted the greatest attention. It was a sense of great satisfaction to find on some jars the names of our own parents, relatives, neighbors, or friends. It was a good incentive to write letters to some folks that hadn't been written to for some time.

Shelving

Enough shelving had been made available in the root cellar and basement for about six thousand quarts, and the remainder was stored in the incoming cartons in a vacant room in the laundry building. The shelves full of canned fruits and vegetables certainly created a homelike atmosphere.

Canned Goods, A Great Aid

This canning program has indeed been a great help in supplying vital foods to us in camp. It not only provides a greater variety but also a higher quality. It has greatly lessened the work and worries of those in our camps who are responsible for the purchasing and preparation of the food and meals. The dietician can now make out her menus in advance with greater

How important it is to have an abundant supply of good food!

Setting tables in the dining hall of a C.P.S. camp.

ease and rest assured that a great variety and quantity of fruits and vegetables are within a few steps.

Heartfelt Gratitude

We at Camp No. 64 appreciate with heartfelt gratitude that many folks took so much time and effort in preparing, packaging, and shipping this food. To those of us in camp, this is a genuine token of the abiding interest of all our churches in us and of our testimony to a deeply held Christian conviction which we are trying to bring to a world at war. May the Lord bless each one that had a part, and may this be a means of uniting all of us in the Cause of Christ and His Way of Peace.

Via M.C.C. office, Akron, Pa.

Thoughts on the Parables

By Willard K. Claassen

(Continued from June 13 issue)

The parables on the thirteenth chapter of Matthew describe the reception and progress of the kingdom n this world. The chapter contains eight parables all given on one occasion, though not in a connected discourse, (verse 53). These parables picture he King's own view of His kingdom as to its history in the age which He initiated by His coming nto the world.

I

Scholars, aware of the contradictory implication e.g. Ollivier) of their interpretations, have sought o show that these parables were given on different ccasions without chronological sequence. This eems to be suggested by Luke 13:18-21, where Jesus peaks several of the same parables in a different etting. Matthew, however, sets them in chronological rder. Jesus, being a traveling teacher, could easily ave repeated these parables on subsequent occaons, as seems to be evident in Luke.

Sitting in a boat at the seaside, Jesus gave four arables to his disciples and the multitude who hronged the shore: the parable of the Soils and its nterpretation and the parables of the Tares, the Mustard Seed, and the Leaven. From the thirtyxth verse we learn that Jesus dismissed the multiude and entered a house with his disciples. There, pon request, he interpreted the parable of the ares, after which he proceeded to tell them four her parables, the parables of Hidden Treasure, e Pearl, the Drag Net, and the Householder.

II

In this thirteenth chapter of Matthew the kingom is viewed in its progress in this age among en. The first four parables were spoken to the ultitude at the seashore, men of sight. The next ur were given in the house to the disciples, men of th. Those spoken to the multitude present the ngdom viewed from the human standpoint. Those oken to the disciples present the same age viewed om the divine aspect. This general interpretation s been suggested by G. Campbell Morgan.

Granting the chronological sequence of these parables, this interpretation has a good deal to commend it. It does not do violence to, but rather puts new meaning into the understanding of human history. It shows, if only in a general way, how God works in history. It confronts us with the old question, "Is the world getting better or worse?" If we rightly understand the teaching of Jesus in this chapter it is both. It is getting better in many respects while at the same time it is growing worse.

In the first four parables which describe the kingdom from the human standpoint, Jesus declared that two antagonistic forces would be at work in human history. He indicated that there would be a long and continuous conflict between them, issuing in an *apparent* victory of evil on the earth level. In the second group of parables Jesus described the kingdom viewed from the Divine standpoint. Here the Divine activity running through the age is ultimately successful. The evil which seemingly held the upper hand on the earth level is destroyed, and the purpose and reality of the kingdom is brought to a glorious realization.

III

With this survey in mind, let us look at the parables. In the parable of the Sower, the emphasis is laid upon the *Soils*. Of course, the Sower is Christ and his preacher; the seed is the gospel, and the field is the world. The multitudes came to hear Jesus. How would they receive his gospel of the kingdom? As variously as the Galilean soil received the seed. He told the multitude a story about themselves. The parable works itself out in four sections.

Some seed fell by the wayside, at the edge of a beaten path. There the wind and the birds stole the seed at will. Similarly across the field of our thoughts there are hard beaten tracks. The souls of men that have become thoroughfares—weddings, funerals, pleasures, trade have gone over them, but nothing of spiritual worth stuck. They are hearers who are roadways for any interest or happening that may chance to pass their way. While celebrating God's solemn festivals in God's house, Augustine confesses he was doing business procuring the fruits of death. Matthew has the revealing phrase, "When anyone heareth the word . . . and understandeth it not." This hearer does not understand. He is always on the surface; Jesus is below the surface. Soon the birds will come! Some twittering gossip, some new interest, some new excitement will steal the good seed. Satan goes to church to snatch the gospel away from hearers. Jseus says, "Take heed *how* ye hear."

We are told of the rocky ground. The harvest on such soil follows the rule, "quickly come, quickly go." The funeral sermon makes an impression. With joy and enthusiasm they join the church. Soon something turns up they do not like, and one by one they drop back into the world. When their convictions come to a test, they are scorched by the heat of temptation; they find it is much easier to "live peaceably with all men" between wars than it is in wars. What shallowness this war has revealed! "When persecution cometh straightway he stumbleth." Christ says, "Take heed *how* ye hear."

Some fell among the thorns, on land that was fouled by latent weed-seeds. They are the people who receive the truth about God; then other interests quietly spring up to challenge growth. They are hearers of divided loyalties. "Ye cannot serve God and mammon." Mr. Blank, who is prosperous, attends the Lord's supper in the morning; in the evening he beholds lewd, Christ-defaming pictures! He would carry water on both shoulders. "The cares of this world," and "The deceitfulness of riches," what revealing words! We are not hurling cheap jibes at those who have money. Most of us know what queer effect money has on us (even on Mennonites in war time). We cannot escape the attention Jesus gives to money. David Garrick was showing his mansion and gardens to old Samuel Johnson, who laid his hand lovingly on his friend's shoulder and said "Ah! David, David, these are the things which make a death bed terrible." Thorns can kill corn! Jesus says, "Take heed *how* ye hear."

Some fell on good ground. We are not asked to live in a fool's paradise in our work in the church. Much of our labor will be fruitless, and we must not be disappointed. What could not be said about missionary work in Japan, for example? Like Jesus we must be realists and keep on sowing the seed. Some will fall into good soil and bring a bountiful harvest. Jesus sowed in hope.

> "From hardened heart, from shallow soul,
> Where faith may fail for lack of root,
> From choking cares, Lord keep me whole,
> To bear, with patience, perfect fruit."
> (F. Cornish)

M. C. C. NOTES

Relief

New Center Opened in Puerto Rico

On June 13 another branch community center was opened up at Nogueras. Nogueras is located in a thickly populated community, about sixteen miles from La Plata. This is the second branch community center to be opened. Justus Holsinger and Al Bohrer remain at La Plata to conduct the community activities there.

P. C. Hiebert Visits Puetro Rico

As Chairman of the Mennonite Central Committee, Brother Hiebert is scheduled, the Lord willing, to leave Miami on July 30 to visit the Mennonite unit in Puerto Rico. Brother Hiebert's visit has been planned to coincide with Brother Orie Miller's stop on the Island on his return from Paraguay. Brothers Hiebert and Miller together will view the present work to decide upon further plans for the workers at La Plata.

Teacher to Serve in Puerto Rico

Carol Glick, Sugarcreek, Ohio, at present a member of the summer service unit for Mennonite women at Ypsilanti, Michigan, has consented to teach school in Puerto Rico. While Sister Glick will be a member of the Mennonite unit at La Plata, she will serve on the teaching staff of the Baptist high school at the city of Barranquitas. She will teach English and Bible subjects.

India Workers Leave

Brother and Sister George Beare left this country recently for India. Brother Beare will, for a period serve in relief work. He will relieve Brother F. J. Isaac, who has been in charge of the Bengal program, so that Brother Isaac can return to his mission work.

C.P.S.

C.P.S. Staff Changes

Phil L. Frey, who has served as area director for the Eastern States, will be leaving the program August 1. Harry E. Martens, who has been serving in the Rocky Mountain area, will be shifted to the East to fill the vacancy Brother Frey is leaving. Erwin Goering, director at the Camino, California C.P.S. camp, will succeed Brother Martens as area director in the Rocky Mountain section.

Dentist to Serve Camps

Dr. Robert H. Maris, Quaker dentist from Wilmington, Delaware, is giving a month of service to Mennonite camps to provide dental care for the C.P.S. men. Dr. Maris is equipped to transport his instruments from camp to camp. His first stop was at the Luray, Virginia, camp where he arrived the beginning of July.

Dependency Bill Deferred

Before Congress adjourned on June 23, three objections in the House were raised to remove the C.P.S. dependency bill from the unanimous consen calendar. The bill is now in a position where it wil likely not be considered for some time. The C.P.S dependency bill would have permitted the flow o moneys earned by C.P.S. men on dairy service, t dependents of C.P.S. men rather than into a froze treasury fund. Said one Congressman, "I fully agre with the resolution of the American Legion whic says, in effect, that setting up allotment payment to families is encouraging those who would no actually be conscientious objectors to try to take advantage of the law."

C.P.S. Briefs

On June 27, eight campers from the Three River

California, camp, had the opportunity to pick one half ton of apricots for camp use on a ranch near Reedley. The camp as a result now has 299 quarts of canned apricots and 160 quarts of jam, besides several generous meal servings.

A number of campers at the Medaryville, Indiana, camp, have the task of handfeeding 275 Mallard ducklings. During the spring months other men t the same camp transplanted approximately ,300,000 pine trees.

PEACE SECTION NOTES

Civilian Bond Subscriptions

As of July 5, 1944, total civilian bond subscrip-ions reached a cumulative total of $4,527,748.50. Of this amount, $3,286,315.50 was subscribed by Mennonite and Brethren in Christ groups. A report y States will be made in a later release.

Released July 19, 1944

Compiled by Irvin B. Horst

JOTTINGS

—*Rev. W. C. Voth* spent some fifteen days in Western Kansas, running a combine for a Holderman Mennonite. Rev. Voth reports that over five inches f rain fell in the Montezuma community in a little ver two weeks. It was so wet during the week f July 16 that combines could not get into the eld. People living there say that it is wettest ummer for many years. While in the west, Rev. oth served the Mennonite groups at Montezuma nd Kismet with messages. He also served the ennonite Church at Turpin, Oklahoma. Bronzed nd strong looking, Brother Voth gives no evidence the serious illness that he suffered in Colombia, uth America.

“*The Song Kit*” is the name of a short compilation songs from the *Mennonite Hymnary,* made by the etreat Committee of the Western District for use its retreat this year. This pocket-size edition s words and notes. By the multilith process the cretarial Bureau, North Newton, reduced full-size es of the *Hymnary* to a smaller size and reprint-them. The result is a very usable little song k that will undoubtedly be enlarged and improved he years to come. Use of it at retreats, etc., kes unnecessary the use of the more expensive *nnary.*

NORTHERN DISTRICT CONFERENCE CANCELLED

Since our government has requested that all con- ences which are “not directly and urgently war- nected” be cancelled for the remainder of 1944 the interest of wartime transportation, and since General Conference has deemed it advisable to nply with this request after a poll of the opinions the Northern District Conference pastors and icers, the decision has been reached to cancel the 4 sessions of the Northern District Conference ich had been scheduled to convene at Henderson, braska, August 25-29.

For the Executive Committee
Erland Waltner
Pres., Northern District Conference

—*The Kauffman Museum,* North Newton, Kansas, was visited by over 2,000 people from August, 1943, to August, 1944. Increasing numbers of people are visiting this place of interest.

—*Rudy Wiens,* son of Rev. and Mrs. P. J. Wiens, landed in India on June 6. He is now near Gauhati on the Bramaputre River in northeast India, near the fighting lines. He is doing Y.M.C.A. work among British and Indian soldiers. The weather in this region is very sultry.

—*Rev. John P. Suderman of Berne, Indiana,* left on July 24 for Flagstaff, Arizona, where he planned to attend the Southwest Bible and Missionary Conference. Rev. Suderman is grounds manager of the conference site. On his return trip he expects to stop at the C.P.S. camp at Colorado Springs.

—*The Middle District Conference will not meet this year* according to a statement by Rev. J. N. Smucker, President.

—*Immanuel Mennonite Church, Los Angeles, Calif.:* Rev. W. A. Regier headed the three weeks vacation Bible school. Nine teachers helped. The average attendance was 100. On July 16 the church had a farewell dinner for the J.C.O. Sperlings and Homer. Mr. and Mrs. Sperling have moved to Newton, Kansas, and Homer is to teach in the Oklahoma Bible Academy. The pastor's wife is recovering from an operation. Miss Dorothy Schroeder, our church worker, is slowly regaining her health.

—*The Lorraine Avenue Mennonite Church, Wichita, Kansas,* has organized a Bethel College Fellowship with George Duerksen as chairman. The congregation plans to hold a church retreat some time in September. Sister Magdalene Wiebe is enjoying a month's vacation in Colorado.

—*The Mennonite Collegiate Institute, Gretna, Manitoba,* directed for over forty-two years by Rev. H. H. Ewert, is appealing through its board of directors for assistance in erecting a new $60,000 school building. $23,000 has already been pledged.—Bulletin, First Mennonite Church, Beatrice.

—*Rev. Ben P. Rahn* was recently installed as pastor of the Grace Mennonite Church, Enid, Oklahoma. Rev. P. P. Tschetter, a member of the Home Mission Committee of the Western District, officiated.

—*The Oklahoma Bible Academy* is soliciting funds from friends in Oklahoma for the purpose of completing the school building that was begun in 1935, when the first story of the west half of the building was completed. The plans call for an expenditure of $18,000 to $29,000. The school has adopted a definite “debt-free” policy for this building.

—*Emmanuel Mennonite Church, Delft, Minnesota:* In June the young people enjoyed a picnic with the Baptist young people of Jeffers. The picnic was closed with chorus singing and prayer. Rev. S. P. Anderson, of Westbrook, delivered the message on a C.E. mission program, held on June 25. Rev. C. H. Suckau brought the message on the annual missionary and children's day program. Rev. Lando Hiebert of Enid, Oklahoma, preached on July 9.

—*Dr. A. J. Regier,* Professor of Education at Bethel College, recently returned from Minneapolis, Minnesota, where he took part in the North Central Association Workshop in Higher Education, which was held on the campus of the University of Minnesota. Twenty-eight church-related colleges took part in this project, and Dr. Regier represented Bethel College. The activities of the workshop included group and individual conferences, committee reports, panel discussions, field trips, and lectures by outstanding educators and public men.

—*Mennonites living in Minneapolis, Minnesota,* had a fellowship picnic dinner in Glenwood Park on Sunday, July 16. Fifty-five Mennonites or former Mennonites were present at this meeting. Thirty of these originally came from Mt. Lake, Minnesota, fifteen from South Dakota, two from Canada, two from Kansas, and one from Indiana.

Of these fifty-five people at the picnic, eleven were secretaries or office workers in the cities, ten were housewives eight children, five nurses, two ministers, two social workers, two college instructors, two Bible school students, two defense workers, two business men, one painter, one dress designer, one electrician, and one telephone operator.

It was interesting to find out where people attend church while in the cities. According to their report at the meeting, sixteen attended the Baptist church, fourteen the Swedish Covenant Tabernacle church, three the Methodists, two the Mayflower Community church, two the Lutheran church, one the Nazarene and thirteen had no regular church chosen which they attended.

During the short program which followed the lunch, each person gave his name, his former home, his occupation, and the church which he attended in the city. Dr. A. J. Regier from Bethel College then briefly spoke on some phase of Mennonite history and Dr. Silas Hertzler, from Goshen College, described his trip to Palastine and around the world.

Martha Buller and John A. Wiens had the main responsibility for arranging this picnic. About half of those present were from General Conference churches.

HARLEY STUCKY TO BE ORDAINED

Brother Harley J. Stucky, member of the Hoffnungsfeld Church, Moundridge, Kansas, is to be ordained to the full ministry August 20, 1944, at 3:00 p. m. The local church invites all friends of God's Kingdom to take part through prayer and supplication that God may bless all concerned.

—*Gustav Frey, Minister of the Hoffnungsfeld Church*

—*Grace Mennonite Church, Pandora, Ohio*: The Ladies' Missionary Society recently presented Miss Martha Burkholder, recently returned missionary from India, for a Sunday evening service. For their July meeting they discussed and held a questionnaire on "Our Mennonite Relief Program." Nine young people of the church attended the Young People's Retreat at Camp Mack, and later presented a program telling of their experiences while there. Rev. and Mrs. Musser both conducted classes at the retreat. The choir is planning a program to be presented in July consisting of selections from some of the great oratorios. The concert will be under the direction of Russell A. Lantz of Bluffton College.

EASTERN DISTRICT CONFERENCE NOTES

First Church, Philadelphia—Recently the church observed Father's and Son's day at both services. The pastor, the Rev. J. J. Plenert spoke on the following themes, morning, "The Mighty Man of Valor" and in the evening, "The Secret of a Great Man."

Second Church, Philadelphia—The daily vacation Bible school opened June 26, and the attendance the first week averaged eighty-one in three departments. Sunday afternoon, June 25, the Men's Quartet was in charge of the worship service at the Mennonite Home for the Aged at Frederick. The pastor delivered the message.

Eden, Schwenksville—The Memorial Day services were held in the Reformed Church Sunday, May 28. The three choirs, Reformed, Lutheran, and Mennonite, combined to make a joint group. The church was filled. Father's Day was observed in the Sunday School on June 18. The classes in the school were taught by fathers. They did the secretarial work and gathered the materials after the school. *Two non-fathers* distributed a rose to each father present.

Deep Run—The Eppley Sisters of Mechanicsburg Pa., presented a musical program July 16. The pastor, the Rev. Russell L. Mast, recently visited C.P.S. camps in Virginia, Maryland, and Pennsylvania.

East Swamp—Dr. Harvey Bauman and family presented a missionary program in the church Sunday evening, June 25. The pastor, the Rev. Harold D Burkholder, recently visited their missionary worker in the Kentucky mountains and took moving pictures of the work. He plans to show them to the members and friends in the near future. Monday evening July 10, Eivin Bjornstad, converted opera singer trained by the late Caruso, then later led to Christ gave a sacred concert in the church. A 1936 Chevrolet Coupe has been purchasd for the Rev. Abraham Unruhs, missionaries to Kentucky.

Zion, Souderton—Miss Frances Hedrick and Rev. George Landis were united in marriage in the church by Rev. Paul Wenger, on July 1. Mrs. Wenger gave a talk on "Missions" at the Women's Missionary Society meeting several weeks ago. Elvin R. Souder recently sailed from New Orleans fo Paraguay to do relief work under the supervisio of the Mennonite Central Committee. The M.C.C plans to use him in opening up, in Eastern Paraguay community relief and health centers.

Fairfield—A union hymn sing was conducted on the Lutheran Church Lawn, Sunday evening July 9, Miss Ruth Burkhard of our Church was the song leader. July 12 was the day set apart for cherr canning for C.P.S. camps in the Orrtanna Methodist Church kitchen. A total of 300 quarts were canned

—*Conf. Cor*

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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ntered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

A "Cup of Water"

By Joanna S. Andres

From the heart of my God I have aken the gift of a summer in the Rockies. Thinking of those I would eave behind me, I asked of Him to grant me from time to time a "cup of vater," or a bit of "mountain fragance" to send back to the plains that soul, which in its daily living would ause to drink and breathe, might be efreshed as my soul is refreshed in hese, God's greater hills.

How quickly is the thirst of the ody quenched and how abundant is he reservoir of earth! Where people nhabit the earth, there is water. Here n the mountains, at the turn of a road, he traveler finds it surging down ome height, tumbling over rocks, dropping down the cliffs, flowing through he sanded canyon beds; in wooded lens the brooklet flows its quieter ourse and from the cleft in a rock the parkling water drops. There is a full upply and when man thirsts, he lrinks.

How different is the response of the oul to its thirst. God's waters for its lrinking flow just as abundantly and reely as flows the water for man's atural thirst, yet some have never ound nor tasted them. Some have urned aside to seek some other wells vhich left the soul unsatisfied; some ave tasted and have drunk freely for he water is good.

We thirst again for that which is ood. So it is that those who have aken freely of the waters of God's ove, are the ones who cry out to Him. *As the hart panteth after the water rooks, So panteth my soul after Thee, God."*

(See next page)

Trick Falls in Glacier National Park. Cut courtesy Great Northern Railway, Photo by Hileman.

Here in the mountains, at the turn of a road, the traveler finds it surging down some height, tumbling over rocks, dropping down the cliffs . . .

In so many varied ways God answers this cry of the human heart, leans low, so low, until the soul has taken from His hand its drink. How satisfying are these moments of our life! "As the hart panteth," so we come to Him and as the hart leapeth lightly back to its woodland home, so our soul returns rejoicing to its task.

It was a rainy day. Dark and low hung the clouds over Silver Gables, our mountain home. Below us and around us the mountains had hidden behind a veil so quickly, so mystically spun. The Rocks of the Garden of the Gods on which we had watched the sunlight's changing play on brighter days, were lost to our view. The pillared structure, the entrance to the Cave of the Winds, which stands as a temple on its rocky mount, the winding serpent road which we had followed on a summer day, were shrouded in the veil. Here and there where a cloud had fallen low, the heights were changed to look like a steaming, boiling mass. Where a smaller cloud was tumbling down the hillside, it was as though a child had left its mother's hand, now free in fancied play. To our right, still visible to us, stood Red Castle on its height, proud and firm, looking down as a watchman upon the shrouds that wrapped small Manitou below.

Then came the rain, the beating, drenching rain, and then the hail that tore the summer growth from trees and quickly stripped the gardens row by row. The lightning flashed in its strength and the thunder roared in his anger.

How can a storm that rages on a spot on earth break suddenly to usher peace and quietness and sunshine in instead! As the wild beasts of the forest come forth from their haunts at the passing of a storm and the birds leave their nests again, so we came to greet the sunshine and found a rainbow spanned from ridge to ridge above us, perfect in its formation, perfect as my eyes had never seen it. My soul stood still in awe, stood still and drank the cup of this God's wondrous love! It was as though the voice that once had spoken in the long ago, spoke now again "I will look upon it, that I may remember the everlasting covenant. . . between me and you."

So close, at times, does God descend on us! His eyes and mine had met within the colors of a rainbow. What if the storms do rage across the soul if at the end they leave it washed from dross as now lay Manitou, its mighty hills, clean from their dust! What if the anger of God pierces the soul with its lightning and shakes its foundations with a thunder, when at its close it leaves still spanned across the soul the colored rainbow of His covenant!

"Between me and you," so had He said. So was it now. Heart to heart there was communion. When the soul meets its God thus, it drinks deeply of the waters that gave it life. As the lighted heavens shone with their evening light, to my soul came again the words from Revelation "There was a rainbow round about the throne, like an emerald to look upon." What soul would not drink, drink deeply of such love! From Genesis to Revelations, from age to age until the heavens shall be rolled up like a scroll God keeps His covenant with man!

OUR CONTRIBUTORS

Joanna S. Andres, writer of prose and poetry and the mother of two children, is a member of the First Mennonite Church, Newton. She is the wife of H. J. Andres.

Helen E. Nickel, recently returned missionary from India, is known to many as a sister to Mrs. P. R. Schroeder. Mountain Lake, Minnesota is her home community.

Jacob H. Janzen, Elder and Bishop of the United Mennonite Church of Waterloo, Ontario, is known for his work as writer, teacher, and pastor.

Elsa E. Grantland, missionary in Kentucky, comes from the First Mennonite Church, Chicago.

E. J. Miller is pastor of the Menno Mennonite Church, Lind, Washington. Freeman, South Dakota is his home community.

Mrs. W. C. Voth is secretary of the Women's Missionary Societies of the General Conference.

CAUSE FOR HUMILITY

By Erland Waltner

"O Lord, how manifold are thy works! in wisdom hast thou made them all." Ps. 104:24

When we begin to feel quite proud of the achievements of man in this scientific age it is well for us to consider some of the marvels of God's achievements in nature. This always helps us to realize that there is in this universe a mind that is far keener and a hand that is far more skilful than ours.

We pride ourselves in the great speed which can now be attained by man-made airplanes, but according to Dr. Townsend, a famous American etymologist, there is a tiny insect, a species of the botfly, that can travel at the maximum speed of 818 miles per hour, leaving even our fastest planes far behind.

The development of the autogiro, a plane which is able to make a vertical ascent and then change to a forward motion, has also been called a great achievement. But long before the days of the autogiro the humming bird was able to make a vertical "take off" in one twelfth of a second and then fly either forwards or backwards at the speed of 50 miles per hour, or it could hover over one spot. The dragon fly can do the same and can also fly sideways at full speed.

Certainly man has made great progress in the field of artificial lighting, but the firefly still harbors a secret that the scientists have not learned. The firefly produces a light without heat which is something scientists wish they could do. Some fireflies can put their lights on "dim" or on "bright" and produce enough light that a newspaper may be read by it. "Oh the depth of the riches both of the wisdom and knowledge of God."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Ordination of Mr. and Mrs. Stucky

The Lord willing, the ordination of Brother and ster Gerald B. Stucky will take place on Sunday, ugust 13, at Berne, Indiana. Brother A. E. Kreider, the Foreign Mission Board, will officiate. Brother ucky has already been ordained as a missionary. owever, we need at least one missionary on the field at is also an Elder, and this ordination is for that irpose. All mission friends are united to a prayerful irticipation in this service.

Note: The departure of the Henry Toews family id of Brother and Sister Neufeld to Africa has to be stponed again upon the advice of the government. ecently a passenger ship of the line which they have take was torpedoed near Portugal. War hinders issions.

the name of the Board, P. H. Richert, Sec.

Home Coming

By Helen E. Nickel

"For the Lord is mindful of His own, He ever membereth His people."

A safe and happy homecoming was granted to me July 1. It was unprecedented for speed, considerg the long distance of the ocean voyage. Unprecented, too, in the many kinds of uncertainties which faced: when would we leave? What way would go? Where and when arrive? Whom might I eet? What might happen? I felt very much alone ien I left Janjgir because no one else from our ission was going just then, and I knew of no travelg companion. But God's presence and promises ere closer than breathing. During the five long, ltry, uncomfortable weeks of waiting at a coast city India one bright experience relieved the monotonous at. I could greet the Isaacs and Miss Schrag and sit hurriedly with them for a few hours and then them board the train for Champa. Their freight xes had also reached India and were put on the me train.

The company of missionaries and Christian friends io gathered in the city to wait for the same ship ew quite large. They represented widely varying ssion fields and could relate harrassing stories. Algether, on the same day and on the same ship we ibarked to sail for America. For one month we re in the navy, if you please, sailing on and on. were crowded eighteen in a cabin, and in lounges d on decks there was the same congestion. We d darkened ship, life belt drills, many wartime trictions, but we also were introduced to many modern conveniences, good food and new gadgets which we had never seen before. The many questions which we wanted to ask were never answered, anymore than we can give out information now, but one essential fact stood unshakable—we would reach our destination in God's own exact time and with His most efficient help.

It was a wonderful feeling to meet relatives and friends back here in U.S.A. and to find their handclasps firmer than we had remembered. Let me take this occasion to thank friends everywhere for prayers and many welcoming kindnesses. For the present I am staying on a little longer in California, until it will be possible to go with heavy baggage to Minnesota. After August 5, it will be best to address mail to me in care of Mrs. P. R. Schroeder, Mountain Lake, Minnesota.

—*Helen E. Nickel*

"Unknown"

By Mrs. Harold Ratzlaff

From our front veranda we often watch the trains go by. These days (October, 1943) we stand aghast at the crowds of people who travel, coming from Calcutta, hoping to buy a little rice which they can take back to their starving loved ones in Calcutta or vicinity. Not only the inside of the train compartments is a seething squirming mass of humanity, but on the outside of the cars one sees from thirty to thirty-five people clinging to the doors, windows, and even to the corners of the cars. Yes, even under the cars lie a few venturesome men, clinging for their lives to a few iron bars. Most of them travel without tickets. When the police tried to prevent their traveling they lay down in front of the train on the tracks. Desperation is written on their faces and in their very deeds. They want FOOD.

Naturally with such traveling accidents result. Late one evening recently a man was brought into the hospital by some policemen. He had fallen from a train, his skull was fractured, he was unconscious. There was no relative or friend with him. He was treated, and in the morning his pulse was a little better. One of the compounders searched for a name tattooed on his arm and found one, too. The unconscious man seemed to try to open his eyes in response to the calling of the name. However, as the compounder said, the name might not have been his, but his father's. Late that afternoon the man died. Who was he? Where did he come from? Is there perhaps some wife still waiting for her husband to return? In this land where there are so few papers, and still fewer people who can read them; here where traveling is so extensive, where villages are so numerous, how could one go about to find the relatives of this man? It left one with a strange, helpless feeling, and with a prayer in one's heart for the relatives of this unknown man.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Waterloo, Ontario, Canada

My calendar for 1944 could not be published because I could not find a printer who could see his way clear to publish the same under conditions that would suit me and my readers.

The *"Briefe An Unser Volk"* for 1943 are still trickling slowly into the *"Mennonitsche Rundschau"* and into my collection from which I compile my *"Predigtbuch"* which has sold nicely and provided me with the means to pay for the printing of the *Briefe* as they come through, while very little has been contributed toward my operating fund by the Conference Churches and by individual friends. Besides, I have so far for 1944 only a few separate subscribers. It seems people appreciate the *Predigtbuch* more than the loose leaves. I have, at least, no deficit to report today.

With thanks to God and the Home Mission Board of the General Conference of the Mennonite Church of North America we are now watching our Toronto Mission grow. We have a very able and energetic Director of that mission in the person of Rev. Arnold A. Fast. People like both Brother and Sister Fast. He preaches the true Word of God, and the attendance of the services is growing steadily.

More and more services are required of the mission too, and we need a more convenient hall for our services in Toronto, more centrally located living quarters for the pastor, and rooms to accomodate our young men in service who come to the city to spend their weekend leaves.

The group in Toronto is keenly interested in all this and has submitted a workable plan to the Ministers' Conference of the United Mennonite Churches in Ontario, which has approved of it and recommended it to the Home Mission Board for consideration.

The interest in the Toronto Mission has brought an increase in the collections of our churches here in Ontario for the Home Mission Treasury, and we believe they will be still better if that mission can be expanded as planned. We help to maintain girls' homes and other institutions of the Home Mission Board in many large cities and other localities, and therefore we have ventured to ask the H.M.B. to undertake the maintenance and promotion of the work in Toronto.

We are still too small and weak to organize as a separate district conference and to found and maintain institutions of our own on a larger scale as other district conferences are doing. Therefore we will be glad and greateful for every support that we can get from the Conference for the buildings of the Kingdom of God in our vicinity.

In Waterloo-Kitchener everything is running mor or less smoothly. People are still being converte and accept the Lord Jesus Christ as their persona Saviour. The church grows slowly but steadil Regular services are held. The W.M.S., the C.E the choir and other groups are doing their share, an the God of Peace dwells in our midst for which w are especially grateful in these times of turmoil an strife.

Yours in the Lor
Jacob H. Janze

From the Hills of North Carolina

I have been given the privilege of going into ar other four public schools to teach the children Bibl memory work and stories and choruses. The teache are cooperating splendidly, and the children are d ing good work. Each week, when the weather an roads permit, I visit nine schools.

At our service on last Thanksgiving Day a grea interest and much gratitude for crops was shown. great number of our men have entered into the se vice of the government and into defense work, makin a real cut in Sunday School. Once each month Christian layman from a nearby community conduc a special, evangelistic service. We hope to organiz a Sunday School in a community where there is non Two of our teen-age school girls accepted the Lor last fall through the Bible stories told in their schoo Praise Him for answered prayer. God is working i the teen-age group, and quite a number are doir some real serious thinking about spiritual "things." *—Elsa E. Grantland, Paint Rock, North Carolin April 5*

FAITH

If a wren can cling
To a spray a-swing
In the mad May wind, and sing and
sing,
As if she'd burst with joy;
Why cannot I
Contented lie
In His quiet arms beneath the sky,
Unmoved by earth's annoy?

F.B. Meyer

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A Pastor's Impressions of the Training School for C. P. S. Men

By E. J. Miller

It was my privilege to spend ten days in April at e Training School for Side Camp Leaders at Dow- y, Idaho, as an instructor in Bible. One can hardly me away from such a school without some deep im- essions. I wish to share a few of these with you.

This group of thirty men was a representative group om the various Mennonite, Evangelical, Methodist nominations, and non-affiliated, all here for one irpose . . . to receive training to become efficient mp leaders during the summer months.

Willingness to Learn

It was a group that recognized differences, but d not stress them. There were no heated con- oversies over minor or unimportant things of the hristian life. Much room was given to personal eas and interpretations, but never did the intolerant bigoted spirit prevail. It was a common thing to ar the expression, "Personally I like to believe this ay, but that is just my idea." No dogmatic teach- g or preaching is desired by the group.

"Living Your Religion"

I noticed further that there was a strict emphasis "living your religion." Lip service was not enough r these men. If convictions were not put into ily practice, preaching meant nothing . . . it lost power and testimony. Living in such close quart- s as they did meant that each one had better live at he professed. They were free to call attention to e inconsistency of the one who asked the Lord to ess the food, to make them more worthy of it, and en sat down and griped about the "hash." These en were of one mind . . . religion must be lived ily.

Sincerity

This group may have been exceptional, but I do not ink so. At least the spirit, I am sure, is typical of e men in C.P.S. I could not help but note that this s a singing, praying, studious, and participating oup. Before taking up our study, it was natural have the group lead out in singing hymns and in ort prayers. No, it was not all cut and dried. ere was spontaniety, a freedom of expression, and depth of feeling. It was not hard to detect that ch person meant what he said . . . more than that, he ed it. And as for participation in classes, I wish ery Sunday School class in our churches could have ch free, open, and down to the earth discussions.

Prayer

Prayer meetings? Yes, definitely. Every week y would meet as a group, where Scripture was d ,a short dicourse given, various needs presented, d short prayers offered. Need I say that one left such a meeting convinced that God's presence was manifested?

I could not help but notice how this group was deeply concerned for those in need or in difficult places. Mention was made of the men who are in prison because of their convictions. Prayers were offered in their behalf. Books, Bibles, and necessities were and are being sent to them by the men in C.P.S. They have a mind to help and to encourage those who are less fortunate than they. If we as church would have that same spirit, there would be no deficit in our C.P.S. budget.

No Easy Way Out

Do not think for a moment these men in camp are seeking on easy way out. There is a desire and willingness on the part of the campers to show that theirs is not a protected life, but that it affords opportunities which invlove real danger. They are anxious to do their part in work of national importance, even in the face of death. These men are out to serve their country and their fellowmen according to their God-given convictions.

Ten days in such an atmosphere did something to me. Somehow I could not be the same when I left as when I came. My heart was deeply moved. I had a larger vision, and a clearer understanding of what the "Faith of our Fathers" means to these men in camp, and what it should mean to us.

A CLEAN WIND

I'd like a clean wind blowing o'er my face
To scatter frowns and wrinkles of disdain,
And looks of pride; no longer may they find a place,
Nor cruel lips that give to others pain.
Lord, send a clean wind blowing o'er my face

Oh, for a clean wind blowing o'er my heart
To sweep away the cobwebs of despair,
And ancient dust of malice; blow these apart,
Filling each hidden corner with pure air.
Lord, send a clean wind blowing through my heart.

And with the cleansing wind a still, small voice—
The Holy Spirit dwells within and glows
To burnish, cleanse; so as I now rejoice
With old things blown away, love He bestows.
Lord, let me listen to the still, small voice.

Oh, for a cleansing power through our life,
Removing as the east is from the west
Old hatreds, envies, grudges, and our strife:
These blown away, we in His love find rest.
Oh, let the cleansing Spirit crown our life.
—Ursula Miller, in "In the Service of the King."

CORRESPONDENCE

WAYLAND MENNONITE CHURCH

Wayland Iowa

Our church cooperated in a Vacation Bible School. The Wayland Public School buildings were used, and the attendance and interest was very good. Five infant children were consecrated to the Lord on June 4. During this third quarter the pastor is giving catechetical instruction to a group of intermediates the class meeting during the Sunday School hour. Eight of our young people, accompanied by the pastor and his wife, attended the Iowa Young People's Retreat at Pulaski, Iowa, July 29-30.

BETHEL COLLEGE MENNONITE CHURCH

North Newton, Kansas

The Bethel College Church is in many respects a highly favored one. Its location in and connection with the college community provides opportunity of enjoying many an unusual intellectual, musical, and also spiritual treat. Two admonitions well worth heeding in this connection are: "Unto whomsoever much is given of him shall be much required. (Luke 12:48); and "Prove all things; hold fast that which is good." (I Thessalonians 5:21).

In mentioning a few highlights, it is freely admitted that they might have been reported sooner. One of these deserving special mention is the observance of the Universal Week of Prayer. The plan followed was to have prayer meetings in a number of homes on two evenings. Such arrangement makes the meetings easily accessible and at the same time draws a larger number into active participation.

The final meeting was held in the chapel and served also as a preparatory service for the Lord's Supper on the following Sunday. For this preparatory service I was glad. We have largely gotten away from the observance of a special "preparation Sunday" preceding the communion service, and perhaps some things can be said in favor of this. But surely, some kind of preparatory service which emphasizes the Lord's admonition that "a man examine himself ,and so let him eat of that bread and drink of that cup," and. His warning that, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." (I Cor. 11:28 and 27)—surely, such will help young and old to keep in mind the sacredness of the Lord' supper, that it is indeed "Holy Communion."

So-called Holy Week was the occasion for another series of special services lasting from Monday till Wednesday, and climaxing in a communion service the last evening. As a memorial of our Lord's death it seems very fitting to observe the Lord's supper during this week. The important thing, however, is the spiritual state of the participant and not any outward circumstances.

We seem to be coming back to the old custom—traditional, at least, among the Molotschna Russian Mennonites—of timing the instruction of candidates for baptism so that the baptismal service will fall on Pentecost Sunday. In our congregation there were added to the church by baptism on that day ten mostly very young people. But is anyone who believes on the Lord Jesus with his whole heart ever too young?

Thus far this year five others have come into the church as regular members by letter while twenty have been received as associate members

There have come out a couple of issues of a parish paper, the *Bethel College Church Tidings* This is edited, and perhaps largely written by the pastor, one very special purpose being to contac absentee members. What church is there that does not have such? In our church the percentage of these seems to run unusually high. By keeping in touch with them the Parish Paper aims to help nurture their interest in the church and in things spiritual. The present writer believes that it has also a contribution to the resident members—at least for himself he finds it both interesting and worthwhile.

—Karl Friesen, Corr

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

Bible school closed with a program June 18 There was an enrollment of 20.

Voting by ballot, the question of joining the General Conference was decided. The decision was to join the Conference.

Then a decision also had to be made in regard to the money in the C. E. treasury. This is to be divided into two portions; one part to be sent to the Lepers' Home in India for the purchase of a cow and the remainder of the money is to be sent to the C. P. S. treasury.

On June 25, occurred the marriage of Elsie Issac daughter of Mr. and Mrs. John Issac, to Ralph Turner.

Rev. Unruh, President of Freeman College visited us in June.

—Jake Quiring Corr

SWISS MENNONITE CHURCH

Alsen, North Dakota

The vacation Bible school gave a program after two weeks of hard work. Rev. Flickinger had charge of the school; he was assisted by Gladys Gyerdevig and Evangeline Spenst. On July 23 Brother Alvin Peters from Mountain Lake, Minnesota gave both the morning and evening messages. On July 24, our congregation felt the effect of the war when Brother and Sister D. D. Schmeiss received word that their son Victor had been killed in France on June 14. This is the first young brother from our congregation to lose his life in the war. Pray for the dear parents, his brothers and sisters, and also his young wife. Only God can comfort at such a time. In my last letter there was a mistake. It read the grain had been sown and was lying in dry ground. It should have been "some of the grain was in dry ground." Soon afterwards we got plenty of moisture. We had a good shower yesterday. Crops look fairly good. Some have started to cut barley. We are thankful for God's blessing both in spiritual and in material things.—Minnie Kunkel, Corr.

Mrs. M. C. Lehman to Tour Northern and Western Districts

pening of New Clothing Depot To Be Discussed

As was known to many, one of the plans for the eneral Conference session was to have Mrs. M. C. ehman of the Akron Clothing Depot as guest speaker r the business meeting of the Women's Missionary ssociation and also for the evening missionary pro- am. Mrs. Lehman's itinerary was to include stop- ers in various communities in the Northern District. nce the General Conference has been postponed,the ennonite Central Committee has decided to arrange this trip anyway regardless of conferences. cordingly Mr. C. L. Graber, Director of Relief, ites that Mrs. Lehman's itinerary includes Mountain ke, Minnesota where she will speak on Friday ening, August 11; Freeman, South Dakota, Saturday d Sunday, August 12 and 13; Henderson, Nebraska esday, August 15; and North Newton, Kansas, ursday 2:00 p.m. August 17 in Memorial Hall.

New Depot

Mrs. Lehman will present the work of relief and in ticular the work that the sisters can do. The open- of a new clothing depot, possibly at Newton, will discussed. Indications that such a move may be essary, according to M. C. C., are the large amounts paid on express shipments of clothing to Akron over against the saving if sent in carload lots.

At a recent meeting in North Newton called by Mr. John M. Snyder of M. C. C. to discuss the canning project with representatives from various Mennonite groups an invitation was extended for such a meeting with Mrs. Lehman. In a letter to Mrs. P. R. Schroeder, Mountain Lake, Mrs. Willard Claassen, Freeman, Mrs. D. P. Ratzlaff, Henderson, and the undersigned Mr. Graber also asks that announcement be made to Mennonite churches of neighboring Mennonite groups to attend the meetings as given above. So may we ask that you please pass the word around to your friends. We are contacting representative women whose names were suggested to us by M. C. C.

Brethern interested in this work are also welcome.

An offering will be taken to help defray expenses of the trip.

We trust a large number will avail themselves of this opportunity to hear first hand about the great work of relief in which we all have a part.

Women's Missionary Association of the General Conference.

Mrs. W. C. Voth. Sec.

M. C. C. NOTES

RELIEF

Assisting Incoming Refugees

elvin Kirchhofer, Mennonite relief worker among Yugoslav refugees in the Middle East, writes following lines concerning the arrival of an ad- onal group of refugees:

Not only are they a group of proportionately ge numbers of women and children, but there so many orphans. Again and again we found e children ranging from six to thirteen who had parents, and often not even an aunt or uncle, in some cases they knew absolutely no one in p. We would find them crying not knowing t to do or where to go . . . Certainly, looking r their welfare on the very first day is one of essentials we dare not forget, and trying to families together or to care for the homeless orphans is one of the prime requisites. Our 0 or so at the present time will give us plenty o in this camp for some time to come."

To Puerto Rico

rs. Richard Weaver, Pennsburg, Pa., left Miami Puerto Rico on July 25. While Sister Weaver will h in the public schools at La Plata, she will be ember of the Mennonite unit at that place.

Orie Miller in Paraguay

cable has been received announcing the safe val of Orie Miller in Asuncion, Paraguay. Broth- Miller expects to return via Puerto Rico and ar- in Akron by August 12.

Workers Leaving for Middle East Alert

e four Mennonite relief workers in training at U.N.R.R.A. relief school at College Park, Mary- , are ready to leave for their field of service 4-hour notice. Marie Fast, who, because of her special training as anesthetist, has already left without any announcement of the place and time of her leaving.

C.P.S. Briefs

Aganetha Fast, former Mennonite missionary to China, has been secured to serve the C.P.S. camps as traveling matron. She began her period of service on July 20, starting at Hill City, South Dakota, Camp.

Selective Service has decided that a C.P.S. man who requests transfer to military service, and who is rejected in the army preinduction physical examination, shall be returned to a C.P.S. camp. Formerly, a C.P.S. man who failed the physical examination, was discharged and classifed IV-F.

MENNONITE AID SECTION NOTES

C.O.'s Not to Receive Employment Aid

Section 8-g of the Selective Service Act stipulates that "persons who have satisfactorily completed any period of their training and service under this Act" are to receive the assistance of Selective Service personnel in securing reemployment. While C.O.'s have never counted heavily upon assistance from such quarters, they have been interested to note the memorandum that was recently issued by Selective Service as an interpretation of the above clause:

"The Act does not confer employment rights on conscientious objectors who have been assigned to work of national importance under civilian direction in lieu of military service, and it has been determined as our policy that the Selective Service System has no responsibility to aid such conscientious objectors in regaining their former positions or in obtaining new positions."

Released July 26, 1944. Compiled by Irvin B. Horst

DAILY DEVOTIONAL MESSAGES

By J. Herbert Fretz, Lansdale, Pennsylvania

AUGUST 13—*I will raise me up a faithful priest that shall do according to that which is in mine heart and in my mind.* I Sam. 2:35. Read the Sunday School lesson. These were the words of God's prophet to Eli. Eli was a man of "benign personality, sympathetic and kind." No wonder that Hannah felt no hesitancy in leaving young Samuel in his care. But Eli was so thoroughly amiable that he was weak. The gross immoralities of his sons called forth only mild complaints. It's thrilling to see how God raised up Samuel in the midst of such sin and negligence. As Christians we are too often ready to wink at sin and shrink from good. As the skeleton gives form and strength to the flesh, so does justice mold and magnify love.

AUGUST 14—*Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.* I John 4:10. Read Heb. 9:11-14. A freer translation of this might be. "This is LOVE"—as if to say "the love of parents, friends, and spouse is indeed great, but they are but faint replicas of the Perfect Act of Love—this is *Love,* that God so loved us rebellious children, to send his obedient Son, to die for our sins." Such love is too wonderful for words. May we look to the Cross and whisper. "This is LOVE."

"When to the Cross, I lift my eyes,
O Lamb of God, my sacrifice
I must remember thee."

O Lord, we plead nought but Jesus' Blood and Righteousness, Forgive us our sins! Amen.

AUGUST 15—*Beloved, if God so loved us, we ought also to love one another.* I John 4:11. Read I John 4. What a simple and obvious deduction from verse ten! Those vibrant words of the Lord, spoken that memorable night, years back, were still ringing in John's mind. He never could forget them. " . . . Love one another, as I have loved you . . . By this shall all men know that ye are my disciples . . . " That the Christian's love is practical and not sentimental is shown in his love for the brethren. Many revel in the surges of emotion and sympathy but fail to sacrifice. "They are the sensitive plants of the Church and not the fruitbearing trees of goodness." Others strain themselves "loving one another" forgetting that first "God so loved us." O Father, may Thy Spirit impart to us that "unfeigned love of the brethren." In thy Son's name, we ask it. Amen.

AUGUST 16—*When He giveth quietness, who then can make trouble?* Job 34:29. Read Isa. 40:1,2,26-31. God may see fit to have us endure bitter pain and sorrow upon sorrow. It may be His perfect will for us to be in the slough of despair unable to tur one way or the other. But in and through it al His spirit can give us inner peace and quiet trust "Who then can make trouble?"

AUGUST 17—*And these things write we unto you that your joy may be full.* I John 1:4. Read I Joh 1. We have many joys in this life; joys of successes joys of work and play, joys of health and friends But the world is never satisfied with these. The constantly seek new joys when the old ones hav worn off. The joy of the Christian is different. T be sure, he shares these earthly joys, but the inne joy of Salvation floods over all of these. He need no new joys, for his joy is always full—at least i should be. Is yours, today? Dear Lord, even i distress, teach us to "rejoice and be exceeding gla for great is our reward in heaven." Amen.

AUGUST 18—*And when the Lord saw her, He ha compassion on her.* Luke 7:13. Read Luke 7:11-1 This sentence comes from the account of Christ raising of the widow's son. This miracle beautifull portrays the compassion of Our Lord. No one calle on him to help; the stricken mother did not cry f mercy. But the very pathos of that funeral proce sion spoke to his sympathetic heart. Thus always is with Our Lord and human sorrow. Whether his children or of the world. As Mennonite Christia we have a glorious heritage of compassion for a lo world. Let us never love it. Are you willing to sacr fice money or time for relief and missions. O Savio teach us Thy compassion upon the ailing bodies, a sick souls of sinful men, that they too may find re in Thy redemption. Amen.

August 19—*For with what judgment ye judge, ye sh be judged: and with what measure ye mete, it shall measured to you again:* Matt. 7:2 Read Matt. 7:1 What a sublime truth from Our Lord's great sermo Does He mean that we are not to discriminate betwe right and wrong? The following sixth verse wou hardly condone that. But it does warn us of this o thing often forgotten today: As much as we judge a demand of others, that much we also are required do. Thank God, that our salvation is through t merits of Jesus Christ and not in our own hazardo efforts! Yet one with our brethern we can expect favoritism from God. How we need militant Chri ians today who will "judge" the sins of the wor and the false doctrines of the church. But first th must judge themselves of the same with no less vig O God, of our salvation, make us to remember t with what measure we mete, so shall the King that great Day measure unto us. Amen.

Sponsored by
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Union of the
General Conference

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North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Western District C. E. Convention

By Helen Hiebert Mueller

More than 100 delegates and as many visitors were present at the business session of the 52nd annual Western District C. E. Convention held July 29 and 30 in Memorial Hall at Bethel College. A luncheon for delegates preceded the business meeting which began at 7 o'clock Saturday evening with William Juhnke presiding. Thirty-three C. E. societies from thirty different churches were represented.

Income of $2,000

After the devotional period, which was conducted by Orlando Schmidt and Marguerite Sprunger, the reports of various committees were given. The treasurer reported that a total of over $2,000.00 had come in during the year. Of this, almost $1,500.00 was contributed by thirty-five societies from thirty-three different churches for the projects of the district C. E. organization. Other sources of income were offerings held at conventions and rallies, and retreat and *Tidings* income. There was an increase of about $300.00 above last year's income.

Resolutions

The remainder of the evening was spent in discussing and taking action on the resolutions presented by the resolutions committee. Outstanding among these resolutions were those pertaining to retreat, and the four $500.00 projects which were adopted for the coming year. The resolutions call for another young people's retreat for 1945 and also suggest that the committee investigate possibilities for holding retreats for intermediates (children from 12 to 15 years of age) and for older young people (from 25 to 40). The resolutions further call for $500.00 for each of the following: For C.P.S.; for the new mission being opened in South America by our General Conference; for the education of Chinese students who plan to carry on the work of our mission in China as soon as the way opens; and for a scholarship fund at Bethel College for students of other groups, such as Japanese-Americans, Negroes, Mexicans, South Americans, Europeans, etc. It was also decided that funds coming into the treasury above the amount needed for these projects should go for post-war relief. Another important resolution was this: "Be it resolved that the possibilities of transferring the Young People's Treasury to the General Conference Headquarters be investigated." It was the good fortune of the convention to have Dr. J. H. Langenwalter, Counselor for the General Conference YPU, present at this business session. Dr. Langenwalter, with his knowledge of YP work and his keen insight into prevailing problems, was a help to the young people as they considered their program of action for the ensuing year.

Address

On Sunday afternoon Dr. Langenwalter spoke to the convention on the development of YP work in the General Conference. Tracing the history of the YP movement, he showed how as early as 1905 the conference began to think of the needs of young people and set up a Committee on Education. He said that the hope of the future of the Church lies in her young people. He called our attention to the fact that simply demanding our rights does not fit us for the work we need to do and stated that "young people see not their rights but opportunities to do something for the good of all of us." Rev. S. J. Goering spoke on "Young People in Relief Work." He spoke from first-hand observation on his recent trip to the Orient. In addition, his talk was full of recent information regarding conditions in various parts of the world with regard to the food supply. He encouraged young people who are interested in relief work to study the problems involved and suggested that they make it a point to find out what qualifications are necessary for relief workers in different parts of the world. Miss Mary Becker spoke on "Young People in Mission Work," stressing the fact that mission work presents a challenge to young people to use their talents and to answer calls to service. She said that decisions to enter mission service must be made in youth so that there will be a longer period of service. A living church or C. E. can be maintained only as long as the missionary emphasis is present. Miss Becker warned young people that if they are not certain where the Lord wants to use them, to prepare for the foreign field because before we can be ready to *serve anywhere*, we must be ready to *go anywhere*. The afternoon offering amounted to $153.50 and was divided between mission work in South America and relief.

Junior Convention

A Junior C. E. Convention was held in the college chapel at the same time that the Sunday afternoon program was held for young people in the Memorial Hall. About sixty juniors attended this meeting, the main feature of which was the talk on "Beginnings" by Marguerite Sprunger of the Middle District who is now a student at Bethel College. Following the junior program, there was a meeting of junior leaders and such who are interested in junior work. Mrs. T. A. van der Smissen was elected president of this group for the coming year and plans were made to hold another junior convention next year with possibilities of making it a delegated meeting.

Evening Session

At the Sunday evening meeting Rev. Roland Goering spoke briefly on the subject "Young People in Active C. E. Work." He stressed three points 1. We must unite ourselves in the Spirit of Christ. 2. We must learn to cooperate, each one carrying out his responsibility. 3. We must learn to carry on and not give up. The resolutions which were adopted at the business session the preceding evening were read by Helen Hiebert Mueller who explained a few points regarding the projects for the coming year. The main address of the convention was given by Rev. Donovan Smucker of Wadsworth, Ohio. The evening's offering of $152.08 was divided between C.P.S. and the work of the convention.

New Officers

Verney Unruh, ministerial student at Bethel College and at present assistant pastor of the First Mennonite Church, Beatrice, Nebraska, is the new president of the convention. Members of the program committee for the next two years are William Juhnke of the Eden C. E. at Moundridge, Kansas, and Orlando Schmidt of the Buhler, Kansas, C. E. Ruth Ewert of the Johannestal C. E., Hillsboro, Kansas, is the new YP representative to the General Conference YPU. Alvin J. Reimer, Hoffnungsau C. E., Buhler, Kansas, was elected to the retreat committee to finish the unexpired term of Mary Becker, who is leaving this month for South America. Retreat committee members who were elected for a full two-year term were B. Bargen of the Bethel College faculty and Henry Fransen, pastor of the Buhler, Kansas, Mennonite Church.

Resolutions Adopted at the Convention

I. Standards

Whereas there is a definite need for the stimulation of interest and the improvement of organization in our local C. E. societies, be it resolved:

1. That we encourage the societies to examine their own groups and organizations, using the Young People's Standards which were prepared by the Young People's Union.

2. That the Executive Committee work out a plan for giving the local societies meeting these standards some type of recognition such as certificates or badges.

II. Retreat

Whereas the Young People's Retreat has proved to be a source of inspiration and an excellent place for young people to relax from the cares of everyday life and to reconsecrate themselves to the things that are eternal, be it resolved:

1. That we congratulate the Retreat Committee and the faculty on the highly successful retreat held this year.

2. That the Retreat Committee again plan the annual Young People's Retreat for next year.

3. That the Retreat Committee investigate the possibilities of having separate retreats for intermediates (ages 12-15) and for adults (ages 25-40).

4. That the Retreat Committee investigate the possibilities for smaller retreats for outlying districts in the Western District.

III. "Tidings"

Whereas the *Tidings* has been found beneficial in uniting the C. E. societies of the Western District and in keeping them informed about Young People's activities, be it resolved:

1. That the Executive Committee investigate the possibility of enlarging the *Tidings* or co-ordinating with the publications of the other districts with the possibility of supplementing this with the *Mennonite.*

2. That the editor of the *Tidings* and his assistants be appointed by the Executive Committee.

IV. C. P. S.

Be it resolved:

1. That the societies continue to encourage and support the boys in C. P. S. Camps by sending them news letters and contributing a sum of $500.00.

2. That we support the Conference in its plans to rehabilitate returning men, and when definite plans are made, we will support them financially.

V. Scholarship Fund

Whereas educational opportunities need to be extended to underprivileged groups be it resolved:

1. That we establish a $500.00 scholarship fund at Bethel College for students of other groups such as Chinese, Japanese-Americans, Negroes, Mexicans, South Americans, Europeans, etc.

VI. Missions

Whereas the General Conference is planning to open a new field in South America, be it resolved:

1. That we contribute $500.00 for that work, each society contributing at the rate of 20 cents per member.

2. That we contribute $500.00 toward the education of Chinese students who are planning to carry on the work of our mission as soon as the way opens.

VII. Relief

Whereas there is a growing need for relief all over the world, be it resolved:

1. That until the C. P. S. Rehabilitation project is

operation, all funds that we collect above the amount needed for the above projects go to post-war elief.

VIII. Young's People's Treasury

Be it resolved:

1. That the possibilities of transferring the Young People's Treasury to the General Conference Headquarters be investigated.

Camp Wood and Camp Mack

By Don. E. Smucker

This summer I had the glorious experience of erving as pastor of two great Mennonite youth retreats: Camp Mack at Milford, Indiana, for the Middle District and Central Conference people; Camp Wood at Elmdale, Kansas, for the Western District. ome of the shades of comparison and contrast will e set forth in this report.

Physical Setting

The physical setting is somewhat similar in each ase since the camp sites are both owned by non-Mennonites; and, the plan and arrangement of buildings follows the cottage system with several large entral buildings for meetings, recreation, and eating. Both camps have lakes for swimming and boating. The Kansas retreat (like most Western District prorams!) was about double in attendance. But, the ndiana conference is located in a camp with almost wice the capacity, and on the whole, superior equipment. As for the beauty of the natural surroundings hey seemed about the same. Around Camp Wood s a magnificent large hill which lends much to the nspiration; around Camp Mack is the loveliness of he northern Indiana landscape.

Plan of Retreats

Educationally, the plan of the two retreats is uite different. The Middle District and Central onference people permit many more electives in ourses, making for smaller classes and more discusion. The Western District officials present three plendid courses to the entire assembly, which, in ffect, were like another preaching service, although bit more on the informal side. There are advanages both ways, but, by and large, most Christian outh conferences tend to follow the Camp Mack attern since it breaks the monotony of preaching-without-discussion services.

Hunger for Doctrine

The camp pastor has an almost identical assignment in both camps, but in a different physical setting. That is to say, morning devotions and an vening service. At Camp Mack this is the sunset nd sunrise service, both of which meet outdoors, a priceless experience for fellowship with Almighty God. At Camp Wood there are a number of reasons why his cannot be done so readily. In either case, hower, it is a marvelous opportunity to set forth the reat riches of Biblical truth. I sense a hunger mong Mennonite youth for a more deeply doctrinal ype of preaching drawn from the Word of God; but, doctrinal message which does not ignore the importance of a *living* faith which historically set the Mennonites apart from both Catholics and the Lutheran or Reformed parties. And, what is most important, set them squarely on the solid rock of Scriptural truth, the *summum bonum* for every doctrinal decision. But, in any case, I did not find these young people in either camp much interested in shallow, superficial, moralistic platitudes which have been the bane of Protestant preaching for the past generation.

Non-resistance

The Western District young people are much more united on the great doctrine of Biblical non-resistance. C.P.S. is, indeed, the dominant pattern. On the other hand, it is clear that there is no complete unity, even in the Western District. In the Camp Mack meeting C.P.S. was definitely a minority position. Most boys were going straight into the army. But, there was a keen interest in discovering a more solid Biblical foundation for this conviction along with a criticism of other peace positions which may fall short of the Scriptural yardstick. This burning issue must be faced in all seriousness in the months ahead.

An Awakening

Among both groups I sense a new and unmistakable awakening. God is laying his hand on a number of these young Christians. Jesus Christ is being exalted afresh. The Bible is being studied more soberly and seriously. The call for a suffering New Testament church strikes deeply in the inner recesses of the heart. The Mennonite church is on the *edge* of a great historic turning point under the leading of the Holy Spirit. But, there is still a certain hesitancy in both areas for a radical surrender to the will of God; a slight unwillingness to yield to the call of full-time Christian service, a holding back on Cross-preaching and Cross-bearing, the inseparable twin rocks for Biblical Christianity. I live in the faith that a new outburst of intercessory prayer, a new surge of Bible study, and a conscious yielding to the tremendous purposes of the Lord will add the plus element to bring a renewal and revival of apostolic faith among both the young and the old. *So help us God!*

UNWHOLESOME MISSIONARY ZEAL

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Matt. 23:15.

My "Camp Wood" Experience

By Katherine Linscheid

In the hush of the early morning, with the air fresh and untainted from the dust that comes with the day's activities, a breeze pushes across the lake creating countless little ripples which slide back again into shimmering smoothness. The voice of Morning personified in the devotional leader breaks forth in words of inspiration and hope, leaving the retreaters breathless and full of delight,—and a new day begins at camp.

From the classes come thoughts, ideas—refreshing and new, and practical for this day of chaos—found in the experiences and deep considerations of men who know life well.

—And fun! resulting in ravenous appetites after swimming, horseback riding, and numerous other crisp and fascinating activities, which are satisfied only by delicious meals.

Deep spiritual insight is gained and unbounded joy achieved for those who truly seek, for Retreat is a sanctity for those harrassed, and a depth of satisfaction full for those impoverished of soul.

YE VISITED ME

Some were lonesome, some weak, some weary, some distressed, and some discouraged, when from out in the hall, at the end of the corridor, came the words and melody of a familiar church hymn. Four voices, strong and true, took hold of hearts and minds. Hymn followed hymn, and the patients' loneliness, weakness, weariness, distress, and discouragement became less.

From one corridor to another, the singers went. From the Bethel Hospital to the Home for the Aged. Then it was time to go home and do the Sunday evening chores. Four young men drove away happy. They had visited the sick in song. They had visited Christ.

Gerhard Harder, Willard E. Thiessen, Waldimar F. Wiebe, and Edward Wiebe, who made up the quartet, are members of the Young People's Society of the Emmaus Mennonite Church, Whitewater, Kansas. Various members of this young people's group sing at the hospital and at the Home for the Aged in Newton every three weeks. A committee of three is responsible for the schedule.—rw.

When John C.P.S. - Man Arrives at Camp

The brethren in charge of the supervision of the C.P.S. program have felt for some time that new men arriving in camp should be given special orientation training before entering as a full-fledged worker on the project and as a member of camp life and activity. Consulting with Selective Service, an arrangement has been worked out whereby inductees in C.P.S. will receive a 12-day initiatory training in project education, C.P.S. program, camp regulations, first aid, and the concern of the churches.

Selective Service is cooperating by sending registrants to camps twice monthly instead of once every ten days, and whenever possible they will be assigned in larger numbers than before.

YOUTH JOTTINGS

—*The C.E. of the Emmanuel Mennonite Church, Galva, Kansas,* now meets every three weeks during the summer instead of once a month as they used to. In this way the group keeps the interest more alive. And that interest must be good, for Rev. Garman Wedel, reports that the attendance at C. E. is not far from that of the morning service. Since it is a small church, young and old, all take part in one C. E. organization. Roy Unruh of Galva is the president. The Emmanuel C. E. gives general programs of musical numbers, recitations, themes, Bible quizzes, and the like. The society has found it very beneficial to exchange programs with other C. E.'s. Right now that has been slowed up by gas and tire restrictions, but they hope to resume this exchange of programs when conditions change.

—*The C.E. of the Tabor Mennonite Church, Newton, Kansas,* meets on the fourth Sunday of each month throughout the year. Young and old participate in this organization. The attendance is not very much less than that of the morning service. A general program of singing, papers, recitations, and Scripture expositions is given. Ernest Goertz is the president of this C.E. The past year this C.E. supported every one of the projects sponsored by the Western District C.E. Convention. A monthly, mimeographed paper is sent to all men in service. Roland Schmidt is the editor. Besides this general C.E. there are Junior and Intermediate C.E. societies, which meet on the first Sunday of the month when the older members meet for Bible study.

—*The Walton Mennonite Church, Walton, Kansas,* has two C.E. groups, one composed of the whole church and another one of Juniors. Both C.E.'s meet on the second Sunday of each month, the Juniors from 7:30 to 8:30 and the main C.E. after that. The church C.E. gives miscellaneous programs. The attendance varies from 50 to nearly 100 per cent of that of the morning service. The pastor's wife, Mrs. Ronald von Riesen, is the President of the church C.E.

—*The Mennonite Bible Academy Quartet* composed of Gladwyn Schmidt, Evelyn Goering, Mary Lou Rich, and Harold Schmidt, has served a number of churches during the month of July and sang at the Western District Christian Endeavour Convention. Their present itinerary for August would include the Swiss and Emmaus churches at Whitewater on the 6th of August and two Beatrice, Nebraska, churches on the weekend of the 13th. On this trip they also hope to visit the C.P.S. Unit at Lincoln. Other students to accompany them will be Marjorie Linscheid and Maurine Siemens.

—*Miss Evelyn Stucky of Berne, Indiana,* has been chosen as President of the Ohio-Indiana, Young People's Conference. Other officers elected are: Miss Mary K. Ramseyer, Smithville, Ohio, Vice-President; Miss Wilma Augsburger, Bluffton, Secreary-Treasurer. Retiring officers were: Miss Ruth Hilty, President; Richard Boehr, Acting President; and Phyllis Hartzler, Secretary-Treasurer. Over 200 young people recently attended a session of this conference at Berne.

—*The Mennonite Church at Geary, Oklahoma,* has no young people's society because there are only six young people in the church.

—*Nineteen heifers* have been sent to Puerto Rico by he Service Committee of the Church of the Brethren. These are to help in a long-range program to mprove the Puerto Rican diet, which is said to nclude *only a pint of milk per person per year.*

—*Grace Mennonite Church, Pandora, Ohio*: The young people of this church participate in an orchesra. Rev. Forrest Musser, pastor, frequently uses his artistic ability to draw chalk pictures. Recently he young people used the program of the retreat as the theme for an evening program.

—*The young people's choir of the Reedley, Caliornia, Church* practices on Wednesday nights and ings for the Sunday evening worship services.

—*The California Young People's Retreat* will again be held at Camp Gaines, August 12 to 19. The heme is "Christ the Foundation." Rev. Edgar Toews will be on the faculty. The registration fee s $10.50 plus eight red and eleven blue tokens. Since most retreaters from a distance will come by bus or train, the Reedley young people plan to entertain hem one night before and one night after the rereat.

—*A total of* $8,000.00 of the $20,000 purchase price of he Rosthern Experimental Farm has been raised, ccording to a statement by Prof. Walter H. Hohmann who recently returned from Canada. A house on the farm is being used for an Old People's Home. t has four inmates. One nurse cares for them. The capacity of the home is about eighteen.

—*The young people's C.E. society of the Upland Caliornia, Church* meets in the homes of members. There is also a Junior society.

—*The young people of the Beatrice, Nebraska, churhes* are still busy with their garden project. In one week the garden yielded thirty-two quarts of corn nd thirty-one quarts of beets. About 100 jars of orn were sent to the C.P.S. unit at Lincoln and fifty o the local Mennonite hospital.—The joint choirs f these churches recently gave a concert. Miss Ann Wiebe is director. Miss Wiebe will teach at Hillsboro, Kansas, this coming year.

—A statement in a recent bulletin of the *Hillsboro Mennonite Church* urges the young people to plan ow to attend next year's retreat. Fern Funk and Dayle Klassen, of this church, attended this year.

—*The Goessel Mennonite Church, Goessel, Kansas,* as a Junior C.E., which includes everyone below igh school and a Senior C.E. which includes everyne who wishes to attend. The Senior C.E. makes se of the C.E. programs which appear in *The Menonite.* Junior programs feature Bible verse contests, Bible quizzes, and stories. The societies meet every third Sunday of the month. In July the Seniors ave an exchange program in the Garden Township Church.

—*A joint C.E. program* is given once a year by the ocieties of the Goessel, Alexanderwohl, and Tabor hurches. This draws a very big attendance.

—*William Juhnke plans to work for Ph.D. degree*: Mr. Juhnke, who has been teaching history in the Moundridge and Buhler, Kansas, high schools since 936, says he plans to rest some by farming for a while and then get his Ph.D. degree at some university. Mr. Juhnke is very much interested in young people's work. During his term as Secretary-Treasurer of the Y.P. Union of the General Conference, he made things move. He has also served a number of terms as President of the Western District C.E. Convention. He founded the *Tidings,* the Y.P. paper of the Western District, and edited it until recently when he resigned his position.

—*Mrs. Richard Weaver of Pennsburg, Pa.,* has left for Puerto Rico according to the M.C.C. notes in this issue. She is the former Margaret Shelly, daughter of Rev. Elwood S. Shelly. Mrs. Weaver graduated from Bluffton College in 1943. She is a sister to Paul Shelly, who has joined the Bluffton faculty and also to Andrew Shelly, pastor of a Mennonite Church in Canada.

—*Rev. W. C. Voth* will leave August 9 for the Young People's Retreat of the Pacific District, where he will teach a course on "Missions." The retreat is at Camp Gaines on Lake Sequoia. Brother Voth plans to return home directly after the retreat.

May We Introduce

Helen Hiebert Mueller, who is Secretary-Treasurer of the Western District C.E. Convention and Secretary to Dr. P. A. Penner of General Conference Headquarters.

Don. E. Smucker, who is pastor of the First Mennonite Church, Wadsworth, Ohio, and a radio speaker.

Katherine Linscheid, who is a sophomore at Bethel College and a daughter of Mrs. John E. Linscheid and the late Dr. Linscheid.

IN MEMORIAM

Rudolph C. Imhoff was born at Woodsdale, Ohio, on February 13, 1878, and died at Mercy Hospital, Hamilton, Ohio, June 5, 1944. In his youth he united with the Mennonite Church at Trenton, Ohio. He leaves his devoted wife, one daughter, Mrs. Roy Bowlus, one sister, Mrs. Ed Ross and one brother William, and one aunt, Miss Fanny Imhoff.

Louise Lichti, daughter of William and Gottlieben Pflaumer, was born February 21, 1865, in Kochendorf, Germany, and died June 22, 1944. In 1890 she migrated to America, making her home in Philadelphia for the first years. In 1905 she went to Paso Robles, California. In 1906 she married Ernest Lichti. With her husband she moved to Reedley in 1921. Here they took into their home the six children of his deceased brother Otto and wife. They transferred their church membership from the first church, Paso Robles, to the First Church, Reedley. Her husband and the six adopted children mourn her departure.

Katie A. Penner was born on October 4, 1873, near Marienburg, West Prussia, Germany, the daughter of Heinrich and Agatha Penner nee Penner. She came to Gage County, Nebraska, in 1878. Here she attended parochial school taught by Rev. J. K. Penner. In 1890 she was baptized by Elder Gerhard Penner and received into the Mennonite Church. In 1907 she entered nurses training at the Evangelical Deaconess Home and Hospital of St. Louis. After graduation she joined the Mennonite Hospital in Beatrice and served as a Sister for a number of years. In 1921 she was united in marriage to Frank Penner, who now survives her. Death came on June 28. One brother John F. Penner; five sisters, Mrs. Peter Penner, Miss Helen Penner, Miss Agatha Penner, Mrs. Gertrude Epp, and Sister Emelia Penner survive her.

David Wenger, eighty-five, of Pandora, Ohio, died June 18, 1944. He was married to Lydia Geiger, who preceded him in death in 1936. He is survived by ten children: Mrs. Minnie Luginbill and Hiram and Oscar Wenger of Bluffton; Mrs. Selma Schumacher, Findlay; Paul, Lancaster; Mrs. Mary Miller, Mrs. Sarah Kohli, and Homer of Pandora; Wilbert, Salem, Oregon; and Mrs. Josephine McCraedy, Chicago.

Lydia D. Krehbiel, daughter of David B. and Mary Berger Ruth, and was born December 7, 1870, at Summerfield, Illinois. In 1893 she married Rev. H. J. Krehbiel, who less than a year before had been ordained into the Christian ministry and who had now accepted a call to the pastorate of the Mennonite Church at Trenton, Ohio. Here she served with her husband for seventeen yars. Each of the five children which blessed the union were born in different homes, suggestive of the life of a minister's family. In 1908 she and her husband spent the winter in Reedley, California. Soon thereafter they accepted a call from the Reedley Church, moved there, and remained there for the remainder of their lives. In 1925 she and her husband made a trip to Europe. She departed to be with her Lord on June 25, 1944. Her departure is mourned by four sons, Paul of Woodlake, California; Robert of Trenton, Missouri; Walter and Arthur of Reedley; one daughter, Mrs. Ruth Jacobs of Los Angeles; and two brothers, John Ruth, Halstead, Kansas, and Dave Ruth, Summerfield, Illinois.

JOTTINGS

—From twenty-five to forty people turn out for *mid-week Bible study and prayer meeting* at the *Emmanuel Mennonite Church, Moundridge, Kansas.* Rev. Garman Wedel, pastor, emphasizes a "praying church."

—*Preaching services* in the *Tabor Mennonite Church, Newton, Kansas,* are now mainly in English. Every Sunday Rev. P. H. Richert, pastor, brings a German message of ten minutes and then uses the rest of the time for the English sermon. In addition to this he gives an English children's sermon. The Tabor church does not have mid-week services throughout the year. During the winter months there is a four-fold mid-week meeting. This includes a Sunday School teachers' training class, a Bible study class, singing practice, and a teachers' class which takes through the coming Sunday school lesson. Mostly young people come to this mid-week service. A Bible study and prayer meeting for the whole church is held on the first Sunday evening of the month throughout the year. This is conducted in German. The Book of Matthew was studied this past winter, and now a study is being made of the Book of Romans. The Junior and Intermediate C. E.'s also meet on this night of Bible study and prayer.

—*The new church building* of the *Walton, Kansas,* about completed. Then the second floor can be laid. The outside is finished. The basement is complete, and the congregation may soon hold its services in it. Rev. von Riesen reports that the church building may be ready for dedication by September or October.

—*Another Mennonite branch uses "Mennonite Junior Quarterly."* Rev. J. M. Suderman, manger of the Mennonite Publication Office, reports that for the past two quarters the office has filled a 500-copy order placed by the Church of God in Christ Mennonite. This group puts their own cover on the *Mennonite Church* is nearing completion. By the time this appears in print the plastering should be quarterly.

—*Mennonite Bible Mission, Chicago, Illinois*: Bible school attendance has averaged fifty-three. "The children have also contributed an average of a little over two dollars per day for children in India and Africa. The expenses of the school have again been born by the community council of the Stock Yard District. This council receives its money from the business men of the packing industry." Special features will replace the regular Sunday School classes during August. Each Sunday there will be an object lesson, chalk talk, etc. The building improvement fund totals $427.65. On July 30 Rev. and Mrs. Henry Toews were still waiting for their passports to go back to Africa. At present they are visiting churches in Montana and Minnesota.

—Bulletin, *First Mennonite Church, Mountain Lake, Minnesota*: "Offering for the Northern District Conference Evangelization Treasury. This offering goes for a church building, 28x48 in Huron, South Dakota, which was bought for $1,000.00."

—*Rev. and Mrs. Lester Hostetler* left on August 7 for Sugarcreek, Ohio, where they will spend a month's vacation.

—*Rev. Donovan Smucker* brought the morning message to the First Mennonite Church, Newton, on July 30 and to the Bethel College Church on August 6.

—The interior of the *First Mennonite Church, Hillsboro, Kansas,* was recently re-decorated.

—*Of all the church bulletins* that come to the editor, the best utilization of bulletin space is exhibited by the bulletin of the First Mennonite Church, Beatrice, Nebraska. This four-page bulletin has a picture of the church building on the top of the front page. Below that is given the order of the morning worship. The inside two pages are filled with announcements and news items, stated briefly but adequately. The last page generally carries an editorial. Any-

Evening Shadows

The evergreens on the Bethel Hospital lawn were stretching beautiful, long shadows eastward. A patient in the hospital looked out of the windows towards the Deaconess Home. There two old people came walking. Ninty-two-year-old C. H. A. van der Smissen, of the Home for the Aged, and ninety-six-year-old, Sister Hillegonda van der Smissen, of the Bethel Deaconess Home, were taking their evening walk.

With a step remarkably firm for ones so old and linked arm in arm, brother and sister walked towards the setting sun. Long evening shadows fell after them. Two lives at sunset! The evening shadows they cast are long and beautiful.—rw.

ne interested might write to Rev. Walter H. Dyck or a sample.

–*Sunday School.* Let us all make it a point to be n our places on *time.* You miss something if you ome in late. Isn't this as important as your busiess or other work? If not, why not?"—Bulletin, econd Mennonite Church, Beatrice.

–*First Mennonite Church, Reedley, California*: Rev. . K. Regier, pastor, states in the church bulletin, Since the Church Council has been so kind as to rant a month's vacation the pastor and his family re planning to take the month of August for that urpose." The Reedley church has quarterly offerngs for the Publication and Education work of our onference.

-*The Central Conference of Mennonites* is meeting t Washington, Illinois, August 8-10. *Rev. A. E. 'reider* is on the program for addresses on "My hurch" and "Lift Up Your Eyes," *Rev. Arnold Funk* r an address on "The Christian Life—Living with thers in Unity," *Rev. Ernest E. Bohn* for an address n "The Christian Life—Living with Others in Worhip," and *Dr. J. E. Hartzler* for the closing address n the subject, "The Salt of the Earth."

-*First Mennonite Church, Upland, California*: At recent picnic of the Women's Missionary Society, ev. Salzman spoke on "Pacific District Conference npressions" and Mrs. Salzman told something bout her experiences in relief work in Turkey.

-*Prof. Walter H. Hohmann and son Rupert* returned n July 30 from a two-month visit to Canadian hurches and retreats. Prof. Hohmann met with e church choirs of churches in Saskatchewan and so participated in the retreats at Swift Current nd Rosthern.

Correction: Brother Delvin Kirchhofer is not a ember of the Salem Mennonite Church, Dalton, hio, as stated in a recent issue of *The Mennonite.* e was a member of the Dalton church until about ght years ago when he moved to Bluffton and anged his membership to the church there. We ank Dora Kirchhofer for the correction.

Dr. Marden C. Habegger of Visalia and son of Misonary Alfred Habegger, brought the morning mesge on August 6 to the First Mennonite Church, edley.

Rev. and Mrs. John F. Schmidt and children of *eblo, Colorado,* are spending about two weeks ound Newton and Hillsboro, visiting relatives and ends. Rev. Schmidt, who was formerly director the C.P.S. camps at Marietta, Ohio, and Fort llins, Colorado, is serving a Congregational urch in Pueblo. Prior to his service in C.P.S., v. Schmidt served as pastor of the Buhler Mennoe Church.

The little church at Geary, Oklahoma, is doing ngs under the pastoral care and leadership of v. Henry Harder. Church attendance is growing. ere are about forty-four active members. The ximum attendance that might be secured is aund eighty, the average attendance from forty to ty-five. The *Yearbook* gives the membership of s church as 132. Many of these can no longer traced, and many no longer take an interest. e figures have been pared down to about 100. wever, that still leaves about fifty-six non-resident mbers. The active members are showing an inasing interest in conference activities such as '.S., missions, education, etc. The church recently tributed $160.00 to Bethel College. Every first nday of the month an offering is held for foreign and home missions, the latter including district home missions. The church has a unique way of raising a budget of $1500. A pyramid, made up of many smaller pyramids, all marked with certain sums of money making a total of $1500 gives the members the privilege of choosing one or several of the smaller pyramids in the large one. This plan has worked. This budget includes items for conference work. The church also has a parsonage. During the summer it participates in the union evening services. These are held close to main street. People who do not attend church otherwise come to hear these simple gospel messages.

GREETINGS FROM INDIA

Greetings to the General Conference were drawn up by our Conference of Churches in India and sent air mail on June 26, by the secretary, Missionary P. W. Penner, arriving in Newton on August 1, 1944. Here is the gist of the letter: According to Psalm 139 God's blessings have the "right-of-way." "The Lord has done great things for us; whereof we are glad." "For a great door and effectual is opened unto us and there are many adversaries. Behold, I have set before thee an open door, and no man can shut it!" "Be strong and of good courage, for then thou shalt make thy ways prosperous . . . And, lo, I am with you always, even unto the end of the world." And finally: "Not by might, nor by power, but by My Spirit!" CEK.

—*Miss Emma Ruth,* who is well known for her interest in the youth activities of the Pacific Conference and also those of the General Conference, recently gave a review of her experiences in the Ashram conducted by Dr. E. Stanley Jones and others. The review was given at a evening service of the Reedley Mennonite Church.

—Bulletin, *Grace Mennonite Church, Pandora, Ohio*: "A recreational program has been arranged for all ages for the Pandora community . . . Churches should be interested in such a program because it is a positive influence for the upbuilding of the physical, social, and spiritual phase of life. Let us give the committee our whole-hearted support." The pastor, Rev. Forrest Musser, recently had as his sermon theme, "A Game of Minutes."

—On July 30 the editor had the privilege of speak- at the *silver wedding anniversary* of *Brother and Sister F. H. Klassen* of the First Mennonite Church, Newton. Besides being active in the local church Mrs. Klassen has served as an associate editor of the *Missionary News and Notes.* For two years she served as President of the Women's Missionary Societies of the Western District. Her father, the Rev. P. J. Krause, who died in 1917, was very largely responsible for the organization of the First Mennonite Church, Lehigh, Kansas. Mother Krause, who is eighty-four years old now, was present at the anniversary celebration.

—*Zoar Mennonite Church, Goltry, Oklahoma*: Rev. and Mrs. Marvin Eck plan to leave for Africa the latter part of August. Brother Eck is a member of this church. Mrs. Eck is a daughter of Rev. S. Mouttet. On August 6 we had a farewell service for them—a fellowship meal at noon and then services in the afternoon. The Zoar Church has given its pastor (Rev. J. W. Bergen) and family a good 1941 model car, which is greatly appreciated by them.—Corr.

—*The Bluffton College Bible lectures* will this year be given by Dr. Samuel M. Zwemer, former missionary to Arabia, who is now teaching at Biblical Seminary. He has written about thirty books.

—*Bluffton College*, in a letter to pastors of the Eastern, Middle, and Central Conferences, invites the observance of Christian Education day on August 27. The letter asks the churches to remember in thought and prayer college education and all education and the teachers who have so great a responsibility. Bluffton again offers a special bulletin for use on Education Sunday. This is free.

GOOD NEIGHBORS

Buhler Mennonite Church, Buhler, Kansas: Mr. A. B. Wall, whose only two sons Arnold and Harold have been called into service and whose wife passed away last winter, was pleasantly surprised Wednesday morning when a host of neighbors with tractors and plows came and helped him plow his field. Those helping with tractors were H. W. Buller, J. W. Zielke, D. T. Dirks, J. D. Buller, Peter Wall, Allen Bartell, Otto Schmidt, and A. A. Siemens. Boys who helped drive these tractors were: John Lee Zielke, Jay Lee Buller, Kenneth Buller, Richard Buller, Robert Wall, and Albert Wiebe. Dinner was prepared for this group by Mrs. P. J. Neufeld, Mrs. J. W. Zielke, Mrs. Nick. Fehdrau, and Mrs. Henry Fehdrau. Mr. Wall greatly appreciated what his friends and neighbors did for him. Ninety-year-old Mrs. Klass Wall, mother of Mr. Wall, was also present at the farm.—Mrs. Arnold Esau, Corr.

—*First Mennonite Church, Shafter, California*: Rev. John Bartel was officially installed as pastor at an all-day meeting held in the church on July 16. Rev. F. F. Janzen of Paso Robles assisted in the installation services. Church members are endeavoring to locate a house for the new pastor and family. —Corr.

—*Goessel Mennonite Church Honors Pastor*: The Goessel Mennonite Church helped their pastor, the Rev. P. P. Buller, celebrate his seventieth birthday at the church on Sunday evening, July 23. A program of music and short talks had been arranged for the occasion. Ice cream and cake were served to about five hundred. Rev. Buller has served as pastor of this church for twenty-four years, and even though he has purchased a home in Newton and has recently moved there, he will continue to serve this church. He has been an educational and religious leader in this community for the past forty years, serving in many capacities.—The Mission Friends Circle cleared approximately $85.00 by serving at three public sales this summer.—Mrs. Wilbur Ratzlaff, Corr.

—A complete copy of "Gerald Stucky's Scrapbook" may be gotten from the Mennonite Publication Office, Newton, for $1.00.

—*Rev. S. F. Pannabecker* was granted his Ph.D. degree at Yale University on June 22. His thesis subject was "Development of the General Conference Mennonite Church of North America in the American Environment."

—*Twenty-two friends in Berne, Indiana,* recently contributed a new davenport and chair for the lobby or Ropp Hall, Bluffton, College. "The furniture was especially made for this purpose by a Berne furniture company. Mrs. Claudia Oberlie of Berne was responsible for securing the gift."

—*Bluffton now offers a B.S. degree in nursing.* Training is given at the college and at an approved hospital.

—*Marie Fast of Mountain Lake, Minnesota,* has left to do relief work in the Near East. Miss Fast received her nurses training in the Mennonite hospital at Beatrice, Nebraska. For a while she served as superintendent of the Bethel Hospital, Mountain Lake. Then she did some graduate work in Chicago and Detroit. Following this she served as anesthetist in the Good Samaritan Hospital, Portland, Oregon. She has preceded other relief workers to the Near East because of her special training as an esthetist. Miss Fast is a member of the Bethe Mennonite Church, Mountain Lake.

—*Miss Aganetha Fast,* well-known missionary, has consented to serve as traveling matron for the C.P.S. camps, according to the M.C.C. release.

—*Dr. P. A. Penner* brought the morning message for the Colored Methodist Episcopal Church in Newton Kansas, on July 30. On August 6 he preached to the First Presbyterian Church of that city.

—*Dr. J. H. Langenwalter* served as a leader for the young people's retreat, which met on the campus of Freeman Junior College, August 4 to 6.

WORRY DOESN'T HELP

The mother was doing her regular home duties and continually worrying about how they would meet a certain bill about due. She was so absorbed in her thinking that she didn't realize that she was being harsh to her two-year-old son who only wanted a question answered. Her hasty rebuke made him unhappy, quite unnecessarily so. How much better to have done what she could have by being an understanding mother instead of letting worry engross her.

—*Florence Auernheime*

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After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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ered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Life Story of Sister Frieda

On August 7 Sister Frieda Kaufman went to her
her in Heaven. The funeral was held in the
st Mennonite Church, Newton, on August 10. Be-
we reprint her life story as written by Sister
ıa Mae and as it ap-
red in the February,
4, issue of *In the Ser-*
of the King.—Editor)

ister Frieda Kaufman
born near Basle, Swit-
and, in the Wiesen val-
which is a gateway to
Black Forest region of
many. She is the daugh-
of John Kaufman and
wife nee Marie Egle.
Kaufmans are an old
ss family of Grindewald
the Bernese Alps who
ed to the vicinity near
le many years ago. In
e beautiful surround-
she spent the first
t years of her life.

July, 1892, the par-
and three daughters,
da being the youngest,
e to Halstead, Kansas.
e Frieda attended the
lic schools with Miss
ie H. Huggett, now
M. A. Penney of
nt's Pass, Oregon, as
first teacher. Among her later teachers were
well-known leaders as J. W. Kliewer, H. O.
se, and C. E. Krehbiel. God had His hand in
ing the interest and desires of His handmaiden.
n she volunteered for deaconess work in 1900,
was accepted and advised to attend Bethel College
h she did for two years. Here again, faithful
nts of God such as C. H. Wedel, H. O. Kruse,
. Haury, and P. H. Richert had a part in mold-
her character.

eaconesses are not all nurses, but our applicant had nursing in mind. After preliminary arrangements were completed, Frieda Kaufman was enrolled in the Deaconess hospital in Cincinnati, Ohio, August 9, 1902, for a two year's course in nursing. On November 14 of the same year, she received her deaconess garb and has since been known as Sister Frieda.

Sister Frieda

Sister Frieda graduated on August 9, 1904, and before the Bethel Deaconess hospital was built, she had four years of valuable experience as a pioneer private duty nurse in Newton and surrounding communities. This work opened the way for her into the homes and hearts of the rich and poor in all walks of life. She made many friends, and her life was enriched in a way that would have been impossible had the hospital position been ready for her when she came home from Cincinnati. During these years, she had charge of many household duties as well as the nursing responsibilities, and instead of working eight hours a day, she worked eighteen to twenty hours. But strenuous as private duty nursing was, our Sister enjoyed it for she possessed that which is so essential for such service—Love—love of God, love of fellow-man and love of work. She realized that there is no joy in life to compare to the joy of being able to give help in time of distress and need. It has often been said that we get out of life what we put into it, and that probably explains why Sister Frieda enjoys life so much. Were we to ask her then or now, she would say that the price paid in service that she could render was not too great.

During this term of four years, the Bethel Deaconess Home and Hospital Society, which was organized in 1903, bought a plot of ground and erected the hospital building. On June 11, 1908, the building was dedicated to the Lord to be used in His service. On the same day, Sister Frieda, Sister Catherine, and Sister Ida were ordained and installed into full-time service in the Bethel Deaconess hospital. For thirty-five years (June 11, 1908-June 11, 1943) Sister Frieda has served as sister-in-charge of our institution. She also was superintendent of the hospital from 1908 to 1929 and again from 1932 to 1938. Since September 1, 1938, Mr. H. J. Andres has relieved her of the responsibility of hospital administration.

Besides directing the work of the hospital here at home, Sister Frieda gave much time, thought, and direction to the Mountain Lake hospital and home for aged in their organization, growth, and development during the years of 1911 to 1930. Sister Frieda also solicited funds and planned the construction and method of operation of the Bethel home for aged of Newton, which was opened May 9, 1926.

In all her endeavors, we see her as a woman of keen insight and vision; but above all, we shall always think of her as a builder—a builder of houses and of lives. And we shall always treasure that which she has given us in print. We believe that there is much more in store for us. Many have enjoyed her "Plaudereien." Her gift of presenting experiences in such a picturesque way gives us joy as well as encouragement and help. And in her "Auf Wanderwegen", we could all travel to Europe and enjoy with her that which she enjoyed. Truly, her life has been a rich one! How often we have heard her use the words of the Psalmist: "My lines have fallen unto me in pleasant places!" Ps. 16:6.

Sister Frieda has been a real mother to us in stimulating and guiding the growth and development of the sisterhood and in planning the activities of our entire household. We can never know the joys, griefs, and heartaches of a mother with such a large family, but in a measure we can appreciate them. God's grace is always sufficient, and He has given her the talents, the love, the understanding of people, the ability to win their confidence, as well as the grace and wisdom to guide the lives of others. Many strangers, even salesmen who came to see Sister Frieda on business, have returned to tell us that they appreciated the kindness and the help that they received from her.

What her help and encouragement means to our workers, students, and sisters will only be revealed when all things are made known. In our humble way, we would offer our appreciation and gratitude to God and to our Sister. We would be faithful in rendering such service that will portray her ideal unto others. May the joy and blessing of the Lord be hers continually and may God and His love live o in the lives of all of us!

Sister Lena Mae Smit

Sister Frieda

All things return unto their nest
At eventide.
I but returned—
The window of the ark stood wide—
I but returned
To rest.

Truly great is that soul that ever kneels beneat the Cross, that returns throughout its pilgrim day on earth from paths of toil or paths with laurel strewn—always again, trembling, to the Cross!

Beloved Pilgrim, so shall we remember thee— clinging to the Cross! Ever seeking that healing cleansing flow that washes hearts from sin. Eve loving Him, the Christ of the Cross, God's Saviou for men! Ever loving Him as a treasure to whic the heart would cling—a treasure selected, gleane from the treasures of earth so freely explored b the strong emotions surging in the breast—clingin ever to Him as one clings to a most prized possession, withholding nothing—nothing! Yielding a to Him! Yielding time and strength, thought, mind and soul. Yielding these, and reaping for suc yielding, thirty, sixty, hundredfold. So shall ou hearts remember thee.

And we shall see thee walking, still, our earth— thy feet deep planted in our meadow grasses ta while thy soul soars to higher meadows far, walking there with God. 'Tis so we shall remembe thee—pilgrim always of two worlds while with u here. And we shall see thee, bending still, to pic the flowers from our fields, to plant our garden here with walks that wind and turn according t thy fancy. With hands so busy with their task still dreams thy soul and sees great visions of th wider fields within the heart of men that need skillful gardener's hand. We shall remember thi We shall remember thy deep joys within the Father's world. The joys of melted snows that brough a spring's return, that sent thy soul to stay lon at the Cross, lest in its garden bed there should b found a crusted earth and spring's new bloom should fail. Thy prayers for thawing of all heart —we shall remember these. And thy delight i one small budding rose, in some odd basket fitte for for-get-me-nots—their timid blue. The clingin of a raindrop to a baby-breath's small cheek, th varied hues found in an autumn's painted leaf, a b of draping bittersweet, the song of birds within tree or bush, the sweeping of a willow's weepin threads, its gold of early winter days, the spreadin of an elm where birds can lodge as lodged, w lesser ones, beneath thy spreading life—these joy of thine, we shall remember them. And then th thrill of thy great heart in mountains, hills, an streams, in smaller brooklets, flowing onward i their course, the ocean waves, the clefts in highe rocks that caused the soul to flee rejoicing to it clefted Rock of Ages, and, then, the flight of lone bird against the evening sky when followin its course thy soul stood long and still and wo dered . . These joys shall we remember.

We shall remember, too, the child-like glee whe some small thing, so lovely in its fashioning, wa found by thee. On shelves, on walls, in books, in drawers, we reap what through long years thy heart, with its strong sense for the eternal, has gathered in for us. We shall remember this.

We shall remember this and much much more: the thrill and rapture of the soul, when one brief word from Holy Writ had satisfied its longing, the overflowing heart in witness to the joy of service in His Name, the crystal faith, the simple trust, the reaching out for grace,—and this: that life is joyous in its constant giving, that in much sowing, there is much, much reaping, that faithful labor ends at last in blessing, that seeking God, the soul returns to Him!

Pilgrim, beloved, flown home, at last, at eventide, pilgrim beloved and blessed!

EDITORIALS

No Fear in Love

"There is no fear in love." I John 4:18. Fear is full of concern for the self. Love is full of concern for the other. Possess a great love for another person and you will not fear him, for you will be primarily concerned with his welfare and not your own. Christ was fearless. He was perfect love towards all humanity.

How greatly we are often burdened by a fear of others. This is a natural result of our shortcoming in love. We can be free from that fear of others by abandoning ourselves to the love of God that would express itself through us to others. Fear flees where love enters.

How different this world would be if there were more love. A man full of love for others can't aim a machine gun towards them or bomb them to obliteration. He would rather suffer injury himself than harm the loved ones. Christ did not ask God to rain down fire upon those who crucified Him. He asked God to forgive them. He loved them. Home and neighborhood relationships are transformed by love. Love never faileth. "God is love; and he that dwelleth in love dwelleth in God, and God in him." I John 4:16. We can be free from fear of others by loving them. We don't win that freedom from fear by fighting; we win it by surrendering to the love of God.—rw.

Care for the Mentally Ill

Pain sometimes comes into one's heart when one hears of the treatment accorded to some members of Mennonite families who are mentally ill and cared for in institutions. It is true that there is comparatively good and excellent care in some hospitals. Of others this is not true. The latter frequently have inefficient and even brutal help. Doctors may care very little for Christ and do not use a Christian approach. Conditions in some mental hospitals remind one of how the scum of human society once took care of the physically sick several hundred years ago. Society does not yet provide for the mentally ill as it does for the physically ill.

Should not Mennonites do something for their mentally ill now? Our hospitals have been an unmeasured blessing. Should we not add to this a hospital for the mentally ill, where they could get excellent, Christian care? Many of our young people are now getting training in such work. Surely, a capable Christian psychiatrist could be found for such an institution.

Jesus healed the mentally ill of His day. Have we no responsibility towards those of our own number today?—rw.

A Technical Paper for Ministers

Occasionally the editor receives contributions or some are suggested to him that would be of great interest to the ministers of our conference, but not of much interest to the majority of our readers. To put before 10,000 to 20,000 readers what mostly concerns less than 200 ministers is not practical.

Perhaps, the General Conference could issue a quarterly paper designed solely for ministers. It could deal with technical, ministerial problems, contain reviews of helpful books, feature an outstanding sermon, and contain pertinent information from the various conference boards.

Many of our ministers desire more training. We have students preparing for the ministry. We have no seminary of our own. A well-edited minister's paper might be welcomed by all of these.

Such a paper could hardly be a side issue for someone already overburdened with work. The editor should be given a good chance to make a success of such a paper. That means more and larger contributions for the work of education and publication. In this our conference is weak. We expect to pluck a lot of fruit off the tree without digging around the roots. As the importance of digging is realized, then perhaps more of these "necessities" will become possible.

In general it seems unwise to begin a lot of papers that might well be merged in one or a few, but such a minister's paper would be in place, for it would serve a definite, limited group, which cannot well be served through a paper intended for the general reader.—rw.

ARRESTED PRAYER

Too often we pray when we are in need, and when that need is filled we go on our way as the little boy who was playing on the roof of his home. His foot slipped and began sliding. He prayed that God would save him. His foot caught hold of a nail sticking out of the roof, and the boy said, "Never mind now God, I've caught hold of a nail."—*Florence Auernheimer*

Mutual Aid in the Mennonite Church of Tommorrow

J. Winfield Fretz

A New Testament Practice

The practice of Christian mutual aid in the Mennonite Church is a traditional one. In the early days it was one of the characteristic practices of our Mennonite forefathers. However, the doctrine was not original with them. Their authority for this doctrine and practice was found in the Scriptures. In the teachings and practice of Jesus, in the teachings and practice of Paul, and in the daily life of the primitive Christians we find a multitude of references to Christian mutual aid. This was not an artificial economic device. It was the result of the transforming power of Christ in the lives of men and women. The practice of mutual aid was a natural result of being filled with the Holy Spirit after accepting Christ as one's Saviour. Pagans were often attracted to Christianity because of the love which Christians manifested one toward another.

A Neglected Doctrine

For several hundred years after the Reformation mutual aid was a characteristic practice among all Mennonites. In some cases as in the Hutterites it expressed itself in religious communism. However, among the large body of Mennonites in Europe, as well as in the United States, this doctrine in the last 150 years has been more and more neglected. In fact, there are those who deny that it is an essential part of the Christian tradition. It is perhaps significant that the period of neglect coincides with the rise of capitalism as an economic system. It is Christian mutual aid that is sacred and not the economic system of the world which is called capitalism. That doctrine was only officially born in 1776 and it had its rise along with the age of industrialism.

Christians today have become so immersed with this secular system of doing business and earning a living that it often seems to them of almost equal sanctity with the Scriptures. It is an interesting fact that although the Mennonites profess the doctrine of non-conformity in matters of social, recreational, and political practice, there has been practically no official pronouncement by the churches on the unchristian economic practices commonly engaged in by a large number of communicant members. In view of the pronouncements of the Hebrew prophets and the teachings of Jesus on the matter of wealth, the use of talents, the exercise of stewardship, and human selfishness, it would seem that the modern Christian could ill afford to be silent on an area of life that affects so large a number of professing Christians.

Rediscovering Mutual Aid

The Mennonite Church today has an opportunity to rediscover the doctrine and practice of mutual aid and make it meaningful in a confused and greedy world. If we believe that the true church is a community of reborn men and women in Christ then this reborn community should put on the new man just as does the individual who is converted. Menno Simons used to say that the true church here on earth should be a small working model of the Kingdom of God. This is a challenge for modern Mennonites who live in closely settled Christian communities. Their love for each other and for Christ ought to be so deep, so abiding, and so genuine that the whole life of the community would reflect that love. Business activities, social participation, recreation, and civic affairs in such communities should be conducted according to the New Testament standard of ethics, not according to Wall Street, Hollywood, or Tammany Hall.

An Immediate Task

As of May 15, 1944, there are 3,021 conscientious objectors in Civilian Public Service maintained by the Mennonite Church. These men have served without pay for periods varying from a month to three years. They have voluntarily given this service in response to the teachings of Jesus Christ and the Mennonite Church. They are not asking for charity, they are only asking that they be supported in the cause for which they are witnessing. The church at large should be grateful that these soldiers of Jesus Christ are witnessing for her in this constructive and consistent manner. She should avail herself of the opportunity to render whatever assistance these men need after they are released from the service of their government to help them become established in normal community life so that they may honorably earn a living and become active witnesses to His Way in the local communities. What the Mennonite Church will do by way of mutually aiding her young men who return from serving their country will in effect point the way toward what she will do for members within the brotherhood in the decades ahead. Christian mutual aid is not a panacea to solve all economic and political ills. It is a divine command to the redeemed in Christ to manifest their love one toward another in a practical way. (I Tim. 5:8).

Mutual Aid in the Future

The forward looking church of tomorrow will have along with its boards and committees on missions, publications, education, peace, and relief, a committee on mutual aid. The duty of such a committee would be to look after the material needs of the members in the brotherhood. In cases of sickness, accident, serious losses through natural causes and in cases where young people needed to have assistance to become established in a life work the resources of the church could be at their disposal. Where communities are becoming too crowded and land too expensive the church might well look after the interests of those who would be willing to colonize in new communities. Where the young people could be established with modest help in local communities it might be an effective preventative of the present annual loss of such people through migration from rural areas to the cities. Committees on Christian mutual aid have a place in the life of a Christian brotherhood, and the wise church of today will provide for such a mutual aid plan in its program for the future.

Assisting Young Ministers

by J. Herbert Fretz, Lansdale, Pa.

From the viewpoint of any present Mennonite ministerial student our General Conference Placement Committee can be of tremendous assistance. The youth who has obeyed the call of God into the ministry must still face great decisions concerning his studies, practical experience, finances etc. Some of us have been greatly assisted by our local pastors for which we are deeply grateful. But all to often in our congregational form of church government the rising student must seek out his own path without the official assistance of the church. It is here where the Placement Committee is needed.

Let us consider three areas in which the Placement Committee can help our ministerial students. They are (1) Education, (2) Practical Experience, and (3) Counseling.

Education

Formal schooling has one of the greatest influences upon the life of the minister and consequently the denomination. If of the proper kind, it is without equal. The great ministry of S. F. Sprunger of Berne, Indiana, stands as a monument to the gone-but-not-forgotten Wadsworth Seminary. On the other hand, a superficial training narrows the usefulness of any minister.

Most important is a *thorough* knowledge of the infallible Word of God, for we are commanded to "preach the word," not ourselves. The late William Lyon Phelps of Yale once said, "Everyone who has a thorough knowledge of the Bible may truly be called educated, and no other learning, or culture, no matter how extensive or elegant can among Europeans or Americans form a proper substitute."

But with this basic training in the Supernatural should be added the related background of the Natural for all was created by God for our use and His glory.

The question now arises in the student's mind—where shall I receive this education? The *Bible School* offers the ministerial student a grasp of the fundamental Bible truths in a minimum of time and with a minumum of academic preparation. The *College* offers a grasp of the fundamental Bible truths and their relation to the natural studies in the languages, sciences, philosophy, history, etc. The *Theological Seminary* offers a thorough knowledge of Bible truth and its relation to theology, philosophy, church history, the ministry, and missions. It is the writer's opinion that any ministerial student does well to attend all three schools, or at least, if at all possible, the latter two. In these days of indifference and loose teaching of God's word, the Placement Committee can assist our students in their selection of schools which are sound in the Faith, acceptable to Mennonite standards, and scholarly.

Practical Experience

Practical experience has a two-fold advantage for the ministerial student. It offers opportunities to apply what he has learned, thus again impressing it on his mind, and it adds wisdom in evaluating his further education.

There comes a time in the education of every ministerial student—often too soon—when his head tires of tedious study and his heart yearns to march into the world of action. This is a healthy condition if applied correctly. The summer vacation is an ideal time for practical ministerial experience. Some of the larger churches have ministerial internes or assistants for the summer months. This is an ideal situation affording both opportunity and guidance to the young minister. After the first summer such a young man might relieve the regular pastor for a few weeks or serve a vacant pulpit as a supply pastor. It would be well if the Placement Committee would at all times keep in contact with the students and plan such opportunities as the summer arrives.

Finally, as the close of the student's formal education approaches, the Placement Committee should have definite suggestions or opportunities of full-time service for the student.

Counseling

There is no greater help the Placement Committee can give a young ministerial student faced with hard decisions and intellectual problems than to let him know that they are constantly waiting to help him. By personal correspondence or periodic interviews these student problems and the fatherly advice of experienced ministers may be exchanged with mutual benefit. Perhaps, the committee may suggest worthy books, share experiences in problems of faith and ethics, or help plan schedules of study.

A great problem itself is to establish and maintain contact between the students and the committee. This will take the full cooperation of the local conferences, (the Educational Committee, if they have such) local pastors, and above all, the student himself.

The Placement Committee deserves credit for the fine work already accomplished. The writer and other students are deeply grateful for the help it has freely offered. The committee can be of even wider influence if our people clearly understand its purpose, support its program, and above all pray that it might be guided by the Holy Spirit through the Word.

Today when the world is ravaged by unbelief, war, vice, and sins of all shapes and sizes, the Church of Jesus Christ should be spreading further abroad its message of Redemption, but where are the messengers? Must Our Lord again remind us, "the harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his Harvest."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Eleanor Schmidt to be Ordained

The Lord willing, Sister Eleanor Schmidt of Reedley, California is to be ordained as a missionary nurse for India on September 10, in her home church. (Not as at first planned on September 3.)

All mission friends are invited to a prayerful participation in this service. We have no right to send missionaries to the front on the firing line, unless we support them and back them up with our prayers.

Sister Schmidt is to go along with Sister Augusta Schmidt who is ready to return to India as soon as passage can be obtained. Brother and Sister P. A. Wenger the same. The Wengers might be on the way to India now, if it were not for the recent attack on the route by a torpedo boat upon a ship.

India needs help greatly. There is an awakening now, so that Brother Moyer writes that they have not enough instructors for those who are waiting for baptism.

In the name of the Board,
P. H. Richert, Sec.

Letter from Marie Regier

August 9, 1944

Rev. P. H. Richert
Newton, Kansas

Dear Brother Richert:

Received yesterday the following letter from Marie:

"Dear Ones:

Happy! Letter came! Busy for Thanksgiving, Christmas. All real needs supplied. Sunny hospital room for two. Fine roommate. Health excellent. Greet Bates. Loving. Date, November 25, 1943. (Prayers)"

With Greetings, John Regier

Letter from Alida Schrag

Landour, U. P.
June 25, 1944

Dearly Beloved in the Lord:

Greetings in the name of our dear Lord and Saviour, Jesus Christ! Yesterday we lived in the clouds practically all day, with a little rain at intervals. During the night it rained several times, and just now it is pouring. May God pour out His Spirit upon His own this day that we may be roused to deeper spiritual lives and that many who are yet lost in sin may see Christ living in us to such an extent that they will be drawn to Him!

This morning my soul rejoices in the Lord because of the fact that He has in His lovingkindness forgiven me for having lived such a wasteful life in the past (for indeed there were millions of times where the Lord gave me opportunity to witness for Him and I would not. I was ashamed of Jesus. As I look back now I deeply regret the fact that countless number of times I was a stumbling block to many a soul instead of being an example, simply because I would not in my stubborness and pride let the Lord control my life. Oh, how I must have grieved the Holy Spirit and caused my Lord untold agony because I would not give Him the place He so desired to have!). Thanks be to God that because of His wonderful love for me He would not let me go on in my blindness but rather showed me my sinful self, sent me to my knees in deep contrition, graciously forgave me, and came into my soul with power as soon as I said, "I surrender all." As God flooded my soul with His love, I became very much troubled about the fact that so many many people on this earth are still without a Saviour, not only that, but also the fact that there is a definite coldness and worldliness in the church all over this world. Where and how have we as children of God been spending our time, our money, and on what have we set our affections? Let us pray very earnestly that God might purge and sanctify us wholly—that we might live the separated lives, yes, that we might not live our own lives but the life of Jesus Christ no matter what the cost. If we let Christ live in us, truly let Him, without reserve, it must follow that from within us shall flow rivers of living water, that we will be victorious, fruitbearing people, and that God will glorify Himself through us in our every manner of life, for Christ cannot fail.

This morning, in Bible class we continued our study of the Christian walk according to the Book of Ephesians. God has spoken very loudly to me through that study and shown me how far short I have come of living the Christ life—at the same time my soul rejoices that there is no need of despair, but rather of praising the Lord that He has so abundantly supplied food to nourish my inner being and weapons to fight the spiritual warfare. All He asks me to do is to let Him feed me with His Word as I study the same, let Him cleanse me of all selfishness, pride, and anything that is displeasing to Him so that He can fill me with His Spirit to overflowing. He simply cannot glorify Himself through my life unless I let Him take control. Every ıe I try to tell Him how to lead me, I'm bound suffer spiritually, and what's more I might cause ıers to stumble. Not only that, but I grieve my rd's loving heart. Full surrender may mean mak- ; confessions which can only be made by the grace God, but it pays abundantly. This I say from ›erience. We cannot afford, as true children of d, to let anything come between our souls and : Saviour. As the minister said this morning in : services, "Nothing, save sin, can separate us from d." Oh! the pride which often rules our hearts l prevents us from entering into the fullness of the e of God! Getting face to face with our Lord :ns our spiritual eyes and enables us to see that have nothing, nothing to be proud of in ourselves. leed our righteousness is as filthy rags. Let us ach "Christ and Him crucified" by word and d daily, hourly, yes every moment for the days dark and the world needs the light of life sorely.

Yours in Him,
Alida Schrag

. May God glorify Himself through all that is l and done at the General Conference session in wton this coming August is my sincere desire. y His Spirit have full control in every part of session. Let me extend to all of you my hearty ank you" for the prayers you have and are utter- in my behalf. Let us never cease to remember h other before the throne of grace. God is still the throne and His ears are ever open to the cries His children as well as to the cries of a contrite ıer. Praise be to Him who hears and answers yer.

'his letter is at your disposal for publication in of the church papers or for reading at the general ference. My prayer is that the Lord might use › glorify Himself.

et me add that the Lord's grace is sufficient for at all times and in this assurance I have nothing ear either now or in the future.

›te: Since this was written for the General Con- nce, it might be read on the conference Sunday, ust 20.—"Confession is good for the soul," and y other Christians in the home churches would doubt feel much like this missionary, if they ld suddenly face stark heathenism in India or where.)—*P. H. Richert, Sec.*

THE MENNONITE

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Bible Institute and Visitation Program

By A. J. Neuenschwander, Chairman

No doubt, you have read the background, purpose, and program that has been outlined. We earnestly solicit your prayers and interest on behalf of this large and far-reaching program. Ultimate success depends entirely on the Lord's guidance and benediction in this undertaking. More than a dozen men need to leave home churches and pulpits for from five to six weeks, and a few men may have to work even longer in order to complete the work of contacting every C.P.S. Camp, Unit, and each home congregation. Many men will have to serve as substitutes in different home pulpits while the minister is engaged as Bible Institute and Visitation Program leader.

We wish to express our thanks to the churches where the councils and congregations have already given permission for their shepherd to be away and to give his best efforts to this program.

To Unify and Solidify the Thinking

In order to direct the thinking of everyone toward one end and goal, the Committee has selected Acts chapters 1-10 as Biblical basis. These chapters cluster around the thought of the New Testament Christian church. Problems today, as well as then, need to be solved under the guidance of the Holy Spirit. In order to do this, we need to familiarize ourselves anew with the scripture. During World War I there were a number of instances where the boys in the camps and the home folks grew apart, and as a result many difficulties arose. To avoid a repetition we hope to direct the thinking of the boys in camps and units and the people of the home churches along similar lines.

Personal Counselling

How many problems have been solved when a pastor and a young man could sit down and talk things over in a frank manner! Surely with more than 500 General Conference young men in camp, units, etc., many problems have come up in their hearts and minds. Many of these young men are too far removed from home to be able to confer with the home pastor effectively. For this reason it is the plan of the committee that ample time be given so that every young man who has any problems can discuss them with an experienced pastor who is glad to be of help.

Personal problems solved in a sympathetic way, along Biblical lines, are sure to bring glory and honor to the Lord Jesus Christ and untold blessings to the Church.

(To be continued)

DAILY DEVOTIONAL MESSAGES

J. Herbert Fretz, Lansdale, Pennsylvania

AUGUST 20—*And Samuel grew, and the Lord was with him and did let none of his words fall to the ground.* I Sam. 3:19. Read the Sunday School lesson. Samuel was dedicated to God before he was born. No wonder he had a God-filled life. When a man can honestly say, "Speak, Lord, for thy servant heareth," then in turn his own words do not "fall to the ground," but become as swift arrows piercing the hard hearts of men. No wonder "all Israel from Dan to Beersheba" knew Samuel was God's prophet. We do well to read the inspiring lives of modern Samuels like Huss, Savonarola, and Whitefield, or in our own denomination, Menno Simons, Christian Krehbiel, S. F. Sprunger, and others. Our Father, teach us to honestly say, "Speak, Lord for thy servant heareth." Amen.

AUGUST 21—*The sword of the Spirit which is the word of God.* Eph. 6:17. Read Eph. 6:10-24. John Bunyan in his famous book *Pilgrims Progress* pictured the struggle between Christian and Apollyn as centered around the sword of the Spirit. He was right, for that sword is our only offensive weapon. We as Mennonite Christians believe the use of the carnal sword is wrong. But there are no non-combatants in the spiritual warfare. The armor of God will protect, but without the sword of the Spirit, we can strike no blow for Christ. Too many Christians today are, "on the guard," rather than, "in the battle." Menno Simons once wrote, "We teach and confess that we know of no sword . . . other than the sharp sword of the Spirit, God's word, as is *abundantly shown in our writings*, which is sharper and more piercing than any two-edged sword." O Lord make us to be conscientious objectors because of Thy word and conscientious projectors of Thy word. Amen.

AUGUST 22—*My cup runneth over.* Ps. 23:5. Read Ps. 23. There is not a Christian anywhere who ought not every day to make that sentence his own. No sickness, no sorrow, no calamity, nothing can compare with the abundance of blessing in Christ Jesus. If you doubt this read the lives of the Christian martyrs in, *Martyrs Mirror.* "My cup runneth over," is always true of the soul who walks with the Lord.

AUGUST 23—*Behold, bless ye the Lord all ye se vants of the Lord, which by night stand in the hou of the Lord.* Ps. 134:1. Read Ps. 134. Much is writt about the necessity of morning prayer and rightly s But night also has its peculiar appropriateness f prayer. Our Lord, often drew aside in the dusk to pra and rest after a day of stress. One of the most hallow experiences of the Christian is to be alone with Go when the day's work is done. Then too in the dea of some sleepless night we found God, "giving us son in the night." There is no better antidote for insor nia than to turn these restless moments into a tin of prayer and fellowship with the Lord.

AUGUST 24—*Fear thou not: for I am with thee: not dismayed; for I am thy God.* Isa. 41:10. Rea Rom. 8:31-39. Here are two precious promises cannot fail to grasp. First of all let us rememb that *not one of us is ever alone.* It matters not ho far we are from other human beings. It matters n how deep our grief, there is still that voice from abo "I am with thee." The second thought is this: *We a on God's side.* Friends, can there be a greater sour of strength than this? To know that despite, fina cial losses, deaths, persecutions, famines, or sicknes we are on the winning side is thrilling. We are mo than conquerors through Jesus Christ, who has ove come the world for us.

AUGUST 25—*And he brought him to Jesus.* Jo 1:42. Read John 1:35-42. Andrew was not a gre disciple, but his brother Peter was. When we reali that Andrew is the subject of this sentence and is Peter who is brought to Jesus, we catch a differe light. How often great men of God were convert through the zealous efforts of some insignificant mot er, Sunday school teacher, illiterate preacher, or ju average Christian. Perhaps that was their great pu pose of life, though unconscious to them. Have i dividual Christians today lost the art of soul-winnin Do we snatch those precious opportunities every we to talk to that business partner, neighbor, or stran er about Christ? Surely there is some one near yo Remember every Christian is a missionary. O Father, may thy warm Spirit break down our rig formalities and make us earnest fishers of men. Ame

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Whose Are We?

Paul, the great apostle, once had a visit from an angel when he was in grave peril. In relating his experience he spoke of the angel as belonging to the Lord, "whose I am and whom I serve."

In these days of conscription and war, we are claimed as being the property of the government. This raises the question in our hearts, "Whose are we?" In John 15:16 Jesus tells us that He has chosen us and appointed us for service unto Him. Whoever has accepted Christ's election of Himself belongs to Him. Would Paul have allowed hims to be conscripted into Caesar's army? He allow himself to be arrested. He spent years of his precio life in prison. He did not refuse to die for Chri But he refused to be owned by his government order that he should help to take any human li Dare we do otherwise and still be sure of our electi by Christ? Whose are you and whom do you serv

—*H. Albert Claass*

Sponsored by
the Young People's
Union of the
General Conference

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R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Annual Report of the Y.P. Committee of the Pacific District Conference 1944

We are happy to report to the Pacific District that by the grace and help of God, the young people's work has again gone forward this past year. We also realize that there are much greater possibilities in this work and pray that He, whom we love and humbly endeavor to serve, will help us to go forward in the Y. P. work. This is after all the Lord's work, and so we count it a privilege to be "workers together with Him."

The following are some of the projects which we have undertaken this past year:

1. A copy of the devotional booklet *The Quiet Hour* has been sent to each of our boys in the service. Two years ago we had a mailing list of 53—this year our mailing list totalled about 190. Two copies of *The Quiet Hour* and *The Upper Room* have been sent to each of our C.P.S. camp libraries in our Pacific District. Also $5.00 have been sent to each of these libraries to be used for some religious periodical of their own choice.

2. The sponsoring of visits by pastors or groups of young people to the C.P.S. Camps has been definitely encouraged and has been carried out quite successfully this past year. Each state was made responsible for its own camp. Each state was also asked to start a fund for C.P.S. needs—this has been done by some of the groups.

3. During the month of August a subscription drive was held by all of our Y. P. societies for either *The Mennonite* or *The Bundesbote*. Someone was appointed from each society to be responsible for the drive in their own church. A great many new subscriptions to our church papers were made through this drive.

4. It has also been the privilege of our young people to help our Canadian Mennonite people with the purchasing of the Rosthern Experimental Farm in Canada which will be used for D.V.B.S. work, retreats, etc. Our Y. P. contributed $100 towards this fund.

5. Our Y. P. are also helping to support a D.V.B.S. worker in Canada.

6. We have again had as one of our projects the sending of $50.00 to Ernst Harder, who is at the present time attending Bethel College, preparing for missionary work among the Mennonite people in South America.

7. The publishing of a Y. P. church paper by each Y. P. group in our district has been definitely encouraged by the Y. P. Committee. We are happy to report that at the present time there are about half of the churches in our district who have a Y. P. or church paper. Perhaps there are some being published which have not been reported to us yet—at any rate we hope that within another year, each church will be having a paper of this kind. They are a definite help and blessing to our members. During this past year, those who have published papers have exchanged them with other churches and this has also helped in uniting our youth.

8. Two splendid retreats were held last summer—one in California and one in Idaho. God is using these retreats for His glory.

We as a young people's Committee, wish to take this opportunity of thanking all of you who have helped in this work during the past year. Without your help we could not have carried on. The cooperation from the various Y. P. groups has been most encouraging, and we do appreciate all that you have done. We believe that this Y. P. work is important, and covet your prayers in its behalf.

The Committee,
Ernest Roth
Edna Heer
Alice Lehman

Two Faucets

By Louise Duerksen

This year spring has again abundantly produced vegetable gardens; however the heat has caused some to shrivel and shrink. This brought to mind that we too are often as vegetables—using lettuce as an example. Heat or hot water will shrivel and shrink lettuce. In turn when we emerge the lettuce in cold water it will wriggle and try to smile. So our mind has two faucets. When we turn on the heat of self-pity, anger, envy, resentment, spite, revenge, or hate, our souls shrivel and pucker. Unkind words come to our lips and bring unhappiness to us and those around us. Or we may turn on refreshing thoughts of love, duty, honor, sharing, kindness, and bring laughter and joy to those near us and to ourselves. The faucet of either hot or cold water is in our power to turn on or off. Which do we turn on the most? Don't wilt yourself, turn on the right faucet. Be what God intended you to be.

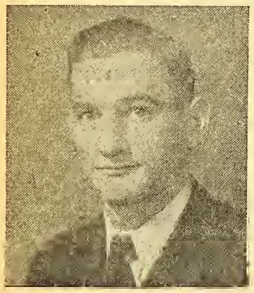
YOUTH JOTTINGS

—Five young people belonging to the *Zion Mennonite Church, Donnellson, Iowa,* solicited church members for gifts to Bluffton College and secured $182.

—*Bethesda Mennonite Church, Henderson, Nebraska*: A goodly number of the young men in C.P.S. used their furloughs for helping with the harvest and earning some money.

—*Buhler, Kansas*: The C.E. of the Buhler Church went to Burrton on August 13 and gave a C.E. program to the Burrton Mennonite Church.

—Twenty-one young people from the large *Eden Church near Moundridge* attended the retreat at Camp Wood. This was the second largest attendance from any church. The retreaters gave a report at the regular C.E. meeting, August 13. Ruth Wedel, nurse for the C.P.S. camp at Terry, Montana, is spending some time at home with her parents, having been granted a leave of absence.



Orlando Goering, a member of the Eden Mennonite Church, Moundridge, has enrolled at Garrett Biblical Institute, Evanston, Illinois. There he will continue his preparation for the ministry. Recently he received from Selective Service his IV-D classification, which enables him to continue his studies in school.

—The General C. E. of the *Tabor Mennonite Church, Newton,* had Willard Wiebe, of Aberdeen, Idaho, as its guest speaker on July 23. Mr. Wiebe, who is a ministerial student at Bethel College, spoke on "The Hope of the Christian." The Intermediate C.E. had an open-air meeting in the church park on July 2. Rev. H. B. Schmidt reported on his visit to a C.P.S. camp. The group also enjoyed an hour of playing "Tenessee" and visiting. After this they met in the church auditorium where Orie Lehrman showed slides of C.P.S. life.

—"The Value of Sacred Music" was the theme of a recent C.E. program of the First Mennonite Church, Mountain Lake, Minnesota.

—*Forty C.O.'s* have volunteered to undergo a two-month pneumonia research experiment.

—*"Science and the Bible"* was the theme of the C.E. program given by the Young People's C.E. of the Immanuel Mennonite Church, Los Angeles, on July 30. From the *Beacon* we glean, "If you would like to experience the best vacation you have ever had, you must attend the Retreat. No vacation anywhere could be more enjoyable."

—*Dr. George A. Buttrick,* pastor of the large Madison Avenue Presbyterian Church in New York City spent two days at Denison, Iowa, C.P.S. camp not so long ago. From his own church over 500 men are in the armed forces and twelve in C.P.S. Two of his own three sons are in C.P.S., and the third one will also go there if the war continues another year. Dr. Buttrick taught the "mass" Sunday School class at camp and then gave the sermon. The evening service was held in the Methodist Church in Denison. This came about because of the urgent invitation of some pastors from Denison. The camp chorus furnished the music for the evening service. All in all this service was a distinct "milestone" for the Denison camp.

—*Gerhard R. Buhr,* member of the First Mennonite Church, Mountain Lake, Minnesota, is bookkeeper and assistant to the business manager at the Denison C.P.S. camp. *Arnold F. Friesen,* a member of the Bethel Mennonite Church, Mountain Lake, is a "Denisonality" who plays an important part as aide in the district office of the Soil Conservation Service.

—*Edward L. Neuenschwander,* a member of the First Mennonite Church, Berne, Indiana, is another "Denisonality" who has had a very active part in the camp's social and religious activities.

—*Edwin J. Schrag* of Moundridge, Kansas, is also at Denison. His list of camp positions shows that the fellows esteem him very highly.

—*Rev. Elbert Koontz* and *Miss Esther Ruth Schroeder* were united in marriage on August 9 at the Bethel Mennonite Church, Mountain Lake, Minnesota. Rev. Koontz is pastor of the Second Mennonite Church, Beatrice, Nebraska.

—*The Fellowship Garden* of the Mennonite Churches at Beatrice, Nebraska, has produced 100 quarts beans; 87 quarts beets; 62 quarts carrots; 45 quarts corn; and 41 quarts tomatoes. Donated without canning 2 bushels beans; 10 bushels corn. Practically all of this goes to C.P.S. camps. The young people have had a lot of fine fellowship producing these vegetables.

—*Victor Buller,* who has been serving in the mental hospital at Ypsilanti, Michigan, will go to Puerto Rico to serve in the unit there, according to word just received. Whether Mrs. Buller will accompany him is not known at present. She has also been serving at Ypsilanti.

—*Hoffnungsau C.E. Broadcast* is the name of an interesting three-page paper sent to the men in service by the C.E. of the Hoffnungsau Church. Inman. Items and facts from it are: There are about 155 men in the Colorado Springs C.P.S. camp. At this camp they plan to can between 600 to 700 quarts of cherries and about as many quarts of beans. These facts are reported by Edwin J. Schmidt who is a camper there. Richard Epp was recently inducted into the camp at North Fork. Cornelia Franz, Linda Ediger, and Amanda Ediger plan to attend Bethel this year. Marie Ediger is home from Belton, Montana. Sixteen young people attended Camp Wood. Rosella Dyck was a cabin director. Elmer Voth is editor of the *C.E. Broadcast.*

—*Swift Current, Saskatchewan*: Summer Bible on a beautiful Saturday morning. Rev. Hans Dyck school teachers assembled in the Emmaus Church led in the opening. Prayer followed. Then some children were called in, and various teachers demonstrated how to teach various parts of the Bible school program. Ladies of the sewing society served a noon meal in the basement. In the afternoon the teachers were assigned schools, and more demonstrations and a discussion followed. A lunch was again served in the basement after the meet-

and then many of the teachers started the ney to their school.

velve nurses are graduating this week from the el Deaconess Hospital School of Nursing. Only of the twelve are not members of General erence churches. We present the names here also the names of the church of which they members: *Katharine Andreas,* Second Menno- Beatrice, Nebraska; *Erna Becker,* First Menno- Newton; *Evelyn D. Kaufman,* Eden Mennonite, ndridge; *Selma Loewen; Mildred I. Myers,* Em- s Mennonite, Whitewater; *Gertrude H. Neufeld,* el Mennonite, Enid, Oklahoma; *Anna E. Neu-* Bethel Mennonite, Inman; *Esther Ortman,* any Mennonite, Marion, South Dakota; *Dorothy rly; Eleanor Schmidt,* First Mennonite, Reedley, ornia; *Ruby Voth,* Hopefield Mennonite, Mound- ; and *Hilda J. Woelk,* Goessel Mennonite.

ove is a vital concern for the welfare of an- personality . . . Always look for the best in the person . . . Give the young people Jesus Christ eir hearts and then let them do as they please." of. Bernhard Bargen in a talk to the C.E. of Zion Mennonite Church, Elbing, Kansas.

lbert Schrag of Parker, South Dakota, is a new nee at the Mulberry, Florida, camp. A grad- of Freeman Junior College he wants to attend el and later enter the ministry.

e Christian Endeavor Reflector is a four-page l size) mimeographed paper put out by the of the Inman Mennonite Church, Inman, Kan- Ella Mae Friesen is editor. The paper is full of interesting letters from absent mem- and home news. The article "Two Faucets" here in the youth section is taken from the *ctor.*

elyn Regier, member of the West Zion Menno- Church, Moundridge, Kansas, works in the C. office at Akron. She helped assemble and re the material that appears in Dr. J. Win- Fretz's book, *Mennonite Colonization.*

land, California: Eleven young people attended etreat at Lake Sequoia.

ere are said to be twenty to thirty young men r General Conference now in C.P.S. camps who when released, to enter full-time Christian e. A Christian Workers' Institute is being for them (August 13-16) at North Newton, as.

etreat for the young people of the *Freeman, Dakota,* community was held from August 4 on the campus of Freeman Junior College. Dr. Langenwalter was the leader.

ently the *young people* of the *"North"* and *h" churches* at Freeman met in the college gym n evening of fellowship. (We hope someone eport on this.—Editor)

gh Hostetler has left by air for Puerto Rico. he is to be a lab assistant to N. Paul Stucky. *d Kaufman,* also from North Newton, is also uled to join the C.P.S. unit in Puerto Rico.

e's your chance: What kind of youth jottings u like to read? Write the editor, explaining what it is that interests you most?

terfield, Minnesota: A youth rally was sponsor- July 30 by the young people's society of the rfield Mennonite Church. Rev. B. J. Braun Carson M.B. Church was the main speaker. Braun is a refugee from Russia. He is a de- nan of God, and our hearts were richly blessed stirring messages. In the forenoon the congregation gathered around the Lord's table to remember again His suffering and death on the cross. The afternoon and evening consisted of rally programs. Willie Linscheid is president of the society. Several young people consecrated their lives to the Lord and for His service. Rev. B. J. Nickel is our pastor. Harvest and threshing are in full swing. Corn looks promising.—Mrs. Ted Linscheid, Church Secretary.

—Bulletin, *Menno Mennonite Church, Lind, Washington*: "The young people will meet at the church tonight for an informal discussion and singspiration. The theme which we hope to follow through at these meetings will be, How Jesus Met Life Questions. Bring your Bibles."

—The members of the *Senior C.E.* of the *Bethel College Mennonite Church,* who recently attended the Western District Young People's Retreat at Camp Wood, Elmdale, Kansas, gave an interesting report on the lectures and their activities to the congregation in Memorial Hall basement on Sunday night, August 6.—Reported by Maurine Siemens.

—*Helen A. Penner* has resigned her position as Director of Religious Education, First Mennonite Church, Reedley, to accept a position as Children's Counsellor of the Nevada State Orphanage, Carson City, Nevada. Mr. and Mrs. Roland van der Smissen are in charge of the orphanage.

EMPHASIZING THE WHEAT

There is nothing that we can support that is perfect, not even a church. Must we then cut ourselves away from everything? That would be a sure way of burying our influence. On the other hand let us see the good in everything. In the parable of the wheat among the tares, Christ illustrates this. By trying to eradicate the wheat from the tares the sower would have lost even the good. We must do as Christ said—overcome evil with good—if we try to kill the evil we lose the good which was ours to begin with. The best way to break a bad habit is not to say repeatedly "Today I won't do it." This will continually impress the subconscious mind with a negative fact; rather supplant the bad habit with something better which helps to loose yourself and to forget the bad habit. Christ asked us to do good and to shun the evil. He didn't say to kill the evil. That is war. By warring we lose even the good we had and find ourselves at a complete loss.

—*Florence Auernheimer*

FROM ONE IN C.P.S.

"When all the young folks come back to the home communities and churches which we all pray will be soon, there will be a period of adjustment for both the ones that have been gone and the ones who have stayed at home . . . the closer we can keep in contact with one another the easier it will be to make this adjustment.

"We who are giving our time to our government don't want any pity from the folks back at home, but rather their support, both material and spiritual. We hate to feel that it is an extra burden for churches to carry."

The Patient in Room Number 4

Betsy sat cross-legged in the middle of the bed, a sweet, rather wistful child, wondering if this were such a good idea after all. She had walked staunchly up the hospital stairs, rosy and warm with importance, but the friendliness of the nurse's smile, and the gentleness of her hands, could not entirely shield the six-year-old from her worry. The funny nightgown-thing came apart in back, like a Chinese shirt on backwards; the bed was so high, so high, and the sounds and smells were frightening because of their very difference. It was so early in the morning, and she had had no breakfast. Mommy came in to sit by her, but that didn't take all the strangeness away. It helped when the nurse came back; she was so much at home in this queer, white world. Nothing could go very wrong while she was around.

Look! Here she came again, bringing with her an older lady in a uniform of blue and white.

"Betsy, this one of the Sisters. She's going to find out what color your blood is."

"I know," said Betsy, "It's red."

"You'll let me see, too, won't you?" Sister smiled, "It'll just be like pricking your finger with a pin."

The nurse came around to the other side of the bed to hold Betsy's hand. Sister took the other, curved the tiny fingers up. A bright dart of silver, a quiver of surprise, and it was all over. The dot of red on the finger grew, and fell onto a plate of glass. Sister went to the window to watch it, while the nurse brought a wisp of cotton for Betsy to hold on the prick. She held on very hard while the nurse tucked a thermometer under her tongue; then for a minute she was very busy keeping her mouth tightly closed, and pressing the cotton on her finger, until the nurse took both cotton and thermometer away.

Things began happening thick and fast as a dream: the nurse coming back and forth through it all like a thread of reassurance. A picture book to look at, the bed bending in the middle when a crank was turned by the nurse (or Mother, who had to do it several times), the fast, hard jab in Betsy's arm that the nurse called "having a shot," and then the coming of the doctor himself. The nurse stood by, watching and listening, while the doctor listened to Betsy's heart, and then sat on the edge of the bed.

"Betsy, we'll be ready to take out your tonsils in just a few minutes. You'll put on your slippers and bathrobe, and come walking into the operating room with your nurse and your mother. I'll be there, and sister and another nurse; we'll have on long white gowns and white caps on our heads so that you won't know us at all. Your nurse will help you onto the table—it's like a hard, narrow bed, but it won't be too hard to sleep, or too light in the room. Sister will put a towel across your eyes and a things over your nose and mouth. For a minute or two you'll breathe a funny-smelling stuff. You'll go round and round like the fastest, biggest, brightest merry- round in the world—then you'll be asleep and drea ing.

"It will be afternoon when you wake up again. first you'll be thirsty, but you can't have any wa right at first; it wouldn't be good for you. Afte while you can have water; then you'll be all wal up. The nurse will wash your hands and face, co out your curls and put a ribbon in your hair. A then comes the party, Betsy—ice cream!"

It happened just like the doctor said: the walk the operating room, one hand holding tightly to mother, the other secure in the nurse's hand. Th were brilliant lights, and odd, heavy smell, and long deep sleep.

Betsy's mother and the nurse kept guard toget over the sleeping child, back in her room. Occasi ally Betsy stirred or pulled at the light blanket. O she whimpered a little. Every few minutes the nu felt Betsy's wrist for the firm pulse.

"How long will she be like this?" the mother ask

"Not long now. Pretty soon she'll respond w you speak her name."

"She's really all right? She looks so hot and comfortable. Couldn't we take the cover off?"

"Oh, no. She could catch cold very easily ri now, and she's much too deeply asleep to feel hot all."

Betsy turned in the bed; the nurse pulled the co over her again, and again felt for her pulse.

"You've been so good to Betsy," the mother w on, "I've marvelled at how quickly and complet she liked you. Once or twice I was a bit afraid t she was going to get upset, but you came in, an could almost see the confidence come back to h

"It's part of our training, you know; we have be able to take care of peoples' minds as well as t bodies: a child—or a grownup—who is reassu comforted, recovers faster and more completely t one who is on edge."

"I suppose that if anything goes wrong you can ways call the doctor."

"Yes, and one of the most important and diffi parts of our training is learning when the docto needed. Sometimes we know ourselves what mus done. If Betsy is restless this afternoon we will her aspirin, as her doctor ordered; we wouldn't r to call him for that."

"You nurses all look so busy: I've always wond what you do all the time. Can you tell me?"

"I come on duty at seven in the morning. night nurses have already wakened the patients, cl ed their faces and hands for breakfast, and ta their temperatures. We take the breakfast tr give baths, make beds, prepare patients for surger sometimes that is a big job, for some operation give medicines and treatments, help them in and

d if they're able to be about, take temperatures
e proper hours, make people as comfortable and
them as happy as we can. There are instru-
s to be cleaned, bandages to be made and steri-
equipment to keep ready for use. On the first
there are babies to care for. The day isn't long
;h for all the things that need to be done."

ow long did it take you to learn all this?"

had two years of training before I graduated
the Mennonite Hospital in Beatrice, but I'm
earning, even though I don't go to classes. Train-
'as such fun—the grand teachers, the other stu-
from all over, and always learning! Nursing
re of a joy to me every year—I wouldn't give
for anything."

ut look—Betsy's waking up."

e Mennonite Deaconess Hospital of Beatrice,
iska, is offering a two-year course in bedside
ig to young women between the ages of eigh-
and thirty-five. Its aim is the training of
n who possess the nursing temperament in a
ian environment. High school graduation is
equired for entrance. An allowance of $30.00
nth is paid during the first eight months of
aining period, $35.00 during the ninth to six-
i months, and $40.00 during the last period
ht months. Students for the fall class should
r before September 20. Classes will begin
tober 3. For further information, write

Mrs. Ursula Frantz, Supt.
Mennonite Deaconess Hospital
Beatrice, Nebraska

eaching out of the Overflow

By Russell L. Mast

iam L. Stidger, in an article addressed to
ers, uses the apt phrase, "Preaching out of
erflow." There are three types of preaching,
s, as there are three types of oil wells. There
dry hole, the well that has to be pumped,
here is the overflow well, which, after long
of deep drilling, will strike a subterranean
iat will overflow the pipe and shoot up as high
iundred feet.

Three Types of Teaching

leads one to observe that there are likewise
ypes of teaching. There are the dry holes,
imped wells, and the overflow wells. The
number of teachers belong to the middle
Their teaching is sustained by what may be
a hand to mouth existence. What is written
quarterly, they give to the class. The quar-
ecomes their only weapon against the horrible
of the dry hole. But the really effective teach-
any Sunday School are the "overflow teach-
vho have many sources to draw from and have many more ideas that they can use. They draw from that subterranean pool of ideas, convictions, and experiences which makes their teaching both vivid and effective. Or, to change the figure, they have a storehouse of teaching materials from which they can select only that which is best and which most effectively meets the need.

Building the Storehouse

How does one builds such a storehouse of teaching material? What are the sources? First, there is the Bible. Every teacher should have his mind and heart saturated with the Bible. It should be approached as the book of life. It should be studied with the attitude: what is God's will for my life and the life of the world? This does not mean merely to be able to quote chapter and verse ad infinitum. Nor does it mean to be able to evolve fantastic doctrinal theories which have little or no relevance to the Christian life. A statement by Dr. Robert Friedman deserves our wider reading. In speaking of the Anabaptists, he says, "A simple untheological biblicism prevailed and gave solid foundation. The brethren did not speak much about salvation or justification by faith (although they believed in both, their primary concern was the keeping of the commands of Christ, or to say it in one word, obedience."

The second source of our storehouse of teaching material is our own observation of life and its problems. Every teacher has the opportunity to explore this field. Through the daily contacts of their chosen work, through conversations with people of all kinds, through the innumerable experiences of life, they can make the well become a never-ending stream. These observations need to be put on paper that they may be preserved for future use. How many valuable insights and observations are lost, because the teacher did not put them down! This is a practice which does not require much extra time, only a bit of self-discipline.

A third source is that of general reading. Teachers ought to read more than they do. So many fine books are pouring off the press which can add new dimensions to one's understanding of life. It makes it possible for the teacher to present something new and fresh every Sunday and avoids the ancient habit of beating the same path Sunday after Sunday. Here, too, one should keep notes and records of the fruits of his reading. For the memory fails one when it is needed most.

Let teachers make use of these sources of teaching material. Let this become a growing experience and in time the well will not have to be pumped, but will overflow with the words of life.

LOVE AND LIFE

"To Love is to live and to live is to love" do you believe it? How much happier we would be if we would believe it with all our heart and mind. Life—real life is to be found in that. When life did not bring us much of joy and gladness it was because we did not love as we should. In the pursuit of life we have gone astray and sought life in some other way. Christ's way of love is the way of true life. "Love one another as I have loved you"—that alone is life and life eternal.—*Rev. H. T. Unruh*

Swiss Speaker at Berne

Prof. Rodolfo Olgiati, who has lived in Berne, Switzerland, since 1919, traveled widely in Europe, taught and did relief work, and who is now working for the Swiss Red Cross, spoke to a large audience in the First Mennonite Church, Berne, Indiana, on August 2. Prof. Olgiati is in this country to acquaint himself with relief work as done by the Mennonites, Quakers, and others. Dr. M. C. Lehman arranged for his visit to Berne.

Some highlights of his talk were: Swiss neutrality has kept them out of the war. The Swiss are limited to 25 per cent of pre-war fuel. The normal coal supply from Germany no longer exists. Families live in one room to keep warm. Everything is rationed. Lawns have been converted into potato fields, as have also many pasture lands. Spuds are more essential than cows. Meat, therefore, is not plentiful. The Swiss gladly endure these hardships if they can keep out of war. After his description of Switzerland in the Swiss language, Prof. Olgiati talked of relief work in English.

Points brought out were: Greece is perhaps suffering most from lack of food. Destruction of cities horrible, but that is nothing compared to destruction of spiritual values.

In answering questions he pointed out that: Nazism is strongest among Germans twenty to thirty-five. Large German cities have suffered from one-fourth to nearly total destruction. Millions are wandering. German surrender would come more quickly if terms of surrender were more definitely defined. If peace after the war is to have a chance, nations must repent of their sins. There must be no finger pointing at the peace table.—The above is taken from an article in the *Berne, Witness.*

JOTTINGS

—*G. Enns* writing in the *Mennonitische Rundschau* of Canada states that one Mennonite Church has struck the non-resistant principle out of its confession of faith and permits its members to choose any kind of military service. Another church, he says, excommunicates all those who choose active service, with the exception of those who join the medical corps. A third church, he reports, excommunicates any member as soon as he dons a military uniform.

—*The second edition* of the Canadian *Mennoni Hymnary* is now off the press. The books are bein sent to Canada for distribution.

—*Hoffnungsfeld Mennonite Church, Moundridg Kansas.* Brother Harley J. Stucky will be ordaine to the ministry on August 20. Dr. C. E. Krehbi will perform the act of ordination, and Rev. Gusta Frey, pastor, will give the ordination sermon. Th church is landscaping the grounds around the chur building. Interior and exterior painting is to done, and sidewalks are to be poured. The chur now has a full basement with an automatic heater. The entrance and steps of the church ha also been rebuilt. Rev. Gustav Frey, the pasto completed one year of service on August 6. Th church has called him for another three years. Th preaching services are all in English. Occasional Rev. Frey gives the highlight of the message German, and usually he gives part or all of the "i troduction" in German. The church has not bee having mid-week meetings, but plans are und way for some this winter. The average Sund School attendance is around eighty-five. Dave Stucky is superintendent. The church membersh is about 116. Most of the young men of this chur have chosen C.P.S.

—*Gnadenberg Mennonite Church, Newton, Kansa* Rev. John F. Schmidt brought the message on A gust 6. His subject was, "The Grace of Our Lo Jesus Christ."

—Rev. J. M. Franz writes that he expects to beg his work as Minister-at-Large of the Pacific D trict Conference on September 1. Rev. Franz r ports that they have moved from Salem to We Salem, Oregon. Their new address is 1179 7 Street, West Salem, Oregon.

—*Rev. Olin Krehbiel,* Pastor of the Grace Men nite Church, Lansdale, Pa., arrived in Newto Kansas, on August 8. Rev. Krehbiel was on h way to the Oklahoma Young People's Retre where he was to be one of the instructors. I stopped in Newton for a short visit with his pa ents, Dr. and Mrs. C. E. Krehbiel. On August he brought the morning message to the Fi Mennonite Church, Geary, Oklahoma. While e route to Newton Brother Krehbiel stopped off Berne, Indiana, and brought the morning a evening messages to the First Mennonite Chur on August 6. Rev. Krehbiel is now spending so time visiting in Newton.

—*Rev. Don Smucker* brought the morning messa to the Bethel College Mennonite Church on Aug 6. His subject was, "The Authority and Uses of t Bible." On August 13 he spoke in the Eden Me onite Church, Moundridge, Kansas.

—*Mrs. M. C. Lehman* spoke to the Mennonite men of the Mountain Lake, Minnesota, commun on August 11. She spoke in the Bethel Church a gave a message on sewing and collecting clothi for relief.

—*Rev. and Mrs. Clyde Dirks, Hutchinson, Kans* now have a boy in the family. He is Terence D mar who came to them on July 30. Rev. Di sets the type of his own church bulletin and pri it. He says that this takes about three hours eve week. The bulletin has two pages in summer a four in winter. It is sent to non-resident membe The pastor also publishes a church "News Lette

MRS. M. C. LEHMAN SPEAKS

Mrs. M. C. Lehman of the M.C.C., Akron, Pa., to speak at Memorial Hall, North Newton, on ugust 17, 2:00 p.m., on the subject of relief, as as announced last week. The opening of another othing depot is to be discussed. A large attendance women, as well as men, from the various Mennonite groups in the Kansas-Oklahoma area is expected. Come and bring your friends for inspiration and nsultation.

Vomen's Missionary Association of the General Con-rence, *Mrs. W. C. Voth, Secretary*

vhich goes to all who are unable to attend church ervices regularly. Facts from the August 4 *News etter* are: Average attendance at services this ummer has been about 150. Sixteen new members were received in May, and eleven more are to e received in the near future. "On July 11 a Sunay School teachers and workers meeting was held ı the church. The Board of Education delightully surprised those present by serving 'lots' of e cream and cookies after the meeting." The hurch joined two others in a vacation Bible school. ev. Dirks was general superintendent. The Menn-nites had the most pupils enrolled per church. nce Mr. and Mrs. J. K. Froese have moved to uhler, Marvin Kroeker has been elected by the urch council to serve as chairman.

Walton Mennonite Church, Walton, Kansas. A ission program on a Sunday evening, with re-eshments served after it, was recently featured the Mission Society. The meeting was held at e Ernest Peter's home, and everyone was invi-d to bring sandwiches, etc., and enough lemon ice and sugar for the family.—Miss Mary Bec-r, who will soon leave for South America, spoke the Christian Endeavor meeting of August 13. The Mission Society is planning to contribute o quarts of canned goods per member for the P.S. camps. The suggestion was made that o-quart jars be used and that the canned goods in by October 1.

The Tabor Church News Letter is a three-page gal size) bi monthly paper put out by the Tabor ennonite Church, Newton. It is especially de-ned for the drafted men, but the latest issue has en distributed to all members of the church, with intention of discovering the latter's reaction. land Schmidt is the editor of this paper, which produced by the multilith process at the Secre-ial Bureau, North Newton. Items of interest m the letter are: Edwin Stucky, a teacher at essel High School and assistant pastor at the essel Mennonite Church, spoke at the Sunday hool picnic held on Children's Day. Children young people played games at the picnic and veryone had their fill of sandwiches, cake, cook- and pie." "The church building is glistening ite, having been repainted recently." The Sew- Society has served lunch at two sales. At one cleared $48.00. Rev. H. B. Schmidt's Sunday hool class met on July 30 at the home of D. S. ruh, who is unable to attend services because his health.

den Chronicles, Eden Mennonite Church, Mound-ge, Kansas: "May we call your attention to the work of the Mennonite Bible Academy at North Newton. The aim of the school is . . . "to equip its students with a knowledge of the scriptures, to encourage sincere Christian living, to train workers in the service for Jesus Christ, and to make it possible to acquire a high school education with Bible Training." "Several students from our congregation again plan to enroll. Others are encouraged to do the same." ". . . this year a course in Bible is being offered at the local high school. The course will be taught by Rev. W. F. Unruh . . . We urge our young people to make this course a part of their year's work" Brother H. J. Schrag has a complete record of each member's contributions towards C.P.S. work. Thus each member can ascertain whether he is up in his giving. A Sunday School picnic is to be held on August 22. The Juniors are to give a program. Each family is to bring its lunch basket. The picnic is an opportunity for the more than 700 members to fellowship in an informal way.

—*Echoes* of the Bethesda Mennonite Church, Henderson, Nebraska: This church contributed about 7,000 lbs. of canned goods to C.P.S. last year. The church is again sponsoring a canning project. The pastor's wife, Mrs. A. W. Friesen is now at the home of her son, Dr. Harold Friesen, Yutan, Nebraska, after having undergone a thyroid operation. Mrs. M. C. Lehman spoke to the church on August 15 in the interest of relief work. A total of $570.30 was given for C.P.S. during July.

—*Graduation Exercises* for the 1944 class of the Nurses' Training School of Bethel Hospital will be held on August 18, with Rev. Arnold Funk as speaker. The exercises will be held in the evening at the First Mennonite Church, Newton.

—*The Zion Mennonite Church, Donnellson, Iowa,* is cooperating with other churches in Sunday evening union services. Twenty minutes of sacred music precede each service. Some new records were recently purchased for this part of the service. Rev. H. E. Nunemaker thanks the church for the offer of a vacation but states that he will not accept it now because of travel restrictions and the fact that he will be gone during October.

—Complete copies of *Gerald Stucky's Scrapbook* may be had by writing to Box 98, North Newton, Kansas. The cost is $1.00.

—*Rev. Paul Shelly,* who has joined the faculty of Bluffton College to teach courses in Bible and religious education, stated in his letter of acceptance, "I have become more and more convinced that secular education is not adequate to maintain the Christian way of life. I have become more and more convinced that the Christian college has a unique place in the Mennonite church. I feel that our Mennonite colleges should in a real sense be new pioneers in stressing both our heritage as Mennonites and as Children of God through Jesus Christ, and also in discovering new methods to perpetuate this way of life. Our colleges must do more than reflect their constituencies. I feel that our colleges should produce a certain type of leadership that would in time produce a new and united Mennonite Church based firmly and deeply upon the basic Christian doctrines and our Mennonite heritage."

—*Bluffton College* has employed Frank J. Batterson to teach Spanish this fall. "Mr. Batterson has his Master's degree from Ohio State University in Spanish and has spent a number of years in educational work in South America. The course is being introduced at this time because of the trend toward greater cooperation and increased mutual friendship between countries of the western hemisphere."

THIRD ANNUAL CONFERENCE ON MENNONITE CULTURAL PROBLEMS

North Newton, Kansas—August 18 and 19, 1944

FRIDAY, AUGUST 18

Forenoon Session 9:00 - 12:00

Chairman: C. F. Plett, Freeman Junior College

"The Development of Music in the Mennonite Church" *Walter Hohmann*

"Developments in Preaching in the Mennonite Church" *Roy Umble*

Afternoon Session 1:30 - 4:30

Chairman: David C. Wedel, Halstead, Kansas

"The History of the Doctrine of Non-Conformity Among Mennonites" *John C. Wenger*

"Difficulties in Applying Non-Conformity in Modern Life" *Emil Waltner*

Fellowship Supper 5:30 - 7:00

Evening Session 8:00 - 10:00

Chairman: John Koppenhaver, Hesston, Kansas

"Helping Mennonite Young People Get a Vocational Start" *J. Winfield Fretz*

Panel Discussion: "Mennonite Mutual Aid: Its Problems and Possibilities" *C. L. Graber, Goshen, Indiana; Frank Wenger, Moundridge, Kansas; Elmer Fleming, Hillsboro, Kansas; Herbert W. Buller, Buhler, Kansas.*

SATURDAY, AUGUST 19

Forenoon Session 9:00 - 12:00

Chairman: Cornelius Krahn, North Newton, Kansas

"The Attitude of the (Old) Mennonite Church Toward Labor Unions" *Ivan Lind*

"Contributions of the Russian Mennonites to the Culture of Kansas" *Menno Harder*

EASTERN DISTRICT CONFERENCE NOTES

Retreat—The Seventeenth Annual Retreat of the Conference was a great success. Yes, we praise God for the forty-one conversions. To these forty-one young people, the theme "Drawing Near to God" was a personal experience. The attendance was very good. A total of 103 attended the High School Retreat. 110 Juniors attended the Junior Retreat and close to 100 attended the Senior Young People's Retreat.

First Quarterly Conference—The first Conference meeting of the 1944-'45 Conference year was held in the Flatland Meetinghouse, July 31. The treasurer reported that Bowmansville and Richfield have already met their quota to the Conference Budget, and that the total amount received toward the Budget since May is $717.67. The message of the evening was delivered by the Rev. J. N. Smucker, pastor of the First Mennonite Church, Bluffton, Ohio. He spoke on the theme "Perils and Pearls of a Preacher." The meetings were well attended. The next quarterly conference will be held in the Upper Milford Church, November 6.

Springfield—The congregation witnessed a beautiful scene several weeks ago when a mother and father, the former a Greek Orthodox and the latter a Methodist, brought their small child to the services to be dedicated to the Lord. We hope this will be a case of "A little child shall lead them." The mother and child have attended frequently for some time. The exterior of the church has been painted, and several new window frames installed, which add to the beauty of the completed stone pointing. Total cost of over $500.00 was paid with the interest which had accumulated from the trust funds of the Burial Grounds. The Truth Seeker's Class paid for all the painting.

Bethel, Perkasie—Rev. Linford Rotenberger of Quakertown, conducted a Bible Study during the C. E. service Sunday evening, July 16. September 10, will be "Join the Church Sunday." The pastor, the Rev. Ward Shelly, spoke at the Retreat Camp Fire service, Thursday evening, July 20. Rev. and Mrs. Shelly spent July 27, visiting the guests of the Home at Frederick, Pa.

Zion, Souderton—The Rev. J. N. Smucker preached the sermon, Sunday, July 30. The pastor elect, the Rev. Ellis Graber, will be installed Sunday, September 17, by Rev. Russell L. Mast, Conference President and Dr. J. E. Hartzler, who supplied the congregation for about six months. During the month of August the pulpit will be supplied by ministerial students from Ursinus College.

The Church Messenger published monthly by the Swamp Mennonite Charge, the Rev. A. J. Neuenschwander, pastor, has a picture on the cover page of the July issue, of the members received into the Flatland Church, May 28. The second Union C. E. meeting was held in the West Swamp Church, Sunday evening, July 30. Rev. Smucker, of Bluffton, Ohio, spoke on "Love, Courtship and Marriage." The third meeting will be held in the Flatland Church, August 27, and Miss Eileen Mann, student at Grace Bible Institute, Omaha, Nebraska, will speak on the subject, "How to Meet a Crisis." This will also be a retreat echo meeting. The pastor of the charge held two Communion services, Sunday afternoon and evening, July 9, with the C.P.S. men and their wives, at the Marlboro State Hospital, Marlboro, N.J. Between forty and forty-five partook of the sacrament.

—*Conf. Corr.*

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NORTH NEWTON, KANSAS

Christian Education Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

LUME LIX NORTH NEWTON, KANSAS, AUGUST 22, 1944 NUMBER 33

red at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919.

Suggestions for Observance of Christian Education Sunday

ORSHIP SERVICE: A special **sermon** stressing place and importance of **Christian** education in life of the individual, in the program of the rch, and in our nation.

pecial **prayer** for our church schools and for those ut to enter upon a year of school work. Ask 's guidance for those who have in their charge destinies of the school.

equest and stress continued prayer throughout year for education and for those being educated.

HE SUNDAY SCHOOL: A special program for **opening exercises** of the Sunday School might be nged, stressing the importance of Christian edu- on.

pecial **decorations** for the day can be arranged, uding flowers, posters, and pictures. Catalogs picture bulletins could be on display.

here could be a **farewell** service for those going y to school. Our young people need the interest prayers of the church and need to feel the in- st which the church has in them.

Special programs could be arranged in the junior, primary, and intermediate departments for those about to begin another year in public schools. Pupils should be led to appreciate the privilege of education and to see its importance. The relation of education to Christian living and to opportunities for service could be stressed.

YOUNG PEOPLE'S MEETINGS: Evening young people's societies could select a special discussion topic dealing with the need for and difficulties of Christian education in such a day as this. The need for education of Mennonites in the principles of the church could well be stressed. Information could be given regarding the provisions Mennonites have made for the education of their children.

IN THE HOME: **Education Sunday** is to be **essentially a day of prayer** for our educational institutions and for guidance for all connected with them, either as students or as staff members. Parents can give due recognition during **family worship** to the importance of Christian education.

Christian Education Sunday

ugust 27 is the day set aside by our Conference he day of prayer for Christian Education in our ches. If ever it was important that we give e attention to Christian Education, it is now. stian faith and life will grow properly only as stian people read and study the word of God develop an inner strength sufficient to meet asks and resist the evils of our day. Conversion e first and a necessary step, but after the new there must be a continuous process of nurture growth in the Christian life.

e Board of Education of our Conference presents following material pertaining to our Sunday ols, our Young People's work, our Academies, our schools of higher education, as well as sug- ons for the observance of Christian Education lay.

r young people are the hope of the future of hurch. We commit to your interest and prayer various activities and institutions of our Confer- especially concerned with the Christian nurture r young people. The Board of Education would lad to hear how the day is observed in various ches in the hope that some of these suggestions be used in the future.

In behalf of the Board of Education,
Ed. G. Kaufman, Chairman
Lester Hostetler, Secretary

Sunday School Work

SUNDAY SCHOOL AND TEACHER TRAINING

This report is given with the consciousness that if the director in this field had not been a novice at his task and a very busy pastor at the same time, more could and would have been accomplished.

Besides the effort of gaining a general acquaintance with the problems in this field and writing an occasional article for **The Mennonite**, the main project undertaken was a questionnaire survey of the status of our Sunday Schools. Of 206 questionnaires sent out only 101 were returned. The questionnaires to Canada were sent out late for which apology is made, but the poor response from Sunday Schools in the United States cannot be thus explained.

Though the results of this questionnaire do not give a complete picture, they do reveal basic conditions and trends. All percentages given in this report are based on the replies received.

I. **Organization.** (1) Sixty-nine per cent of our Sunday Schools are graded. Most of them are divided into three, four, or five departments. (2) The average size of Sunday School classes is sixteen pupils. (3) Forty-six per cent have a Cradle Roll. Nineteen per cent have a Home Department. (4) Fifty-nine per cent cooperate in community Sunday School organizations. Seventy-seven per cent cooperate with district Sunday School organizations where they exist. Only forty-two per cent have Workers' Conferences.

Comments. (1) Our schools should consider the values of a Cradle Roll and a Home Department to bring benefits to pre-school children and to shut-ins and aged persons. (2) Workers' Conferences should be held much more frequently to promote interest in the coordination of Sunday School activities.

II. **Enrollment and Attendance.** (1) Thirty-five per cent of our schools report a decrease of enrollment since the previous year (539 pupils less). Thirty-one per cent report an increase (510 pupils more). Thirty-two per cent report the same enrollment. (2) The total average attendance is seventy per cent of the enrollment. (3) In only forty-three per cent of the schools is the Sunday School enrollment larger than the church membership.

Comments. (1) Less than one-third of our schools are growing, about one third are holding their own and more than one third are losing ground. The total decrease is greater than the total increase. Other denominations report similar trends. War conditions are partly responsible, but this does not excuse us. (2) The total average attendance of seventy per cent could be improved. Two schools reported about one hundred per cent average attendance. That should be the goal of every school. (3) If Sunday School enrollments exceed church membership there is good prospect for growth in that church. If the condition is reversed, a future decline is probable. Schools whose enrollment is smaller than the church membership should make special effort to reach out and bring in the unchurched of the community. Sunday Schools must practice evangelism if they would grow.

III. **Curriculum Materials.** Materials used in our schools come from about twenty different publishing houses. (2) The variety of materials used is greatest among the lower age groups. (3) Where our own General Conference materials are used they seem to be much appreciated. Some, however, plead for graded materials and others ask for more "gospel" in the **Senior-Adult Quarterly.** (4) Seventy-two per cent of the schools report regular instruction on temperance; fifty-eight per cent on missions, and only forty-five per cent on peace.

Comments. (1) How can we have unity of faith in our conference when we have such a variety of materials used in our Sunday Schools? One reason for this condition is that we do not yet produce our own materials for all departments. (2) In the interest of more uniformity, the Board of Education recommends: For primary department—Old Mennonite materials; for junior department—our own **Junior Quarterly**; for intermediate department—Old Mennonite materials; for young people and adult department—**Mennonite Senior-Adult Quarterly** and our own **German Quarterly.** Teacher's quarterlies and other German materials, at present, will have to be secured from other sources than our own conference. (3) Our schools are encouraged to incorporate regular instruction on temperance, missions, and especially on peace in these confusing times.

IV. **Teacher Training.** (1) Only thirty-six per cent of our schools have teachers' meetings of any kind Only eight per cent have a **teacher training course** of their own. Thirteen per cent cooperate in community teacher training projects. (2) During the past triennium the Board of Education issued thirty-nine teacher training diplomas to such who had completed requirements. Only two churches requested them.

Comments. (1) This appears to be the weakest point in our Sunday School set-up. (2) The Board of Education in former years has approved the following teacher training courses: Oliver, **Preparation for Teaching**; the **Western District Conference** Plan for the Training of Church Workers; The **Evangelical Training Course**; and **The International Council of Religious Education Training Course.** (3) Upon request, the Board of Education grants diplomas to those who have completed an accredited course.

V. **Finances.** (1) Sixty-five per cent of the schools report an increase in financial contributions over the previous year. Only ten per cent report a decrease (2) In the distribution of funds, some schools tend to neglect Conference causes, but the great majority are cooperating in Conference enterprises.

Comment. We remind our schools that our Conference needs should have a primary consideration in the disbursement of their funds.

"And let us not be weary in well-doing; for in due season we shall reap, if we faint not." Gal. 6:9.

Respectfully submitted,
Erland Waltner, Director of
Sunday School and Teacher Training

The Young People's Union

The officers of the Young People's Union at present are Ted E. Claassen, President; Arthur Wenger, Vice President; Dorothy Dietz, Secretary.

Miss Dietz deserves a lot of credit for the way she undertook to carry out resolutions and meet possibilities. She was active in at least seven areas. (1) She rather successfully promoted the use of Fellowship Prayer Calendars. (2) The value of the use of Standards for Young People's Societies was urged. (3) The exchange of District Publications was encouraged. (4) Young people were asked to use the series of booklets on **Mennonites and Their Heritage** for study courses. (5) It was advocated that young people should correspond with men in service, whether in Civilian Public Service or in the Military Service of the country. Arrangements were also made in this connection to supply all men in service with helpful devotional literature. (6) The Canadian Youth Organization was encouraged through financial, moral and spiritual support in their efforts to establish their work on a more permanent basis. They were encouraged to buy the Rosthern Experimental Farm and to send our workers into needy fields, mostly far removed from the larger communities. The young people of three District Conferences responded. Others may have been hindered by the report that purchase of this valuable piece of property was merely for Retreat grounds. (7) Much has been done to interest young people in the value of Retreats. There has been a considerable intermingling of speakers. There have been visits of young people of other areas.

Much of what was done is necessarily intangible in nature. The results cannot be fully reported because so much of the work was in the nature of sowing good seed.

Yours in the Master's Service,
J. H. Langenwalter, Counsellor
for the Young People's Union

Our Academies

In some areas of our Conference there is, due in rt to the war, a new interest in church academies. ports of schools below college level are herewith corporated in an abbreviated form.

(a) **Mennonite Bible Academy**, Beatrice, Nebraska. nce "the fear of the Lord is the beginning of sdom" (Prov. 9:10), our two Beatrice Mennonite ngregations continue to feel a need for a definitely ristian Bible Academy. Our parochial school ben in 1886 with Rev. J. K. Penner as instructor. r school building was erected near the First Mennite Church in 1889, and continues to serve its purse. It provides two years, ninth and tenth grades, balanced instruction: We offer five courses of idy, namely, one in Bible, one in music, and three sic accredited academic subjects which alternate meet the needs of students.

Miss Violet Miller, a 1943 graduate of Bethel Cole with a major in Bible and music, served as tructor during the past year. Eleven students re enrolled, however we expect an increased enlment when school opens this fall. We wish to courage other congregations in a renewed interest the establishment and support of Bible Academies. t us reply on God's unerring Word which presents with both, our duty and reward: "Train up a ld in the way he should go, and when he is old, will not depart from it." (Prov. 22:6)—**Henry Epp.**

) **The Oklahoma Bible Academy**, Meno, Oklama. With much praise to God for His abiding thfulness, we report something of that which the rd has wrought in the past. During each of the ee school years a number of students have found Jesus Christ the answer to their soul's cry for iverance from the penalty and power of sin, and ve gone out from the school to their homes, ne churches and communities, as well as to se who have never heard the Gospel before, ecially in the Ozarks of eastern Oklahoma and ssouri.

ince our last report advances have been made in course of study, in the teaching force, and in the ilable equipment. The latter, however, is still the st needy of the above three factors. As to course study, we offer a four-year state-accredited high ool course, with a total enrollment during the past year of sixty-six students. Additions have been made in music, home economics and typing. An enlarged Bible course also has been offered since September 1943 to make possible more adequate preparation for the teaching of Sunday School classes, week-day Bible classes, or Daily Vacation Bible Schools. The enrollment in the Bible course during the past year was thirteen. The total combined enrollment for the past year reached the high mark of seventy-nine students.

Our school, for the past three years, has been a member of the Evangelical Teacher Training Association in Chicago which seeks to train church-school teachers as thoroughly as the public school teachers. Three students have earned the diploma of this Association during the past year. Through the faithful and sacrificial work of our Alumni, a completely renovated and remodeled two-story house with full basement now serves as the superintendent's residence on the first floor and the boys' dormitory on the second floor. Plans have also been made to complete the present school building as soon as possible. Additional classroom space is sorely needed for an increased curriculum and the enlarged student body. Pray with us that this school may be used by the Lord for our young people.—**Lubin Jantzen, Principal.**

(c) **Mennonite Bible Academy.** North Newton, Kansas. As a result of the expressed desires of the constituency and the action of the Board of Directors of Bethel College, the Mennonite Bible Academy opened its doors on September 3, 1943. During the year forty-six students were enrolled in the school.

The Academy is offering a full four-year high school course, meeting the requirements of the Kansas State Board of Education, and in addition is requiring each student to take one course in Bible each year. Home economics, commerce, industrial arts, Mennonite history and music are also offered.

The student body represented fourteen churches located in five different states. We also had a refugee from Belgium as one of our students. With the interest shown by our constituency and the help of the Lord, we feel confident of a better and stronger school in the future. —**Theodore Schmidt**, Principal.

Our Schools of Higher Education

Jotable progress has been made at Freeman Col. For this we are most grateful to our Heavenly her. While the enrollment in the college has e down, it is encouraging that the academy enment has gone up. Totals for the last three rs are: 1942, 146; 1943, 126; 1944; 108.

Ve have continued our efforts to make our curlum in both the academy and college more in ping with our constituent needs. Since most of academy graduates do not go on to college we emphasizing a more practical high school course. recent changes have received the commendation he State Department of Education. The normal ning course continues to be most popular in the ege.

taff changes have been few. The total number faculty members has varied between nine and eleven. Through the years our faculty members have rendered real sacrificial service to the school and community.

On September 1, 1941, the total debt of the college was $42,645.57. Since that date this has been completely wiped out and the college will close its fiscal year on August 31, 1944 with a handsome balance for the next school year. For this happy turn we are most grateful to our Heavenly Father and the many friends who made this possible.

The college service station continued to operate and in the past year the net earnings yielded $100 monthly to the college.

The college continues to enjoy an increasing spirit of cooperation on the part of the more than 30 churches in its constituency. We aim to work hand in

MEMORIAL HALL, FREEMAN JUNIOR COLLEGE

hand with the churches in what we believe to be a common task, namely that of helping our young people to know what they believe and why, and to enable them to see the absolute necessity of a definite correlation between that belief and their walk. To this end we solicit the prayers of our many friends.

Respectfully submitted,
John D. Unruh, President

GERMAN ENGLISH ACADEMY, ROSTHERN, SASKATCHEWAN

The school term of 1943-44 closed with 129 students attending; nine students coming from the Mennonite Brethern church, seven from non-Mennonite families and one hundred thirteen from General Conference homes.

Instruction was given in all the subjects required by the Department of Education in Regina. Because of the war the majority of the students were girls. From this we judge that in the future the teaching profession among our people in Saskatchewan will be filled with young women.

At the final examinations last June almost all of our Grade XII students passed in their government examinations. Twenty-two students of the University of Saskatchewan, majority of them Mennonites, had to discontinue their studies because they refused to sign the following waiver: "In consideration of being granted the status of a student... I hereby waive for the duration of the existing war all claims as a Mennonite, Doukhobor or conscientious objector in any way." This also tends to give girls a better chance to acquire a higher education than boys.

Our schools had been in financial difficulties for a number of years, but the debt has now been paid and with some further gifts we will again be able to give prospective students the same type of education that was given in previous years. More room and better equipment are needed badly, but we hope we will not be forced to go into debt again.

The majority of our students come from Mennonite families that arrived in Canada in the years 1923 to 1930. This shows the possibility of educational development with the help of the newcomers. May the Lord guide us in our efforts to give our young people a good training in religious as well as in secular subjects.

Respectfully submitted,
K. S. Toews, Principal

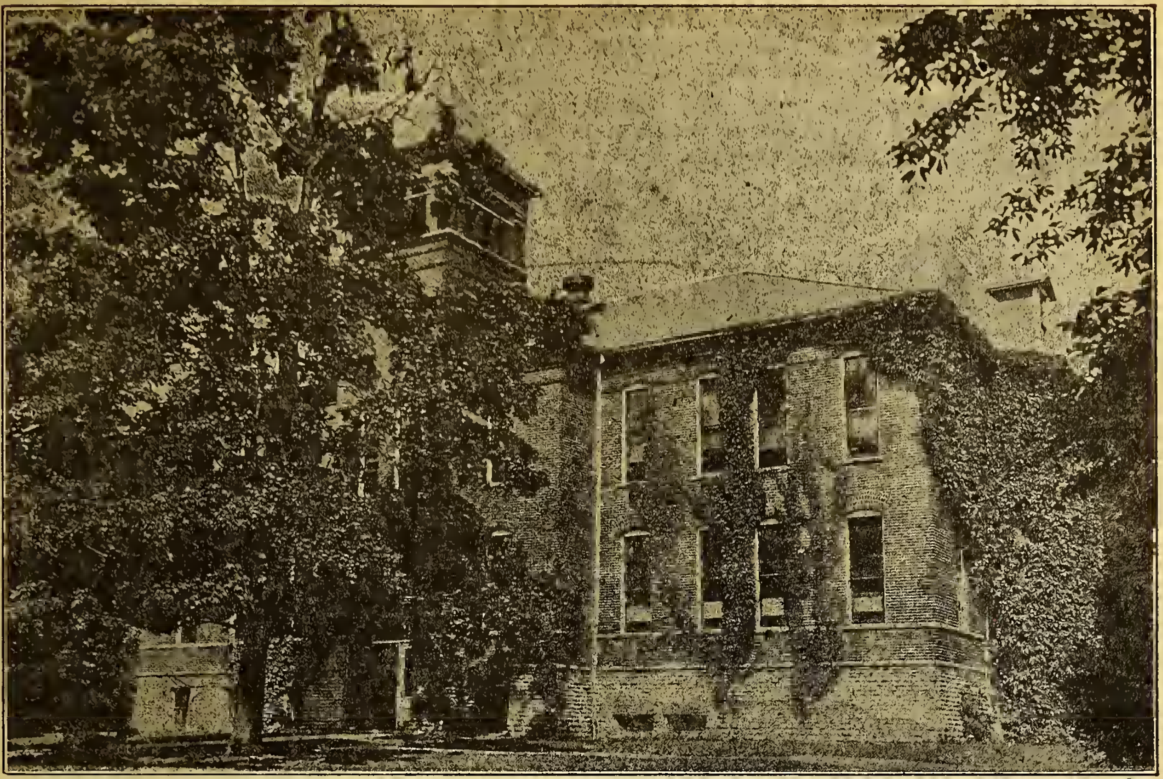
MENNONITE COLLEGIATE INSTITUTE GRETNA, MANITOBA

We are glad to report that the Lord has been with us in our work during the past years. The total number of students has risen to one hundred forty. This is considerably more than should be accommodated in a school of our size, but we were reluctant to send back Mennonite students who intended to get their education in our Institute.

A few of our men students were compelled to leave for other duties because of conscription, thus the number of students now stands at one hundred thirty-five. The majority of our students are still boys. This, however, might be changed next year as seems to be indicated by the incoming applications for the next school term.

The Mennonite communities in Manitoba and, to some extent in the other provinces, are at work now

COLLEGE HALL, BLUFFTON COLLEGE



collect a fund for the building of a new and larger ilding. Whether we shall succeed in building this ar is, however, questionable. But we cherish the pe that we shall have the new building by Sep- mber 1945. Friends and supporters of Mennonite ucation who contribute financially to the realiza- on of this enterprise will thereby earn the sincere anks and appreciation of everybody connected with e work of Mennonite education in the province of anitoba. The sooner we build our new school, the eater will be our chances to protect our Mennonite uth against undesirable influences of those hools in which the Christian doctrines are discar- d and atheistic theories are advanced.

Respectfully submitted,
G. H. Peters, Principal

BLUFFTON COLLEGE, BLUFFTON, OHIO

War has struck with telling force at the colleges. uffton has suffered along with the rest. The total rollment for the year is about fifty per cent of at of three years ago. While our enrollment has ne down, our percentage of Mennonite students s increased.

Increasing support on the part of individuals and urch groups has made steady financial progress ssible. A balanced budget for the fifth consecu- ve year seems assured. In addition, a current fund ficit of several thousand dollars has been com- etely wiped out, and the bonded indebtedness has en further reduced. The college is in the best nancial condition in many years.

There are, however, many needs of a material na- re. The college is in the midst of a campaign to raise $50,000 in addition to the funds needed for current operating expenses to further improve the financial condition of the college, and to make needed repairs and replacements. For example, the main building completed in 1900, is to be repaired and remodeled, this being made possible through a special gift from A. C. Ramseyer.

The last year marked the death of the outstanding contributor to the college in recent years, Mr. C. H. Musselman, of Biglerville, Pennsylvania. He and his wife, over a fifteen year period, have given a total of $135,000 to the college. Included in these gifts were the Musselman Library and an endowment for its support.

Our staff has automatically been reduced. In one way this is fortunate, since a reduced student body would have made reductions necessary. However, it means that we must find a number of young men ready to take their places when the war ends. The future of the college depends largely on our ability to find individuals who will fit into the work of the church is this way, and who will be willing to make the work of Christian education their life's mission.

To be a member of the college staff continues to require real sacrifice. Salaries, already very low, have not been increased to an amount at all commensurate with the increase in living costs. Comparable sacrifices on the part of others will mean much to our educational institutions.

A new course has been worked out in cooperation with the Mennonite Hospital, Bloomington, Illinois, leading to a B. S. degree in nursing after specified work at the college and hospital has been completed. Plans have been made for granting the B. S. in other areas as well, in instances where that degree seems better suited to the student's needs than the A. B. requirements. An Institutional Study is in progress for the purpose of finding other areas where changes are necessary in our program and practices to meet post-war needs and to increase the service which the college can render to its constituency.

The purposes of the college are and must remain essentially the purposes of the church. It exists and must continue to exist that young people may prepare either for full time religious work or for employment in the so-called secular fields with the best possible opportunity to enter into their fields of service with reborn souls, deeply committed to the will of God, with the Spirit of Christ controlling their lives. Continued prayers are requested, that those who direct the course of the college may be led aright, that students may be led to a fuller realization of the power of Christ in their lives, and that the school may receive the support both spiritual and material which it requires for its continued usefulness to the church.

Respectfully submitted,
Lloyd L. Ramseyer, President

BETHEL COLLEGE, NORTH NEWTON, KANSAS

These recent years have been difficult ones. The Lord's promise, "As thy need so shall thy strength be," becomes increasingly precious in such times.

1. **Students.** The high mark in enrollment for Bethel College was reached three years ago in the school year 1939-40 when the total was 527 of whom 324 were Mennonites representing 76 congregations. By 1942-43 the total enrollment had dropped to 332 with 252 Mennonites from 59 congregations. For the past year the figures are even smaller. The greater decrease is, of course, with men students.

2. **Faculty.** The faculty and staff also has been greatly reduced. Some accepted other teaching or preaching positions, others were drafted, others joined the Red Cross, others are working for the Mennonite Central Committee doing research or relief work while still others are on leave of absenc for health reasons.

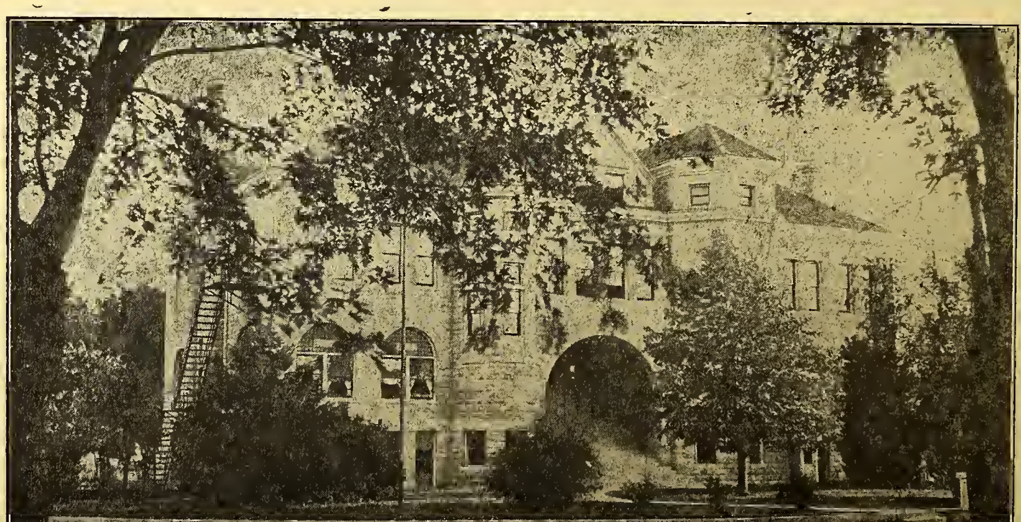
3. **Finances.** As our missions and other conferenc treasuries, so also Bethel College has not been forgotten by those who believe in the work of Christian education. The total contributions during th last three years amounted on an average to $83,955.6 per year and have come from an average of 2,57 different persons per year. The total net worth o the school according to the last auditor's report i $993,314.77 which is an increase of $246,638.84 ove what it was three years ago. For all of this we ar grateful. However, at this writing, our debt is stil not quite paid.

4. **Other Developments.** In recent years our ministerial students have greatly increased. Last year w had more than twenty, nine of whom were married Our Student Volunteers for Christian service numbered over forty. This phase of the work has alway been considered of greatest importance to our Boar and faculty. The ministerial training course ha been extended and with the help of the brethre H. A. Fast, C. E. Krehbiel, P. A. Penner, and D. C Wedel, the teaching personnel in this area has als been strengthened.

The work program which once was in great demand has been considerably reduced due to shortag of labor. It will only be with great difficulty tha it can be kept intact so as to again serve the young people upon their return in larger numbers afte the war.

The C.P.S. program is greatly affecting our college, not only in that many of our students an staff members are at present in C.P.S., but also i that we believe C.P.S. has a permanent and grea contribution to make to Mennonite higher educatio after the war in the direction of making it a mor practical, vital and Christ-centered experience.

Colleges must change. Bethel has a standing Research Committee at work and before long i should be ready to recommend changes that w believe will be of far reaching effect for both th



ADMINISTRATION BUILDING, BETHEL COLLEGE

ool and its constituency. The tendency is toward ser conference affiliation, more recognition of the e genius of our people, and the long range con- ution they can make to the Church and Christ's igdom by preserving, refining and building our tiny on our God-given heritage. With Jesus rist as the foundation, the school moves on into next half century.

Respectfully submitted,
Ed. G. Kaufman, President

UNG CHRISTIAN WORKERS' INSTITUTE

August 13-16, 1944

day, August 13—Evening Session
ellowship Hour 7:30-9:00 a.m.
"Why this Conference" *Ed. G. Kaufman*
"Christ Calling" *J. H. Langenwalter*

Monday, August 14

rning Session:
evotions 7:30-8:00 a.m. *Albert Gaeddert*
nderstanding our Conference (series):
1. Our Present Program 8:00-9:00 *H. A. Fast*
ull-time Christian Service (series):
1. The Challenge of the Ministry 9:00-10:00 *J. M. Regier*
ecess 10:00-10:15
ible Study 10:15-11:15 *Walter Gering*
essons for Mennonites from Pages of Church History 11:15-12:15 *P. S. Goertz*
ernoon Discussion Period: 3:00-5:00 p.m.
pecial C.P.S. Concerns *Erwin Goering, Chm.*
ning Session: 7:30-9:00 p.m.
Ye Shall Receive Power" *J. H. Langenwalter*

Tuesday, August 15

rning Session:
evotions 7:30-8:00 a.m. *Albert Gaeddert*
nderstanding our Conference (series)
2. Our Methods of Work 8:00-9:00 *C. E. Krehbiel*
hristian Service (series)
2. Training for Christian Service 9:00-10:00 *D. C. Wedel*
ecess 10:00-10:15
ible Study 10:15-11:15 *Walter Gering*
iblical Basis of our Faith 11:15-12:15 *Don Smucker*
ernoon Discussion Period: 3:00-5:00
pecial C.P.S. Concerns *Dr. H. Wiebe, Chm.*
ning Session:
The Need for Discipline and Dedication" *J. H. Langenwalter*

Wednesday, August 16

rning Session:
evotions 7:30-8:00 a.m. *Albert Gaeddert*
nderstanding our Conference (series)
3. Where do we go from here? 8:00-9:00 *H. A. Fast*
hristian Service (series)
3. Opportunities for Service in our Conference *P. P. Wedel*
ecess 10:00-10:15
ible Study 10:15-11:15 *Walter Gering*
The Genius of Mennonitism 11:15-12:15 *Don Smucker*
Afternoon Discussion Period: 3:00-5:00 p.m.
Special C.P.S. Concerns *Robert Kreider, Chm.*
Evening Session: 7:30-9:00 p.m.
Quiet Service of Consecration

The Young Christian Workers' Institute, planned for young men in C.P.S. camps and young people in colleges seriously considering full time direct Christian service and other young men and women recently appointed to a field of service, met on the Bethel College campus August 13-16.

At a joint meeting of General Conference boards in April, the matter was taken up and it was decided that the various boards would finance the transportation costs for C.P.S. boys and the Board of Education should be responsible for the program and other arrangements. About fifty young people attended the institute.

INCREASED INCOME AND ASSETS SHOULD ENCOURAGE GIVING

(1) Farm Income has Appreciably Increased Since 1940:

1940	$ 6,518,000,000
1941	8,876,000,000
1942	13,059,000,000
1943	(Not Yet Reported)

(2) Savings Deposits of Individuals in United States Banks Reflects Rapid Increase Since 1940:

1940	$ 4,500,000,000
1941	6,600,000,000
1942	5,300,000,000
1943	23,900,000,000

(3) United States Savings Bonds Purchased by Individuals have Increased Rapidly Since 1940:

1940	$ 1,400,000,000
1941	5,000,000,000
1942	21,000,000,000
1943	55,000,000,000

(4) National Income in the United States has Risen Since 1940:

1940	$78,481,000,000
1941	93,166,000,000
1942	118,609,000,000
1943	*145,600,000,000

*Preliminary report.

Thoughts on Money and Stewardship

Money is not only a standard of value and an instrument of power.

Money is the lever of all good enterprises. By itself, no amount of money can save a soul, or build a character, or evangelize a city, or make a college effective, and yet it is a factor without which none of these results is accomplished.

The United States Government frees from tax fifteen per cent of one's taxable income. The Canadian Government also allows tax exemption on donations given to charity and benevolence. This government practice of exempting donations from income tax points directly at the principle of tithing taught in the Bible.

Stewardship is that law by which one gives a part of his living self to others and yet is himself the richer for it. The highest use of property and profit is to honor the Lord with it. Anyone who has given himself to God wants to honor God with his substance. Therefore, as he purposes in his heart so let him give.

—Goshen College Bulletin

DAILY DEVOTIONAL MESSAGES

By J. Herbert Fretz, Lansdale, Pennsylvania

AUGUST 26—*Even so, come, Lord Jesus.* Rev. 22:20. Read Rev. 22. The second coming of Our Lord is a glorious thought! Even though this stupendous truth has suffered the inflations of man's wild schemes and deflations of his cold precautions, yet it has been, "the blessed hope," of the Redeemed through the ages. Today when ruthless warfare is being waged and the hearts of men fail them, there remains yet this great cry of invitation. Think of it Brethren, if the hope, itself is so glorious, what shall it be like on that great day, when Christ returns to judge the quick and the dead. Then can we say for the first time that realization is far better than expectation. O God, let us not forget that, "he that hath this hope in him, purifieth himself even as He is pure." Amen.

AUGUST 27—*But the children of Belial said, How shall this man (Saul) save us? And they despised him and brought him no presents, But he held his peace.* I Sam. 10:27. Read the Sunday School lesson. Saul was a farm boy who, "made good." We often know only the moody and quick-tempered Saul of middle age. But here we find the youthful, gracious Saul, just off the farm, unspoiled by the artificialities and pomp of the court. We admire his self-control. Oft times a man's quality is revealed by the way he reacts towards his critics, even though they are as worthless as the "children of Belial." Self-Control is not the control by self but the control of self by the Spirit of God.

AUGUST 28—*And they overcame him by the blood of the Lamb, and by the word of their testimony.* Rev. 12:11. Read Phil. 3:7-14. There is a great truth here. A believer who testifies constantly becomes irrevocably committed to Christ's cause. There is a story told of a village braggart, who boasted at length about, "his," horse, even though he owned none, till one day quite unconsciously he walked into a store and bought a saddle for it. Naturally we are not to tell untruths, but the story does illustrate the power of repeated testimony. Of course, the great victory is already won through the blood of the Lamb. But is it possible to live the over-coming life apart from definite witness? O Father, teach us to overcome, by daily laying hold of that, for which also Christ Jesus has laid hold of us. Amen.

AUGUST 29—*Verily, I say unto you, they have their reward.* Matt. 6:5. Read Matt. 6:1-13. Jesus here was speaking about the hypocrites who love to display their false piety. Does Our Lord say they shall be criticized and shunned? No, rather they will receive their heart's desire—the plaudits of men. How often we forget this. No wonder we feel that God is not just when we see the evil world prosper. T world desires only the lust of the flesh, the lust the eyes and the pride of life, and they get it.] the Christian should desire far more than this wo can offer. When he fails to seek first the Kingd of God and His righteousness, then he is in gr danger of running competition with the world in mad scramble, and is always sure to lose.

AUGUST 30—*Come ye blessed of my Father, inh the Kingdom prepared for you from the foundation the world, for I was an hungered and ye gave meat, I was thirsty* . . . etc. Matt. 25:34, 35. R Matt. 25:34-46. What a scene that Last Judgm will be! Horror and shock will fill the hearts many who thought they were Christians. How c tious we should be in our own claims, lest we too "Lord, Lord!" But O, the joy of those whose ro have been washed white in the blood of the Lan who shall hear those glorious words of their Lo How we should endeavor to feed, clothe, and k our less-fortunate brethren, in body and soul. D Lord, teach us to live confidently as children Grace, and humbly as sinners saved by Grace. Am

AUGUST 31—*And these shall go away into everl ing punishment: but the righteous into life eter* Matt. 25:46. Read Rev. 21. Never did Our L speak in plainer language. It's hard to keep sh and goats together forever. The doctrine of everl ing punishment is indeed a "hard saying". So stumble on it and lose faith; others tactfully ign it. But if we believe the teachings of our Lord cannot escape it. "The exposition of future puni ment in God's Word is not to be regarded as a thr but as a merciful declaration. In the ocean of l to chart down the rocks and shoals is not cruel merciful." Lord, teach us what it means to h passed from death unto life. Amen.

Teach Us to Pray

We do not know, dear Lord, just how to pra
Through the strange, awful tumult of today.
Teach us again—we grow bewildered quite,
We do not know, Lord, how to pray aright.
Our tongues are heavy and so slow to speak,
Give us the words for which we vainly seek
Teach us to pray—we have been taught to lov
And not to hate . . . O God, be mindful of
The turmoil of our days, the doubt, the fea
Speak out, dear Lord, and let Thy voice be clea
Help us to pray the prayer of Thy dear Son:
"Father forgive them . . ." "May Thy will be do
Give us Thy far clear vision, Lord, today;
Give us Thy wisdom—teach us how to pray.

—*Grace Noll Cro*

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Oklahoma Retreat Proves Great Blessing

The second Oklahoma Young People's Retreat now belongs to history, and only eternity will fully reveal to us what all it has meant to the many young people who attended. Below we shall endeavor to give our many readers an account of this retreat.

The date for this retreat was set for August 9 to 13 and the place Meno, on the grounds of the Oklahoma Bible Academy. About 3 p.m., on the first day, one car after another began to drive in front of the girl's dormitory, where the registration of all retreaters was to take place at 4 o'clock. Our first meeting was in the dining hall where our very efficient cooks, under the direction of Mrs. August Schmidt, served a good meal. At 7 p.m. we met on the lawn of the school grounds for the first vesper service when Brother Schmidt spoke on the subject of "The Why and How of Private Devotions." At 8 o'clock all retreaters and their leaders met for "The Ice-breaker." This was in charge of Rev. Henry Hege. Needless to say, we soon got acquainted, and at 8:30 we were all on our way to the church where Rev. Olin Krehbiel brought the first message.

The classes on the forenoons were well attended, and the messages by our teachers were very good. Brother Miller, as well as all the others, Rev. Sam Goering, Olin Krehbiel, and Henry Hege, in his own way brought very inspiring messages on the Epistle to the Philippians. He has a special way of impressing different truths upon the hearers. He uses simple, but practical chalk illustrations which help him to make the points clear. Brother Goering spoke on the subject of missions. His many illustrations from life and experiences on the field and on the journey made his messages doubly interesting. The class on "The Mennonite View Point" by Olin Krehbiel was especially practical. The boys and girls appreciated them as they often spoke about them when gathered on the sidewalks or porches. On three afternoons Brother Hege spoke to the boys on problems of teen-age boys. Those messages were also very practical and helpful.

Our records show that ninety-eight people were registered. There were represented eighteen churches, retreaters from three states, Oklahoma, Kansas, South Dakota, and Retreat leaders from four, Pennsylvania, Kansas, California, and Oklahoma. Three denominations: Mennonite, Methodist, and Mennonite Brethren. Eleven ministers were registered, of these seven were pastors of Oklahoma Churches.

The spirit of the retreat was very gratifying, the messages were inspirational, educational, and evangelistic. At the last services on Saturday some eight young people consecrated themselves for Christian work. Among these was a Methodist girl who had come to the Mennonite retreat for the second time. The high light of the retreat was a communion service held at the Mennonite Church Sunday morning at 6 o'clock. The members of the Retreat Committee officiated; Rudolf Schmidt, Lubin Jantzen and H. N. Harder.

Yours in His service,
—*H. N. Harder, Sec.*
Church Worker's Committee

Eastern District C.E. Union

The young people of the Eastern District have had the happy privilege of attending the seventeenth annual retreat. The theme being, "Drawing Near to God." We who have gone with open hearts and receptive minds surely were drawn nearer to God. Given to us were examples of relationship to God through the forgotten men of the Old Testament. We heard about the Chinese relations with Christian religion and God from which we can take many a lesson in faith and patience. In the course "Problems of Christian Life" we heard that if we feed our faith and starve our doubts it will take us a long way in solving our problems. Another help is a better relationship with God, such as thinking of God as our Father, a better prayer life, (not asking but listening), and patience to wait on divine guidance. Our faith and Christian activities will show what sort of relationship we have with God.

As we sat about the camp fire and heard the messages from God's Word, one could feel the presence of God draw nigh as we were surrounded by his majestic beauty. To me and many others, the hymn sings are one of the most enjoyable times at retreat. The meals were a most popular course, and no wonder—such good meals.

May we not just be nearer to God for retreat time, but may we live the whole year through nearer to God, then we will truly be safe in the hollow of his hand.—*Mianna R. Geissinger, C.E. Union Corr.*

YOUTH JOTTINGS

—**Burrton, Kansas:** A special feature of the Senior C. E. program of August 20 was a testimony hour.

—**Eldon Unruh,** ministerial student from Newport, Washington, brought the morning message to the Menno Mennonite Church, Lind, on August 13.

—**Lind, Washington:** The young people's C. E. is having a series of discussions on the theme, "How Jesus Met Life's Questions."

—**Burrton, Kansas:** The C. E. is putting out a paper called "Burrton C. E. Echo." Its five mimeographed pages are chuck full of news.

—**Miss Emma Ruth** spoke to the Young People's Society of the First Mennonite Church, Newton, Kansas, on the evening of August 20.

—**Mr. and Mrs. A. T. Mueller** are the new sponsors of the Senior C. E. of the Bethel College Mennonite Church. Young people in the last three years of high school make up this C. E.

—**Hoffnungsfeld C. E., Moundridge, Kansas:** This C. E. meets every two weeks, with the exception of July and August when the church participates in union services. From thirty to forty are enrolled as members of this C. E. Occasionally roll is called. Members work hard to prepare themes and musical numbers. Sam Stucky is C. E. president.

—**Hutchinson, Kansas:** Since there are so few young people in the church there may not be any young people's C. E. this coming fall. At the present the C. E. unites in union programs with the C. E. groups of some other churches.

—**A Sunday School class of twenty boys** recently visited the Kauffman Museum, North Newton, Kansas, on a week-day. The boys and their teacher, Mr. George Duerksen, were from the Alexanderwohl Mennonite Church. The group was also shown through other buildings on the Bethel campus.

—**The Helping Hands missionary society,** from the Hebron Mennonite Church, Buhler, Kansas, expects to visit the Kauffman Museum on August 24. This society is composed of girls.

—**About fifty young men** attended the Christian Worker's Conference that was recently held on the Bethel College campus.

They Need Each Other

"The old people won't let us run it our way," "This is for young people."—"Oh, he's young and inexperienced." "We ought to have an older person for that." Too frequently there is conflict between young and old when there ought to be mutual assistance.

Youth is sometimes tempted not to honor and obey parents and older people. Picnics, dates, C. E. programs are planned without consulting those who are older. Youth looks upon them as incapable, unsympathetic, and out of touch with things as they ought to be. No thought is given to the fact that adults have gone through these same situations in life. Tongues remain tied and adults are not asked questions about important matters.

On the other hand, adults provoke youth to anger. They are impatient with them. They expect them to know how to do things when youth has never had an adequate opportunity to become proficient in those very things. They expect adult perfection without having provided for the conditions that make such perfection possible. They point to youth's inexperience and refuse to admit that there may be a native, latent ability which if developed would be equal to the skill of those now older and might surpass it. They are unwilling to give youth the responsibility and teaching that is needed for development.

Youth needs to learn from adults. It must not be too cliquish or self-sufficient to tap the experience of those older. Youth needs to continue some of the "Why's" that it was full of when age three and four. In this way it can stand to benefit from the experiences of those older. In this way it will honor and obey parents, and honor other older people. Older people must expect great things from youth. They need to give youth a chance to express itself in responsibility; they must ask it to play the piano and at the same time teach it the best technique. They must honor the latent abilities in youth. They must not look upon youth as usurpers but as co-workers. They must have deep patience when youth because of inexperience fails to measure up to the standards of those who have had the opportunity of many, many more experiences. They must remember that it is possible for an alert youth to be more experienced than an adult who never has had his eyes and ears wide open to the lessons of life. They must see in youth what it can and will be.

God made the world so that there would be young and old people at the same time. He did not intend that they should live in conflict. He expects mutual helpfulness of them.—rw.

YOUTH PRAYS FOR PEACE

"Lord, we are the Youth of every land today,
Pleading for peace;
We are the ones who will be sacrificed
Unless wars cease;
We are the ones elected, Lord, to pay
A price too high.
You gave us life, and it is not your will
That we should die.
Open the blind eyes of our leaders, Lord,
In every land;
Open their hearts and minds and make them wise
To understand
That war is sad, and horrible, and wrong,
And useless quite;
That we, the clean strong Youth of earth,
Have the good right
To life and love and happiness and peace;
We would not be
Killers of men—we want to walk the earth
Clean-handed, free
From war with all its horrors, lust, and greed,
Its dark despair.
Lord, may there never be another war—
This is our prayer."

—*Grace Noll Crowell*

"Art Thou the Christ?"

By Mrs. Orlando Goering

The question is recorded several times in the New Testament. It was asked by the high priest at the time of the trial. The Samaritan woman summoned her friends and inquired, "Is not this the Christ?" John the Baptist sent his disciples to ask Jesus, "Art thou he that should come, or look we for another?"

These were vital questions. Only he who could ead them to God and to abundant life was worthy of the name "Christ". The Christ was to be God-With-Man; God treading the earth in human form; the hope of Israel; the hope of humanity.

"Art thou the Christ?" It was only natural that the high priest and the council should question Jesus thus. The Nazarene had been identified for them by the traitor's kiss. They had seized him. They desired to condemn him. They had many witnesses, but their witness did not agree. They were in need—in desperate need if their selfish, bigoted desires were to be acquiesced. They were in need of some charge against Jesus that under the pretense of this charge they might make a cloak of the law for the carrying out of their base purposes. And so they put this simple question to Jesus, not that they might know the truth, but that they might make a charge; hat they might scoff and ridicule.

We have the high priest and those of the council with us today. They are those who have closed their hearts and their minds to the Christ. They are those who point to the human limitations of Jesus and est that anyone should think him God. They are hose who pounce upon the imperfections of the Church and lay them to the charge of its founder. They are those who look upon this troubled world and point to its troubles as proof that he who professed to come for its salvation was an imposter. They are hose to whom Christ has become a stumbling-block in the perusal of the whims of Self, and so they attempt to throw him out, only to find that they have hrown themselves out.

It is not strange that the Samaritan woman, seeking confirmation of her own opinion, asked her friends, "Is not this the Christ?" He had told her things of her life which she thought no one knew. He had spoken as a prophet. He had called himself the Messiah.

We have the Samaritan woman with us today. She is those who have come to realize the baseness of their own selves and the excellency of Jesus, and noting the contrast, cannot help but feel his divinity. She is those who, lost in wonder at the power and knowledge of Christ, declare that he must be the Son of God, as did the Roman soldier at the cross. She is the world, coming to poignant realization of the emptiness of its own life, the fullness of a life with God; and realizing, marvels.

But it has always seemed strange to me that John the Baptist, who at the time of Christ's baptism had seemed so sure of the mission of Jesus, was troubled. But his teachings—well, we don't really know if they are practical for you."

"Art thou the Christ? Or look we to Mars?"

Have we forgotten that the wise man and the foolish man differed only in this: one heard the sayings of Jesus and did them; the other heard the sayings of Jesus and did them not? Dare we overlook the fact that in 2000 years the only man who ever fully understood and dared to carry out the teachings of Jesus has influenced the world more than all else? The church has accepted Jesus as the Christ for the individual soul: it has lacked faith to fully accept him as the Christ for those very realistic problems of national and international scope.

When will we cease to ask for wonders and signs? When will we see Christ and our salvation in the healing of the blind; the cleansing of the leper? When will we learn that God is at work in the commonplace and in the common man? Faith is belief that influences action. "Art thou the Christ?" How will we answer this vital question? Dare we believe it? Dare we live it? We cannot afford not to!

"Lyric Religion"

Hymn singing is vital to Protestant worship. Luther wrote hymns for his people, that God might speak irectly to them in His Word and that they might irectly answer Him through their hymns.

Congregational singing is showing signs of weakening today. We have acquired the habit of listening ather than singing. Sometimes the choir is asked to do the singing that the congregation should do.

H. Augustine Smith in his book, *Lyric Religion,* ays, "The hymn itself must be elevated to a high lace in worship through reverent and thoughtful nging at all times. It should be lifted off the floor here conventions, conferences, and social gatherings, Sunday night popular services, and evangelistic song-leader tricks have all but tossed it through their singing anything, anytime, anywhere, amidst confusion, jollification, the inauspicious entrance of late comers, and last minute errands, making it something of a sporting mania. . . "

Lyric Religion, by H. Augustine Smith is in our library. Anyone who would like to know some of our hymns more intimately, would do well to consult this book. It presents one hundred and fifty hymns as studies, interpretations, and so on.

—Alvin Buller in paper published for the Alexanderwohl Church.

EDITORIALS

Lest We Let Them Slip

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hebrews 2:1.

Let a foundation slip out from under a house, and it will sag. Let the legs of a skater slip out from under him, and he will fall, frequently with very painful results. Let the legs of a mountain climber slip from under him, and he may fall to destruction in the valley below. We must have strong and solid support to uphold the weight of life.

Rightful thoughts—God given thoughts—enable us to stay on the heights of victorious, courageous living. In one form of insanity, the patients change from periods of high exhilaration and joy to periods of deep depression and despair. Normal persons are subject to something similar. Periods of joyful, courageous living are followed by moods of discouragement and insecurity. God would help us to stay on a high plane of living. His thoughts as revealed in the Bible are the means.

As we keep God's thoughts in mind and heart, we live abundantly. The body of our living rests upon these thoughts, and we stand upright on the heights. But there is a constant downward pull by Satan. Let God's thoughts slip away from under our living, and we plunge down into distress and despair. How important it is that we don't let our support slip out from under us. We have experienced the power in God's Word. If we only continue to hold on to it, we will be sustained and kept from falling into sin and defeated living. What a privilege it is to hold on to that which we have read and heard!—rw.

Will Continue Messages

"Continue the Daily Devotional Messages" is the mandate that came from over 70 per cent of the readers who wrote in to answer the question, "Shall we continue the messages?"

The following are some excerpts from the stack of answers that came in: Sister Frieda Kaufman wrote and said, "... I personally always read them carefully and appreciate them especially for the purpose of learning to know our ministers. The longer articles written by our ministers are valuable, but I often do not find time to read them. These short expositions have a way of revealing not only the truth of the Word, but also the man who writes them. I have often wished that someone would have time to find the gems among these contributions ... and assemble them in some form of study or devotional booklet for use in our homes." A retired pastor says, "... We have appreciated them very much and read them every morning ... I enjoy the messages from those I know and also from those I do not know. It is ... a fellowship ... by reading." A reader in South Dakota says, "We are very much in favor of the daily devotional messages and feel they should be kept up." A Minnesota reader: "I use them daily." A Kansas reader: "We use the Daily Devotional Messages every morning and prefer them above others because they are written with the Mennonite point of view." Walton, Kansas: "We use them for our morning family devotions." Henderson, Nebraska: "I read it, but only as other material, in order to know the writer of the part." Paso Robles, California: "We use them daily, after which we tear out the page and place them in a binder to be kept for further meditation." Hillsboro, Kansas: "The messages are good; only I felt sometimes they were too short. I think a little booklet is handier ..." This reader goes on to suggest that some devotional booklets bring material opposed to Mennonite teachings and that therefore our conference ought to put out its own devotional booklet. Cleveland, Kansas: "New Testament can't be beat for devotional exercises. Space could be used to better advantage by articles of educational character." A Texas reader says, "Why discontinue one of the finest opportunities to preach the Kingdom of God?" Freeman, South Dakota: "We like to have more Bible and use it almost exclusively. Have often wondered why space couldn't be used more practically. But can easily tolerate this page if others can and do use it." A Pennsylvania reader writes, "For the most part they are full of 'meat' and helpful. I believe we like to feel the contacts between those that prepare them just as if these men were to come and speak from our pulpit once in a while. The newcomers are helped by your short introductions and sooner or later the readers or many of them will meet these folks." Reedley, California: "I find it a fine basis for a daily concentrated study of the Bible ..." Elbing, Kansas: "We are using them in our devotions." Fort Cobb, Oklahoma: "We do not make daily use of the Daily Devotional Messages ... I often read them through." Goshen, Indiana: "I like the Daily Messages and read them." Beatrice, Nebraska; "We are in favor of discontinuing the Daily Devotiona Messages." Ontario, California: "I am in favor o continuing the messages."

We heartily thank all the readers who wrote in Your suggestions have been helpful. At present w are asking the contributors of messages to write fo two weeks instead of four. Thus we shall be abl to present another times as many writers as before If plans work out, native Christians from India wil contribute the messages for April, 1945. Any furthe suggestions in regard to the Daily Devotional Messages or any other section of the paper will be appreciated.—rw.

In Memoriam

In the death of Sister Frieda a life of love changed om earth to heaven. We mourn her departure but joice in her reward. Her life was great because was one of loving, Christlike service. Her work d love continue on earth. She requested "no owers," but she desired the welfare of the deaconess ork. We can honor her by praying for this work. Faithful deaconesses are carrying on the work that e began. Sister Lena Mae, Sister-in-Charge of the ethel Hospital, bears great responsibility, and so es Sister Sarah, Sister-in-Charge of the Deaconess ospital at Beatrice, Nebraska. In different hospi- ls faithful Sisters are living lives of sacrificial ser- ce. It was the desire of Sister Frieda that we re- ember that work in prayer.—rw.

M.C.C. NEWS NOTES

RELIEF

"England Notes"

The above is the title of a news letter initiated the Mennonite relief workers in England. The per will appear monthly and is similar to *Rio La ata,* the Puerto Rico news letter. Writing editori- y in the first issue, Glen Miller says, *England tes* came into being when it was felt that we need 'tie in' more closely with the larger work. It not intended to give a complete picture of our rk in England. We share with you some of our periences, hopes, and visions . . ."

Farming in Puerto Rico

The following account is taken from the July ue of *Rio La Plata*: "In May the prolonged dry ll was finally broken. Rains again came and istened the ground so that the old oxen could atch a plow through it . . . Theodore, our seventy- r-old, bare-footed, and bewhiskered friend, help- us. In spite of his age, he is as well built and d working as can be found among the people La Plata. Due to the close quarters and frequent ning required, I was needed to guide the team. s I did by walking in front of it, carrying a k and shouting back at the two long-horned faces ind me. My patience (and voice, too) were soon austed when the hungry oxen continually stop- to grab mouthfuls of weeds as they plodded ng . . . After plowing, a big job was to level garden down by hand with a big Puerto Rican and to remove the weeds and roots from the :."

Heifers for Relief

he Church of the Brethern has been raising hei- for foreign relief to be shipped abroad as soon var conditions permit. This project came to the ntion of the public recently when a score of the ers were sent to Puerto Rico. TIME magazine, 24, carried a full-page article, stating that the thren Service Committee hopes to send a ship- it to Spain and France by fall.

Nurse and Cook Leave for England

arewell services for Mabel Cressman, R.N., hener, Ontario, and Vernon Toews, Altona, Mani- , were held August 7 at Akron Headquarters. Both workers are now alert at shipside, expecting to leave within the next few days. Sister Cressman, who will leave first, will serve as nurse at "Woodlands", the home for aged evacuees. Brother Toews will serve as cook for the evacuee boys at the convalescent home at Taxal Edge.

Relief Clothing Report

The Ephrata Clothing Depot reports that during the period March, April, and May of this year, 19,512 pounds of clothing for relief were received. This amount is considerably greater than amounts received during the same period in previous years. An increase of interest in this relief activity is encouraging, especially during the spring and summer months when shipments to the Depot seem to decrease.

Clothing Appreciated in England

The following statements are taken from an article written by John Coffman, who is in charge of distributing relief clothing at London:

"How is the clothing received?—With much gratitude from every quarter. I wish you could read the many letters which we receive from the mothers and even from the children. Some of the letters are very pathetic and touch one's affections deeply . . . A mother wrote saying that in her despair she began to ask, 'Is there really a God, and does He care?', when the clothing came for herself and her children, and it seemed like a direct answer from heaven . . . The matron of a hostel for homeless and friendless girls in a very dingy and dirty part of a large English city wrote about some quilts which we had supplied for their beds: 'I do wish there were some way we could get across to the very kind friends who made the quilts, what their brightness and freshness does to a bombed building in a very devastated area, where there are no gardens, trees or flowers at all, and where the only bright spot in the neighborhood is the Settlement's window-boxes, or flowers in the house, and rooms brightened by gay quilts or curtains. Do tell the Canadian and American friends that all the thought expressed in the beautiful designs; the labor and the money spent on lovely materials, is very much appreciated and enjoyed, and we are most grateful to them for their work and gifts.' "

C.P.S.

C.P.S. Men to Leave for Puerto Rico

The quota of C.P.S. men for the present unit at La Plata, as set by Selective Service, is twenty-five. Seven C.P.S. men to fill this quota will leave during the month of August, according to present plans. The names of the men, including the camp which they will leave, and the work assignment in Puerto Rico, are given below:

Royal Snyder, Akron Headquarters, Laundryman; Wyman Sundheimer, Howard, Rhode Island, Hospital Orderly; Victor Buller, Ypsilanti, Michigan, Educational Department; Clarence Unruh, Beltsville, Maryland, Laundryman; Harry Weirich, Mulberry, Florida, Cook; Roland Kaufman, Mulberry, Florida, Recreation Director; Hugh Hostetler, Mulberry, Florida, Laboratory Technician.

Men in M. C. C.-C. P. S. Camps According to State

A recent survey (80 percent complete) of men in Mennonite camps reveals the following breakdown as of March 15, 1944:

State	No. *of Men*
Kansas	348
Pennsylvania	280
Ohio	278
Indiana	219
Illinois	144
California	139
Iowa	134
Oklahoma	128
Nebraska	71
Oregon	70
Michigan	62
Minnesota	43
South Dakota	42
Virginia	36
Colorado	33

Released August 2, 1944
Compiled by Irvin B. Horst

C.P.S. Canning Report for 1943

While the 1944 canning program for the C. P. S. camps is getting under way, a complete report on the amount of food processed in 1943 is being released. The food prepared totaled 215 tons, and was valued at $36,054.04. The breakdown of this amount is as follows:

Fruits and vegetables	202,549 quarts
Jams, butter, and spreads	3,243 quarts
Dried fruits and vegetables	14,143 pounds
Meats and fats	3,459 pounds

Farm Units to Open in Nebraska

The "Hagerstown" type of C.P.S. camp, in which a small unit of approximately thirty campers engage in Soil Conservation Service and at the same time live on and operate a farm, has proved to be quite successful. This type of setup provides an opportunity for men interested in farming to express their talents, and also to receive instruction in farm and community living.

Two farms in the vicinity of Lincoln, Nebraska, have recently been purchased and will be set up on the Hagerstown pattern. Plans are being made to conduct a farm and community school in connection with these units.

One of the farms was purchased by the Peace Problems Committee of the Mennonite (Old) group. This farm will be the first unit to be established and administered by the Peace Problems Committee.

C.O.'s in Canada

Some idea of the number of Canadian C.O.'s and the types of service they are placed in may be secured from the May, 1944, issue of the periodical, **Canada at War:**

"Up to March 31, 1944, deferments were given to 8,932 conscientious objectors, of whom 245 subsequently offered their services to the armed forces and 122 as non-combatants in the medical and dental corps. Of the others (8,565), 3,188 were placed in agriculture and 1,295 in other employment, many in hospitals."

The same periodical lists the number of men in the Armed Forces of the Dominion at 910,129. According to these figures, the number of Canadian C.O.'s is one per 107 inductees; the ratio for the United States is one per 260 inductees.

Breakdown of Discharges from M.C.C.-C.P.S.

From the beginning of the Mennonite C.P.S. program, May, 1941, until June, 1944, 759 men were discharged from Mennonite camps. The breakdown as to cause of discharge is given below:

Physical disability	335
Request for military service	219
Occupational deferment	82
Desertion	29
C.P.S. Reserve and over 38	34
Over 28 (Discharged in fall of 1941 and never recalled)	23
Dependency deferment	20
Death	6
Expired Prison parole	5
Ministerial	3
Returned to Prison	1
Previous army experience	1
Erroneous Induction	1
	759

Released August 9, 1944, Compiled by Irvin B. Horst

JOTTINGS

—**Rev. A. E. Kreider** ordained the Rev. and Mrs. Gerald Stucky as Elder and missionary respectively in the First Mennonite Church, Berne, Indiana, August 13. Rev. Stucky had already been ordained as missionary on May 30, 1943. Rev. Kreider also spoke at the evening service in the First Church.

—**First Mennonite Church, Monroe, Washington:** We have had a rather cool summer. Our small group is busy canning for C.P.S. Rev. Esau was in our midst on the evening of August 1. We are all greatly blessed. On August 6 we had an all-day outing at a park. We had Sunday School and service in the morning and a mission offering and short program after lunch. We also had an offering for the remodelling of our church and the construction of a basement under it. Everyone enjoyed the outing in spite of the cool weather, and I am sure received a great blessing.—Mary Stucky, Corr.

—**Missionary H. J. Brown** recently visited the churches in North Dakota.

—**First Mennonite Church, Ransom, Kansas:** "Last Sunday, August 6, the church had a reception for the new pastor and wife, **Rev. and Mrs. John W. Boehr,** in the form of a basket dinner. After the meal the Sunday School superintendent, Orville Klitzke, gave a speech of welcome, and the pastor responded. On this same day we were honored by the presence of Rev. Gerhard Friesen of Newton, who is traveling in the interest of the conference work. He gave an inspiring talk at an afternoon meeting called especially for that purpose at 2 o'clock. This church is also cooperating in the Sunday evening union services, conducted by the churches of the community."

—**First Mennonite Church, Hutchinson, Kansas:** A special offering was held on August 20 to help defray the expenses of the institute for prospective ministers from C.P.S. camps. Conference Sunday was also appropriately observed. The prayer chorus, "Let the Beauty of Jesus Be Seen in Me" was used in the morning service. A Bethel College poster on the bulletin board reveals that this church was second highest in the Western District in per member gifts for Bethel College since August, 1943. A large, new pulpit Bible, donated by the Junior High School Boys S. S. Class and Mr. Aldo Heidebrecht, was dedicated on July 16.

—**Menno Mennonite Church, Lind, Washington:** On Conference Sunday, members of the congregation gave reports on the activities of the General Conference for the past three years, and the pastor gave a short, appropriate message.

—**Johannestal Church, Hillsboro, Kansas:** On the evening of August 3 we gathered on the church awn to celebrate Rev. Regier's birthday. After a short program refreshments were served, after which everyone enjoyed a social hour. Rev. J. M. Regier has now served our church faithfully for ive years.—Corr.

—**First Mennonite Church, Upland, California:** "Quite a number from the Women's Missionary Society have volunteered to can a number of quarts of fruit or the C.P.S. camps."

—**Dr. J. H. Langenwalter** brought the morning mes-age to the Salem Mennonite Church, Freeman, South Dakota, on August 6. His subject was: "What Love Can Help Men Do," Mark 12:28-34.

—The present address of **Dr. and Mrs. J. H. Langenwalter is Box 96, North Newton, Kansas.**

—A complete copy of **Gerald Stucky's Scrapbook** may e gotten by writing to Box 98, North Newton, Kansas, and enclosing $1.00.

—**West Zion Mennonite Church, Moundridge, Kansas:** The pastor recently invited the church board and he leaders of all church organizations to a meeting or planning together the work and the program of he coming winter.

—**Dr and Mrs. John R. Schmidt** in Paraguay are the arents of a baby boy.

—**Arlington Mennonite Church, Arlington, Kansas:** Dr. A. J. Regier, Professor of Education at Bethel College, spoke to the adult Sunday School classes n the morning of August 13. On August 20 Prof. Willis Rich of Bethel College brought the morning message to the congregation. Brother George Kop-er is pastor of this church and Brother P. R. Lin-cheid Sunday School superintendent. The group is mall. There are two adult Sunday School classes, ne German and one English, besides the children's asses.

Bethesda Mennonite Church, Henderson, Nebraska: rother Alfred Regier, a member of this church, as ordained as a minister of the gospel on August .

Immanuel Mennonite Church, Los Angeles, Cali-rnia: Rev. Gerald Stucky spoke on July 2. The verage attendance of Bible school one week was 6. Decisions for Christ were made in this Bible hool. The Women's Missionary Society is encour-ging the canning of fruit for C.P.S. Recently the ociety had its monthly meeting on Thursday morn-g at 10 o'clock. In place of the customary lunch, ey served pot luck instead, and each lady was ked to bring a casserole dish and a salad. Dessert as furnished by the committee. "Thought for the eek," as given in the bulletin of July 30, "We are ved by faith and not by works, but we are saved the kind of faith that works"—Torrey. Herbert roeker has been killed in action in France. The urch council has voted to pay the registration fee any Mennonite retreat that the men in service ght find it possible to attend.

An average Sunday attendance of forty to fifty! So reports Rev. Roland Goering, pastor of the Mennonite group which worships in McPherson, Kansas.

—**Burrton Mennonite Church, Burrton, Kansas:** Rev. Paul Kuhlman brought the message on August 13 and also spoke in the interest of G. B. I. Rev. and Mrs. Arnold A. Epp are spending a vacation of two weeks in Nebraska visiting their parents. Rev. H. T. Neufeld of Enid, Oklahoma, and Rev. Reynold Weinbrenner will serve the pulpit during their absence. Four young people attended the retreat at Camp Wood.—Evelyn Regier

—**Zoar Mennonite Church, Goltry, Oklahoma:** August 6, was a blessed day. We had farewell services for Missionaries Marvin and Mrs. Eck, who plan to sail for Africa, the Lord willing, the latter part of this month. Our church, of which Brother Eck is a member, has undertaken to support him. This amounts to $84.00 a month. Another church is assisting in her support. During the farewell services an offering was taken which amounted to $172.00. This was given to Brother and Sister Eck to complete their outfits.

—**First Mennonite Church, Berne, Indiana:** On Sunday evening, August 13, Clarence Jones, Director of Radio Station HCJB, Quito, Educador, S.A., "The Voice of the Andes," and his family were guests of the C. E. societies of the church. Mr. Jones gave an excellent address on "How to Know the Will of God," which was followed by a recital of his own leading in the matter of opening up and conducting his ministry by radio, known as "World Radio Missionary Fellowship." His wife and two daughters were also present and sang, accompanied by Mr. Jones on his trombone. This service proved a rich spiritual feast to all present.—Corr.

PLAN HOME FOR THE AGED

The Mennonite churches of Freeman, Marion, Bridgewater, and Dolton, South Dakota, and of the surrounding communities are considering a home for the aged. To facilitate the project, tentative by-laws for a Salem Mennonite Home for the Aged, Freeman, South Dakota, have been printed and distributed. " . . . not less than $10,000 will be needed. The present plans are to purchase a suitable house and then expand as the demands arise. It is to be understood, however, that no plans will materialize unless sufficient money is collected to pay for the entire project . . . Each church is to canvass its own constituency. Local pastors and committees will have charge . . . Membership and voting right is based upon amount of contributions of $25.00 or more. Each $50.00 contributed will entitle to one vote with one additional vote for each additional $50.00 up to $500.00 for the total amount. $25.00 entitle to one-half vote. Smaller donations will be gladly accepted. It is hoped that many will become members of the corporation with full voting rights. Pledges made are payable by September 1, 1944. After sufficient money has accumulated, a Board of Directors shall be elected by members of the corporation. They shall have authority to purchase the "home" and proceed with other necessary matters. Should the plan fail to materialize because of insufficient funds, all sums paid will be refunded to the donors. Since this is to be a non-profit institution, it has been further agreed that a special fund shall be created whereby needy persons may be aided."

Ordination of Alfred Regier

The Home Mission Board and Calvary Mennonite Church, Mechanics Grove, Pa. have agreed to jointly call Brother Alfred Regier to serve as leader of the church. After prayful consideration the call was accepted. On Sunday, July 30, Brother Regier preached at Calvary Church. On August 3, he was graduated from Moody Bible Institute from the pastor's course. Mrs. Regier graduated on the same day from the Bible Course.

The ordination to the gospel ministry took place Sunday, August 20, in the home church, Bethesda, Henderson, Nebraska. Rev. A. W. Friesen, Elder of the Church, had charge of the service.

Let us all join together to seek the Lord's blessing on this ordination and that the Great Shepherd of all souls might guide as the young couple take up their new field of labor.

Faithfully in Christ,
A. J. Neuenschwander, Sec.
Board of Home Mission

Several years ago **Sister Hillegonda van der Smissen** presented to her grand-nephews, Paul and Carl Andreas, Beatrice, Nebraska, a silver spoon and an etching of their five times great-grandfather, Johann Decknatel, the noted Mennonite minister who was born in Norden, East Friesland, in 1698. The initials "J. D." are carved on the handmade spoon and the picture shows him wearing a wig and a Prince Albert coat. Although of poor parentage, Decknatel secured a good education, became well to do in the silk business, and founded a theological seminary in Amsterdam. The story is told that the brethern in Switzerland learned that Decknatel was wearing a "seidenen Rock" (silk coat) and consequently sent a delegation to Holland to warn him against pride. Decknatel was washing when they arrived, and, after quickly wiping his hands on his silk coat, extended to them a most hearty welcome. After several days the delegates went back home again without telling Decknatel what they came for.

EASTERN DISTRICT CONFERENCE NOTES

East Swamp—Sunday afternoon, August 6, the congregation conducted a service at the Home for the Aged at Frederick, Pa., and then according to a custom for many years served the evening meal. A total of 140 partook of the meal, including the guests of the home. Dorothy Landis is looking forward to entering her second year at Grace Bible Institute at Omaha, Nebraska, and Marie Krigor will accompany her to enroll as a first year student.

Zion, Souderton—Esther and Stanley Bohn were visitors in the services several weeks ago. They also attended Retreat at Men-O-Lan. During the month of August, the pulpit is being supplied by students from Ursinus College, Collegeville, Pa.

Fairfield—Ruth Burkhard, Lois Musselman and Orie Baer attended the Senior Retreat at Men-O-Lan. The pastor, the Rev. George S. Stoneback, was one of the leaders at the High School Retreat. The Church recently organized "The Friendly Society of the Fairfield Mennonite Church." The objective of this new organization is to share in a material way in the joys and sorrows, through an organized channel, of the members and close friends of the congregation. A person can become a member of the organization by paying $4.00 and then agree to pay the sum of $1.50 upon the receipt of notice of the death of a member of the congregation, $1.00 upon receipt of notice of a marriage in the congregation, and 40 cents upon notice of a birth in any family in the congregation. Then the society agrees to pay the equivalent of $1.50 for each member of the society to any family in the congregation visited by death, the equivalent of $1.00 for each member of the society to each newly married couple, either member of which belongs to the congregation, the equivalent of 40 cents for each member of the society when a child is born into any family represented by membership in the congregation and also the purchasing of modest floral offerings to the sick, bereaved, etc. The executive secretary will receive voluntary gifts to keep the flower fund supplied. If such gifts do not provide enough to replace the $1.10 per month set aside for that purpose, an assessment for the fund will be made of each member before the fund is entirely empty.

Grace, Lansdale—One of the young people in the armed forces is tithing and sent to the church three money orders since the beginning of the year amounting to $130.00. This is a wonderful spirit. Mr. Herbert Fretz occupied the pulpit while the pastor was in Canada and at Men-O-Lan. During August, while the pastor is in Oklahoma, the following were engaged to supply the pulpit: Rev. Reed F. Landis, August 6; Rev. G. M. Robb, August 13, and Rev. John Unruh, August 20.—**Conf. Corr.**

THE MENNONITE

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Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

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Hope to Leave for South America Next Week

Our five missionaries to South America hope to leave the United States the beginning of September. According to present (August 26) plans Rev. and Mrs. Gerald Stucky and baby, Miss Janet Soldner R.N., Miss Mary Becker, and Rev. LaVerne Rutschman will eave by plane for South America, possibly the first full week in September. As this is written Miss Mary Becker already has her passport, and Rev. Gerald Stucky is in Washington with good hopes of getting he other passports in time for leaving the beginning of September. The new workers had originally planned to leave August 25. The group will not begin active mission work in South America right away. They will engage in language study for a year or more and will enter school for that purpose. The American Mission to Lepers will help finance the mission work. The work will center around untainted children from a large leper colony.

Herewith we present a report of ordination services as recently held for Miss Soldner and Rev. and Mrs. Stucky at the First Mennonite Church, Berne.

Rev. and Mrs. Gerald Stucky

Miss Janet Soldner, R. N.

See pictures and contributions of Miss Mary Becker and Rev. LaVerne Rutschman on pages five and eight. Miss Mary Becker, Missionary to South America is a member of the First Mennonite Church, Newton, Kansas.

ORDINATION SERVICES AT BERNE, INDIANA

On Sunday morning, July 23, Miss Janet Soldner, daughter of Mr. and Mrs. Clinton Soldner of Berne, Indiana was ordained as missionary to South America. Miss Soldner is a graduate nurse, having been trained at the Bethel Deaconess Hospital, Newton, Kansas. She will accompany the Gerald Stucky's, Miss Mary Becker, and Mr. Rutschman to the new field at Bogota, Colombia, South America. Rev. D. J. Unruh, member of the Foreign Mission Board, performed the rite of ordination and preached the ordination sermon.

Taking part in the service also were Rev. J. P. Suderman, temporary pastor of the church, Dr. C. H. Suckau, former pastor, and Gerald Stucky. Two musical numbers by the Men's Chorus were rendered, "Send out Thy Light" and "Hast Du Jesu Ruf Vernommen?" Miss Soldner gave an excellent response, expressing a deep consecration to her Lord and to the work unto which she has been called.

On Sunday morning, August 13, Gerald Stucky was ordained as Elder, having previously been ordained as missionary. Rev. A. E. Kreider of Goshen, Indiana, and member of the Foreign Mission Board, officiated and preached the ordination sermon. Mrs. Stucky was ordained as missionary, and their infant daughter was dedicated at this same service, all of which was very impressive. Mr. and Mrs. Stucky both responded beautifully with brief remarks after the ordination. The Men's Chorus also sang at this service.—Correspondent

Rev. J. J. Esau Returned Home

After spending almost eight weeks in Alberta and British Columbia, Canada, visiting the many General Conference Churches and assisting in the Young People's Retreat at Rosthern, Saskatchewan, Rev. Esau returned to Bluffton. Ohio, August 8. In this time he visited thirty churches and groups of worshippers.

He reports further that there were a good number of decisions for Christ, and others consecrated themselves to the Lord for more wholehearted service to Him. For all these blessings we praise the Lord.

THE CHURCH AND EVANGELISM

Mennonite ministers often wonder how they might lead their congregations in fruitful evangelistic efforts. Some may already be making plans for next fall. During the Bethel College Bible Week, Dr. Henry of Wichita, Kansas, outlined a method of parish evangelism which might well be used in Mennonite communities. We submit his plan to our pastors for study and consideration. The plan calls for the help of the laity, and that is a strong point in its favor.

The pastor with the help of the church should keep what has been called a "Responsibility Roll," that is, a list of all those people in the community who should be reached for Christ. Every person who is not committed to Christ should be placed on this list. Unless a real community survey is made the pastor may not know by 50 per cent how many really are non-professing people, Dr. Henry thinks.

This "Responsibility Roll" should be divided into three lists:

1. In one list put the names of those people who are favorable to Christianity and approachable, those who are good prospects to be won to the Lord.

2. In a second list put the names of those people who need to be cultivated through friendship for an appeal to accept the Lord.

3. In a third list place the names of those folk who are cool and remote, those who at the time seem quite unapproachable.

When these lists have been made let the pastor enlist the help of lay people of the church to assist in winning these non-professing people to the Lord. The church members who are willing to assist should be divided into two groups.

1. In one group place those men and women who are willing to serve as "visitors." Their task will be to cultivate the friendship and confidence of those people who need to be won for the Lord by visiting them, perhaps, once a month.

2. In the second group place those workers who are willing to go with the pastor to call on the approachable people and ask them for a decision to accept the Lord Jesus Christ. This group need not be large. It must be carefully chosen and well prepared through prayer and consecration.

In visiting the people who are to be won it will be of advantage to assume that they are interested in Christ and believe in the fundamentals of the faith. It will be well to assume that they want to be Christians and are interested in learning how to become saved. This attitude will keep both parties more sympathetic towards each other.

This type of parish evangelism might well be adopted to supplement other types of evangelistic efforts of the church. It will help to meet the need which church revival meetings are no longer able to meet. People, especially in cities, do not come to revival meetings even though they are specially invited. They do not oppose such meetings, they simply ignore them. The gospel message must be carried to them since they will not come to church.

The church should assume the responsibility of bringing the gospel appeal to every member of the community. The church should aim at what the Apostle Paul set as his aim, namely, to proclaim Christ "admonishing *every* man and teaching *every* man in all wisdom, that we may present *every* man perfect in Christ, whereunto I labor also, striving according to his working, which worketh in me mightily." The pastor will need to take the responsibility of directing his people in such soul-winning efforts. He need not expect his church people to do what he himself does not do, for very few church members go ahead of the pastor. The Master's command, "Go ye and make disciples" still stands.

—*The Evangelism Committee*

EDITORIALS

Non-Resident Members and Interest

"They no longer show any interest in our church." One frequently hears such a complaint about non-resident members, of which most of our churches have many on the roll. Many of these non-resident members show little or no interest. However, one might well ask, "Does the church show any interest n them?" The church can hardly expect much interest from these members without first showing interest n them. The very nature of the church makes this rue.

A church can show interest in its non-resident members by regular personal letters, by sending them church news letters and (or) the weekly bulletin, and the church year book, and by sending to each non-resident family one of our conference papers, either the *Bundesbote* or *The Mennonite*. The last-named step helps to keep non-resident members inormed about the activities of the conference to which hey belong and which they should support in prayer and giving. It also suggests that the home church s sufficiently interested in them to spend $1.25 a year to provide them with a Christian magazine that brings news, inspiration, and instruction.

Providing one of our conference papers for non-esident members or families is significant piece of ome mission work that home churches can do. To win back those who are slipping away may not be as ppealing as winning a new convert, but who can say hat it is not important. The 100 Per Cent Church Paper Plan is a practical way of providing every amily in the church with a church paper, non-resident amilies included. What interest will your church how in non-resident members in 1945?

Just this week a card came to us from Kentucky. The message on it read, "We wish to thank you or whoever is making it possible for you to send us a copy f *The Mennonite* every week. We do greatly apreciate it and look forward to its arrival. May our emonstration be one that ever stands on the Rock Christ Jesus." Judging from the name of the signer nd the place from where it came, it seems that the riter may be a non-resident member of some church hat has the 100 Per Cent Church Paper Plan and hereby provides a paper for its non-resident members. might be well for every church with the 100 Per ent Plan to send its non-resident members a letter, xplaining that the church is providing them with a onference paper. Non-resident members particurly need the weekly contact of a church paper.—rw.

WE WELCOME MORE SUCH USE

Conference boards and committees seem to be aking more and more use of this paper for the proulgation of their work. The Foreign Mission Board has long provided weekly material and two mission numbers a year, the latter in conjunction with the Home Mission Board. The latter board also provides material from time to time for the weekly issues. The last issue you received was utilized by the Board of Education for a "Christian Education Number." The recent article by J. Herbert Fretz on "Assisting Young Ministers" was written for the Placement Committee, which is running a series of such articles. The Young People's Union is interested in more space. Such utilization of the paper promotes our conference work. We welcome such use. May all the boards and committees make greater use of this paper, submitting well-written, interesting, and instructive articles weekly and periodically.—rw.

SCHOOL DAYS

School days are here again. Soon children and young people will again attend college, high school and grade school. There they will spend a large part of their waking time. Their lives will be packed with experiences. What kind will they be?

The experience of Mennonite students in our own colleges will, to a large extent, be a reflection of their former experiences in high school, church, community and home. This mixture of former experiences will very largely make up the soup of behavior in the bowl of college life. There will be some distasteful ingredients in that soup, and there will also be some very good taste in it. The professors will stir and season and boil, but the ingredients that went into the soup will give it its characteristic flavor.

Mennonite students in public high schools composed of mostly non-Mennonite students will have to be non-conformists in many instances if they will want to be true to the faith of their fathers. The deeply spiritual students of all Christian faiths will hardly be the ones to give the tone to high school life. The majority will undoubtedly rule. The clouds of militarism will hang low and heavy in classroom and assembly. Some Mennonite parents will safeguard their children by sending them to Mennonite Academies.

Grade school children too will experience schooling in a world at war. The things that will be written upon their impressionable minds should concern any parent. How fortunate the community that has for its teacher a staunch Christian educated in our Mennonite schools.

Paul admonished the Ephesian fathers to bring up their children in the nurture and admonition of the Lord. Should any child or youth have to spend a lot of time in a school where there is little or no nurture and admonition of the Lord? —rw.

Review China Mission Work

Fifteen former China missionaries and the executive members of the Foreign Mission Board met at the home of Rev. and Mrs. Sam Goering on the evening of August 17 and the following day. They prayed for the work in China and discussed its present status and its future posibilities.

Work Continues

Although greatly handicapped by Japanese occupation our mission work in China continues. All of the General Conference field lies in occupied territory. Most of the mission churches and buildings are used by the Japanese. A Chinese Christian says that the Japanese have "gone to the sixes and sevens" with these buildings. This expression of sixes and sevens means "topsy-turvy" in our language, states Missionary Sam Goering, who had received a letter from a Chinese Christian worker. In spite of all of this. faithful Christian leaders keep on with the work. Invited to help in the relief program being set up, one of them asked what would happen to his field of labor if he would leave it.

Province Is Famine-stricken

Honan Province, in which our mission field lies, is stricken with famine. Drought and flood have done great damage. Students, laborers, teachers, and Christian leaders from our field have left this province and have gone to west China. The productive province in which Chungking is located has had a harvest large enough for two years supply. This rich province did not care to have the government come in with its heavy taxes and all, relates Mr. Goering. However, the abundant food of this province cannot be gotten to Honan a thousand miles away because of a lack of railroads and trucks and roads. So those of our 2,000 Christians that remain in Honan Province face a serious situation.

Dr. S. F. Pannabecker to China

The threads of this mission work will be gathered together by Dr. S. F. Pannabecker, China Relief Director for the M.C.C. Dr. Pannabecker was to sail by ship for India as soon as passage was available after August 25. From there he is to fly by plane into China. Dr. Pannabecker first went to China as missionary in 1923. So he is well-acquainted with the field.

It is hoped that during the course of his service Dr. Pannabecker (1) may find out how many of our Chinese Christians now are in West China, (2) may help many to go back to Honan when conditions permit, (3) may investigate the possibility of furnishing relief to those still in Honan, and (4) may lay the foundation for continued work in China by our missionaries.

Members of the executive Committee in charge of the meeting were: Dr. P. P. Wedel and Dr. P. H. Richert. Former China missionaries present were: Rev. and Mrs. P. J. Boehr, Pandora, Ohio; Dr. and Mrs. S. F. Pannabecker, Bluffton, Ohio; Miss Aganetha Fast and Miss Wilhelmina Kuyf; Rev. and Mrs. H. J. Brown, Dr. and Mrs. E. G. Kaufman, and Rev. and Mrs. S. J. Goering, all of North Newton; Rev. and Mrs. August Ewert, Mountain Lake, Minn., and Mrs. W. C. Voth, Newton. Rev. W. C. Voth could not be present because of a visit to the Hill City, South Dakota, CPS camp. He had gone there after serving as one of the instructors at the Young People's retreat in California.

From Marie Fast in Egypt

Under the date of August 3, 1944, a letter has been received from Marie Fast who is now in Egypt. The letter contains the following news:

"We are out at an UNRRA training camp not far from Maadi . . . supposedly to get rested from the trip, get acclimated, and used to food, etc. Tomorrow, I am scheduled to go to El Shatt at 6:00 p. m. to help relieve a very acute situation, I am told.

"Saturday, Delvin Kirchhofer was in the city on business and by chance heard that one of the Mennonites had arrived, so he came out to camp for lunch . . . . Our trip across was very pleasant, if not too comfortable and rapid. In only a few hours over one week, after we left Washington, we arrived at Headquarters here."

India Missionaries Enjoy Food and Fellowship

It was the seventeenth day of August. The slanting rays of the sun were falling through the leaves of the trees of the park of Newton, Kansas. The evening before a rain, accompanied by heavy lightning and thunder, had come down. Now the heat was broken, and nature and men rejoiced. It was a good evening for fellowship and supper in God's great out-of-doors.

The India missionaries had planned for a get-together for this evening at the park. At a somewhat earlier hour the General Conference group gathered. There were the veteran missionaries, P. A. Penners and P. J. Wienses, both families now living in Newton; Missionary W. F. Unruhs, now serving the West Zion Church at Moundridge, Kansas; Dr.'s Harvey and Ella Bauman with four of their children, come from the East; Miss Eva Pauls lately come home, Missionary Paul Wengers, and Augusta Schmidt about to leave for India again; also Harold and Arthur Thiessen and their sister Eleanor, the two boys both working in CPS on the hookworm project in Florida. A few friends had the privilege of being with the group, and Rev. P P. Wedel and Rev. P. H. Richert dropped in for a few minutes. There were glad greetings, friendly conversation, the feel of India through songs in Hindu, and bits of talk in the native tongue of the land, and the joy of being together

For supper there came the Old Mennonite missionaries Weavers, Mrs. Brenneman, and Mrs. Herschberger, who once taught in the school at Darjeeling, India, also Mrs. M. C. Lehman, who is Mrs. Weaver's mother and who had spoken to the women at the college on our relief work in the afternoon. Supper —such a supper—rice with curry and dall, lots of it. And it took lots to satisfy the appetites of these people with the beloved food of their adopted country. Some of the younger ones used the approved, fashionable way of eating the food native style. The platters were all emptied. Some had refills. And then watermelon and doughnuts for dessert. The meal had added to the feeling of "India, dear India, we will love thee all our days."

Another hour was spent together. Talk naturally drifted to India and the work there. Other personal interests too were shared. Then the closing hymn and prayer. It was time to leave. But someone somewhere started to sing, "Let the beauty of Jesus. be seen in me." A hush fell over the group as their hearts and minds united in this song which they had been using in India at Conference time and which now gave expression to their heart's desire. It was a beautiful close to "the end of a perfect day."

—Reported by Mrs. Gerhard Friesen.

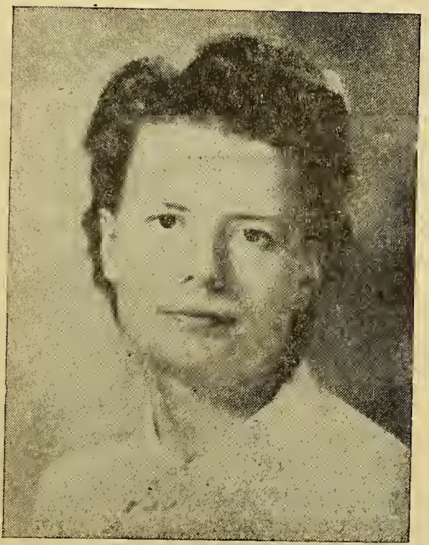
"Lift Up Your Eyes, And Look"

By Mary Becker

"Do you see that, O son of man?" (Ezekiel 8:17, Moffatt) This or its equivalent is the question Jehoah asks of Ezekiel four times in chapter 8. Ezekiel had a vision; the Lord showed him at four different places in the temple of God the reat abominations and sins committed there by God's people, asking Ezekiel each time, "Do you ee this?"

Ezekiel might have shrugged his houlders and said, "What concern is that of mine? I'm not doing those things. I'm living a ean life." And he might even perhaps have straightened up with elf-satisfaction to say, "My life a testimony for Thee; what ore can I do." But it would eem as if Jehovah wants Ezekiel see and feel his responsibility r these conditions.

And so the question comes to today: "Do you see?" The ord as it were, is taking us, as e did Ezekiel, to the gate of the ord's house, yes, even into the ner court, telling us to lift up ur eyes and see what is being done in some of r churches and by some of our so-called Christians the name of religion. And we might add that He ould also like to point out some of the things that e being left undone. The Church—and our Mennite church is not excluded—needs a new outpouring the Spirit of God; and let us pray that He will nd it, beginning with us. And after showing us e need in the church, the Lord says to us, "Do you e this, O son of man?"



Miss Mary Becker

And He takes us into our communities, among the ople of our neighborhood, and shows us how many ere are who are still living without Christ, and no e seems to care. They live in the midst of churches, the midst of Christians, but no one takes enough interest to invite them. The children are running around on the streets on Sunday morning, growing up without any religious instruction; and the Lord says, "Do you see this?"

He then takes us into the large cities of "Christian" America, where the poor and unfortunates are crowded together in the slum districts in rickety, dark tenement houses, where there is nothing to look forward to or to brighten the pitiful existence, where children grow up without any chance whatsoever, while only a few blocks away the wealthy live in luxury and ease, lavishing their wealth upon trifles. And again the Lord asks us, "Do you see this?"

Next we go with Him among the migrants of our country to see the thousands who travel with the crops and thus live a nomadic life, having no place that they might call their own. We know what the effect would be upon the people and especially upon the children. The need for mission work here is being recognized more and more, and some day perhaps our Conference will consider this as one of its mission fields. It is encouraging to note that the Women's Missionary Association of the General Conference in cooperation with two other associations has seen the need of this field and is taking steps to study the possibilities. They have placed a temporary worker during the summer and perhaps will place a permanent worker this fall. If this work is begun, it will also require our whole-hearted financial and prayerful support. Again the Lord asks, "Do you see?"

We go with Him in our imagination to the pagan countries of the world, where by far the largest percentage of the people bow down to idols made by their own hands. We who have had the blessing of a Christian home, where from our earliest days our Christian parents have pointed us to the Christ as our Savior and have taught us the way of salvation, encouraging us to yield our lives to Him, cannot even begin to imagine what it must be to live in heathen darkness. And because of our greater privileges and blessings ours is also the greater responsibility, and so the Lord would point out to us the great need of these people—of India, China, Africa, the islands of the seas, South America, our American Indians. Their souls are longing for peace, but they do not know where to find it. He shows us the millions of Mohammedans, traveling in endless procession to Mecca to find peace, but who return unsatisfied; the millions of India, who make long pilgrimages to Benares to bathe in the Ganges River, believing that their sins can be washed away. But they return, still bearing the load of their sins. And again the Lord asks us who know the One who said, "I am the Way," the question: "Do you see?" And He might add to that the words He spake when His conversation with the Samaritan woman had brought such rich results: "Lift up your eyes, and look on the fields, that they are white already unto harvest." (John 4:35b).

Do you see? If you do, there are two courses that you can take: (1) You can close your eyes to what you see and try to shut out the sight, disregard the need, and do nothing about it. Or can you? Many do just this. Or, (2) you can find your place, the place which you can fill in taking care of this need. You, as a true child of God, must take this latter course. The Lord asks each one, "What will you do?" Together with Him decide what you can do. Can you go out to one or the other of the fields He has pointed out? If so, tell Him, "Here am I; send me."

But if not, perhaps the Lord has entrusted some of His wealth to you to be given back to Him for these needy causes. Most of us can give, some more, others less. But even if you can give very little, you can pray. And let us not minimize that, for it is an enormous power that the Lord has given us. The Lord needs those who can go; He needs those who are willing to give; but neither of these can avail anything without the effectual, fervent prayer of His people. The faithful prayer warriors have a very vital part in doing His work upon earth.

The question comes, "Do you see?" and the challenge follows, "What will you do about it?"

Once during the time of Elisha when the army of Syria was besieging the city of Samaria, there was great famine in the city. The famine was so great that mothers even sacrificed their children for food (II Kings 6 and 7). At the gate of the city sat four lepers, who because of death staring in their faces, reasoned thus: If we go into the city, we'll die of the famine. If we stay here, we'll also die. If we go to the Syrian army, they may kill us, but they might save us alive. So they went toward the Syrian camp; and when they got there, they found that it was deserted. The Lord had caused the army to hear the noise of a mighty army and chariots, so that in fear they had fled, leaving all of their provisions. The lepers entered the first tent "and did eat and drink, and carried thence silver and gold, and raiment, and went and hid it; and they came back and entered into another tent, and carried thence also, and went and hid it" (II Kings 7:8).

All of a sudden they came to an abrupt halt. The thought had come to them: "We do not well; this day is a day of good tidings, and we hold our peace . . . Now, therefore, come, let us go and tell the king's household."

And so today the many peoples of this world are starving spiritually; they are longing for salvation and peace. We have found the only source of supply for this starving world. We, too, must therefore call a halt in our self-satisfied, smug life and like the lepers tell ourselves, "We do not well; this day is a day of good tidings, and we hold our peace . . Come, let us go and tell . . ."

Miss Elsa E. Grantland Recovering

For some months Miss Elsa E. Grantland, Paint Rock, North Carolina, has felt the need of some special medical care. Through friends arrangements were made that she go to the Lankanau Hospital in Philadelphia (an institution under the direction of the Lutheran Church) for a thorough examination. The specialist found things that caused the trouble, and an operation of major proportions was performed. Rev. John J. Plenert, member of the Home Mission Board, visited her several times, and on July 18 the Secretary made a trip to the city to visit her.

At this time she has recovered sufficiently to enjoy a week of quiet and rest at the shore with her friends. Recently she wrote to the Secretary: "I never knew until I came home how near I was to being transferred above, but He let me return for further use to Him, for which I praise Him."

Miss Grantland is convinced that prayer was the great factor in her recovery. She hopes to return to her work at Paint Rock after September 5.

—A. J. Neuenschwander

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

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CONFERENCE SUNDAY AT THE FIRST MENNONITE CHURCH, NEWTON, KANSAS

Today was "Conference Sunday," and what a day of blessing it was for our church!

Upon entering the church a bulletin was handed me by the usher, glancing at it, the heading "Conference Sunday" fell into my eyes, and raised a feeling of expectation that was not disappointed. The hearty congregational singing of the Conference song used at Upland, "O Have You Not Heard of That Beautiful Stream," brought back memories of those blessed days.

The sermon by the pastor and Elder of the church, Rev. J. E. Entz, gave a real conference atmosphere o the day. As a basis for a heart-searching sermon on faithfulness he used the parable of the talents as found in Matt. 24. He reviewed for us briefly the history of our General Conference, bringing to our attention that eighty-four years have passed since a small group of godly men who were deeply convinced that God had revealed and entrusted to the Mennonite Church a very precious treasure worthy o be preserved: privileges and responsibilities, talents—for the use of which the Lord will some day all for an account.

The priniciple incentive for that first conference was a union of the then small but promising scattered churches, and to promote the cause of missions. On the program of that first conference were our of the most important phases of work afterwards undertaken by the General Conference. Foreign Missions, Home Missions, Publication and Education. Using the reports as given in **The Mennonite** by the various secretaries, he showed how ie talents had been used.

Great is the work entrusted to our conference and is our duty unitedly and devotely to rise to the task that God has committed to us. He pled that we might be faithful stewards doing all we can to elp faithfully, using every opportunity that the ord presents to us.

In the Kingdom of God everything depends upon aithfulness.

A second congregational song used much at the onference in Souderton, Pa., "O Power of Love" alled to mind the busy days of conference there. he morning service was closed by the congregation nging the General Conference song used at Saskatoon—"The Work is Thine, O Christ, Our Lord."

Just the singing of these songs would have brought blessing to my heart.

But that was not all of Conference Sunday. In ie afternoon four young men (one of whom is a member of our church), representing a very import- nt work of our conference , the Civilian Public Service, rendered a splendid program of song. This quartet was from the CPS unit at Lincoln, Nebraska, nd although the hour for the program was early very fine audience greeted the young men. Their testimony in song and word thrilled our hearts. A deep feeling of gratitude to our Heavenly Father, our national government and our General Conference for the opportunity and support of the Civilian Public Service, came over us.

Still there was more. The program committees of both Christian Endeavor Societies had planned a joint meeting. They had also invited the young people of the Bethel College Church to observe Conference Sunday at C. E. The church was full. Three workers of the Conference were asked to speak. Miss Emma Ruth, young people' director of the Pacific Conference, challenged the young people to magnify Christ in life and death. She warned against limiting God in our giving and in our loving, pleading for a full surrender of all young people to Christ.

Esko Loewen brought before us the picture of the Mennonite Central Committee in its origin, composition, locality, in its work at present, and its plans for the future. His talk was a vivid picture of vital work done in the administration of CPS, Relief, and Rehabilitation by the MC.C.

Dr. Harvey Bauman, missionary to India on furlough, brought the closing message, showing the need of missionary doctors and of a revival among Christians as a whole.

He represented a very important phase of our conference work and in the closing prayer he prayed that we as individuals, churches, and as a conference may be cleansed so that our service may be rendered to Christ in purity of heart.

So ended Conference Sunday in our church. May God add his blessing to all the blessings of this day.

—**A Member**

FIRST MENNONITE CHURCH
Hutchinson, Kansas

Greetings to al that love the Lord and His Church. Time does pass on as a shadow and changes come about and still this world has not come to an understanding of the love of God. The time for General Conference session is past, and sad to say we could not have it, and just because of worldly strife among the nations. But thanks be to God, He has not vanished out of the picture for those that love Him and His soon coming. Our church observed August 20 as Conference Sunday. The offering for the CPS Institute amounted to $96.71.

Next Sunday, August 27, there will be baptism and reception of members to our church. So far this year our increase numbers twenty-seven. To God only be the praise and glory for such wonderful growth. Just last week another one of our brethren, Elmer Schmidt, had to leave for CPS camp. He had to leave his wife and two small children. Also worthy of note is that Rev. and Mrs. C. H. Dirks are the happy parents of a baby boy.

—**Mrs. J. S. Friesen, Corr.**

DAILY DEVOTIONAL MESSAGES

By La Verne Rutschman

SEPTEMBER 1—*"God is a spirit: and they that worship him must worship him in spirit and in truth."* John 4:24. The query, "What is God?", has long challenged the mind of man. Even the Christian meets confusion by endeavoring to ascribe to God that which is not in the realm of the spirit. Only a Scriptural knowledge of God's nature affords an adequate basis for intelligent worship. A spirit is by nature a personality, i.e., a being characterized by self-consciousness and self-determination. We, too, are spirits with the limitation of a physical body. Consider the practical aspect of this teaching of Christ: As a Spirit God is not limited by a physical body and this very lack of limitation enables Him to exercise complete control over all.

SEPTEMBER 2—*"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"* Psalm 139:7. God, as a spirit, is infinite. Every point in the universe is in God's immediate presence. Nothing is hidden from Him. "All things are opened unto the eyes of him with whom we have to do." Those who in the Tribulation period call for the mountains and rocks to fall on them to hide them from the "face of Him that sitteth on the throne" call in vain That secret sin is not hidden from God. Surely the Scriptural teaching of God's infinity should prompt us to pure living. What a challenge to prayer! We are at all times immediately in His presence.

September 3—*"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."* Psalm 90:2. As a spirit God is eternal. When we see smoke, we insist that there is a fire. We see the effect, our minds demand a cause. When we contemplate the universe in its precision, we insist that there is a Creator. Again our minds demand a cause for the effect which is so evident. God to us is the First Cause, the Being who transcends our law of cause and effect. As the Cause for all that is, we can trust Him with complete confidence knowing conclusively that His eternal purpose cannot fail, that some day all things will be united in Christ.

SEPTEMBER 4—*"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them, and they shall be changed: but thou art the same, and thy years shall not fail."* Hebrews 1:10-12. As a spirit God is unchangeable. His eternal plan cannot be altered. His attitude toward sin is constant, but His attitude toward the sinner changes as the individual sinner changes his attitude toward God by receiving the new nature freely offered to all in Christ. What confidence is implanted within our hearts by the conviction that God has an unchangeable plan for us as individuals, a plan which is accomplished as we yield our all to Him.

SEPTEMBER 5—*O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!* Romans 11:33. There is no event past, present, or future which is not included in His all-embracing wisdom. He knows the inner-most thoughts of the mind of man. Yet despite this infinite knowledge, man's responsibility remains for God has ordained it so. For the Christian this wisdom guarantees security and freedom from anxiety. The conviction that God knows our future enables us to pray intelligently. He knows all about that loved one so far away for whom we are praying. Because of such far-reaching knowledge, "Before we pray, He will answer." Infinite wisdom presupposes an infinite plan.

SEPTEMBER 6—*Behold, I am the Lord, the God of all flesh; is there anything too hard for me?* Jeremiah 32:27. Man today is endeavoring to limit God's power. A want of faith has caused him to take things into his own hands. As Christians we must not lose sight of God's omnipotence. The future of Christianity does not depend upon an Allied military victory. The future of Christianity depends solely upon the power of God. History reveals that the Gospel of Christ, which is a Gospel of peace, has never been propagated successfully by the sword. It is successfully propagated only by those whose lives are emptied of self and filled with the fullness of God's Spirit. Every Christian should be a powerful Christian.

LaVerne Rutschman, missionary to South America is a member of the Swiss Mennonite Church, Whitewater, Kansas.

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Young People's Retreats Are a Great Blessing

The wide-spread interest in Young People's re-reats suggests that they are a great blessing. This ear around a dozen retreats were held throughout ur conference.

This is in contrast to the first two retreats held n our conference. These took place on the campuses f Bethel College and Bluffton College in 1925. That /as the beginning. Both were reasonably well at-ended. The next year the Bluffton retreat had a rge atendance as the picture in this section shows. 'he Bethel retreat was considerably smaller.

In 1928 four retreats were held. They convened at ireen Lane, Pa., Almota, Washington; Bluffton, hio, and Newton, Kansas. The combined attend-nce was near three hundred. The secretary of the oard of Education visited three of these four re-reats, the Board of Education being much inter-sted in them.

The years have brought changes. The young eople of the Western District no longer meet at Bethel but at Camp Wood. In the Middle District the retreat went from Buuffton to Lake Shipshewana. Now it is Camp Mack. The Eastern District has its own grounds, Men-O-Lan. The California young people go to Camp Gaines at Lake Sequoia. Because of the great distances involved several retreats are held throughout the Pacific and Northern Districts. There is also an Iowa young people's retreat. The Canadian young people also have their retreats.

Perhaps, sometime someone will do some research and present to us a complete picture of all retreats now being held. We invite such a presentation. Furthermore, some English or history students at Bethel, Bluffton, or Freeman this year, might like to go through old copies of **The Mennonite** and the **Mennonite Year Book** and write an interesting history of the retreat movement in our General Conference.—rw.

Aberdeen Y. P. Retreat

By Wilma Harder

In the Idaho mountains, above Lava Hot Springs 'here the birch and pine trees grow, there is a clear-ng known as Weston's Ranch. Here we, the young eople of the Aberdeen Mennonite Church came for ur annual retreat on the week end of July 21-23. 'e had as our guests the young people of the M.B.C. nd the Old Mennonite churches from Filer and win Falls, Idoha.

Two trucks and a pick-up loaded down with young eople, bed rolls, and huge cartons of food, left berdeen in the heat of day. The long ride through esert and farm lands was hot and windy. Leaving ava Hot Springs, our cavalcade left civilization ehind and took a dirt road into the mountains. ow hanging branches dragged across the truck beds. Duck" meant just that, if you wanted to keep your ead on. Radiators boiled dry, so we started a tea up brigade to fill them. Then a poorly bridged tch near the beaver dam gave way and left truck umber one, "sitting tight." It looked so hopeless that he impatient ones decided to walk the rest of the ay. As we puffed around the last curve, the trucks came chugging behind us! There was Beaver Lodge, and across the stream was Weston's cabin with the latch string out. Close by is a bunk house, and up the slope aways is an outdoor fireplace and a long table with benches on either side. It was supper time, so everyone naturally flocked together at that place. Soon weiners were roasting in the campfire and hunger was satisfied for a while.

Then bed rolls were spread in cabins or under the open sky,—anyplace where there were a few feet of level ground.

While the sun was setting, we gathered around the camp fire for a "Sing" led by our song leader, Mrs. R. F. Merrill. Then there was a time of testimonies, and our souls were inspired as we listened to the glorious things which our God hath wrought in the lives of our young people. Then, closing moments, and bed hunting in the dark, long hours of talking, and wondering why there were so many bumps in our beds.

Almost everyone rolled out of bed before the buglers were up, and shivered though a washing in the icy stream. There was only one hot place in the camp, and that was the stove. However, the cooks needed every available space for cooking breakfast, and there was a danger of being put on K.P. before your turn arrived if you hung around that place.

Suddenly the camp became quiet, and up and down the hillside on log or stone, were "Retreaters" with their Bibles, keeping the "Morning Watch." Then the gong sounded and it was time for breakfast—then devotions—and clean-up. During our Bible Hour, Rev. P. A. Wedel gave us some points on "Personal Evangelism."

With hikes and games the afternoon was gone almost before it began. To top it off, it began to rain. Rev. V. K. Snyder, a Bible teacher, and a real man of God, was our guest speaker. "**Looking unto Jesus**" was the main theme of our retreat, with three main messages given by Rev. Snyder. "Looking unto Jesus for Salvation," "Looking unto Jesus for Joy in the Christian Life," and "Looking unto Jesus for His Coming Again." That evening the clouds were banking in the west again. A rain that night might dissolve the retreat. The group met in prayer—the clouds melted away—and night came on clear and still. God had heard and answered our prayer!

Sunday morning brought more retreaters from Aberdeen and from the CPS camp at Downey, Idaho. In our Green Cathedral, with rough logs for pews, we gathered for Sunday School and morning worship. Mrs. R. F. Merrill was our Sunday School teacher, and Rev. Snyder served as pastor.

Dinner was delicious, and much to the "Food Committee's" relief, there was enough for everyone. The mountain air does things to young people's appetites, you know.

In the afternoon there was a special Bible study led by Rev. Snyder for those who did not care to hike. After an **Open Forum** discussion, led by Randolph Moser, we had our last meal together. Once more we gathered together for our closing service. Then the retreat was over. A last minute check-up, a mad scramble for trucks, and we hit the trail for home. We watched the sunset, and the mountains fade away in the gathering twilight. We had been on the mountain top with God. Now we must go back into the valley where He has work for us. We had learned again that we could look unto Jesus, not only for salvation, joy, and His coming again—but for **everything.**

Soon we were back in the valley and home again. Up in the mountains where we had been—a storm was raging—the storm that for our sake had been withheld for twenty-four hours.

Large Attendance at Camp Mack This Year

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

This year's all-Mennonite Retreat held at Camp Mack, Indiana, wil go down as one of the largest in its history. However, we were reminded of the present situation in that the girls outnumbered the boys better than three to one.

A well-chosen faculty, headed by Harry Yoder, camp director, offered a variety of courses from which to choose.

"**Studies In Mark,**" taught by Rev. A. E. Kreider, was a survey of the Gospel to gain a fresh vision of the Central Figure, Jesus Christ, and to draw from Him power and light for daily living.

In the course "**Mastering Our Personalities,**" personal problems were considered in a spirit of frankness and sincerity. Led by Rev. Forrest Musser, problems in boy and girl relationships, social customs, and religious life were thought through, bringing the Spirit of Christ to bear upon every phase of life.

"**Open Doors In The Rural Field**" had the goal of attempting to create an appreciation for rural life through a study of its community life—recreational, social, and religious. Mr. Esko Loewen, of the M.C.C., led us in this course.

Miss Wilhelmina Kuyf, representing "**The Challenge Of China**" aimed to bring a better understanding of China and her people, especially the Christians.

In the course "**Our Mennonite Heritage**" Robert Kreider helped us to a fuller and deeper appreciation of Mennonitism and of Christian love, non-resistance, and service taught by Christ.

Prof. Russel Lantz in his "**Music Appreciation**" class discussed the great hymns of the Church and rounded out the discussion by having all participate in hymn singing.

During the activity period a class on "**Etiquette**" was taught by Mrs. Forrest Musser, who sought to present to us the ideals of Christian courtesy.

Another group studied pencil sketching and clay modeling, while the chorus and orchestra, two very active organizations, worked hard and presented a program of their own with solo and ensemble work.

A third group published **The Wawbee Sun,** our camp daily paper, carrying all the camp gossip.

To Robert Hartzler, of Goshen, Indiana, goes the credit for arranging a splendid schedule.

The new day always began with a Morning Watch period held at the lake shore, where our Camp Pastor, Rev. Don Smucker, led us in our devotional meditation. Following breakfast were three class periods and a chapel service in which the Camp Pastor spoke on some very timely phase of Christian life.

After the noon meal came a Rest Period during which the campers gathered at their respective cabins to read the Bible, meditate, study, write letters, etc. Then came the fourth class period during which rafts, chorus, the camp paper, and several other lasses met. Two hours were used as a recreational eriod supervised by Don Bowen when retreaters wam, played ball, went boating and enjoyed other ecreational activities.

Following the evening meal, the Sunset Service vhich was held by the lake, always proved to be of piritual inspiration. Next came the evening meetngs of various types. These meetings were all ifferent, one being a "get acquainted" meeting, ne a musical program, one a stunt program by etreaters, one on the subject of Bluffton college, etc.

Our Campfire Circle was usually of the entertaining nature closing with one of the faculty members speaking to us on some thought or quotation from the Bible. The day was closed with cabin devotions in which all retreaters took part.

Climaxing the week was the Galilean Consecration Service in which our Camp Pastor spoke to us from a boat on the lake. This was to remind us of our Master when He spoke to the multitudes. In this connection a candlelight service was held where each retreater dedicated himself to a deeper spiritual commitment. **—Bob Amstutz in the Vine Press**

They Had a Good Time in 1926

ENROLLMENT AT BLUFFTON, OHIO, RETREAT
AUGUST 7-15, 1926

The above picture shows those who participated n the second young people's retreat to be held on ne campus of Bluffton College. The first one was eld in 1925. Perhaps, some of the readers might be nterested in the names of the people shown above. Vomen's names have a way of changing. The names nen were: Delle Sprunger, Mollie Badertscher, Lilan Lehman, Martha Moser, Eldon Zuercher, Clayton 'schantz, Ruth Cellar, Pauline Amstutz, Paul Gottnall, Ivan Moser, Anna Cellar, Anna Smucker, Lola ostetter, Mildred Neuenschwander, Helen Gable, Irs. Clyde Tschantz, Ivan Badertscher, Leroy Moser, deline Welty, Orran Hofstetter, Eleanor Camp, Iarie Baer, Allen Sommers, Vivienne Musselman, Helen Burkhalter, Fern Bixel, Eva Burkhalter, Frances Burkhalter, Dessie Amstutz, Oliver Bauman, Norman Winteregg, Cora Lapp, Hildegarde Quiring, Dorothy Quiring, Luella Stonehill, Olive Locher, Dorothy Cook, Melvena Gerber, Doris Brown, Loreta Osterbosch, Vera Holtzapple, Lorene Stahly, Mrs. E. L. Harshbarger, Freeman Burkhalter, Etta Stahly, Leona Stahly, Margaret Mullet, Lois Hartzler, Catherine Kropf, Ina Plank, Goldie Stahly, Anna Krehbiel, Leota Rings, Florence Schumacher, Goldie Krebill, Laverne Basinger, Gwendolyn Basinger, Lizzie Myers, Leora Mosiman, Robert Krebill, Verna Keiser, Lloyd Krebill, Arola Troyer, Josephine Reusser, Estelle Mosiman, Clarence Schneck, Elizabeth Habegger, D. L. Miller, Mabel Yoder, Francis Eicher, LaVerne Eicher, Gilbert Schantz, Victor Ginrich, Benjamin Burry, Marie Wenger, Clinton Sprunger, Emma Kratz, Wilhelmina Kuyf, Luella Engel, Opal Moser, George Kirchhofer, Melvina King, Elnore Locher, Doris Diller, Margaret Zimmerly, Lillian Steiner, Carey Steiner, Mrs. A. R. Keiser, Edna Diller, Rev. J. E. Kauffman, Mrs. J. E. Kauffman. The leaders were: A. R. Keiser, A. J. Neuenschwander, Lester Hostetler, I. R. Detweiler, Clyde Tschantz, P. E. Whitmer, Jesse Smucker, and Dr. A. C. Garrett.

Pioneer Retreaters at Bethel College

Retreating with God

By Olin Krehbiel

The writer had the privilege of being at three retreaters this summer, and all were mountain-top experiences which he desires to share with the readers of **The Mennonite**. **Camp Thayendangea.** This camp which is located on the Grand River near Paris, Ontario, was rented from June 27 to July 3 by the Stirling Avenue Mennonite Church at Kitchener, Ontario, for their young people's retreats. The theme of the retreat was "Crusading with Christ." The unique feature of this undertaking is that one church, under the leadership of their live-wire pastor, Rev. Andrew R. Shelly, is carrying on this camp which provides wholesome recreation and spiritual inspiration for their own young people. It is a real venture of faith costing several hundred dollars. The 114 campers, together with a dozen leaders, had a blessed time together in spite of the roar of air planes overhead. **Men-O-Lan.** This place, which is owned, built, and run by our Eastern District Conference, has become holy ground to many young people because they have met God there. A total of 312 retreaters, ranging in age from nine years on up, attended the three retreats from July 20 to 30. The theme of the retreat was, "Draw Near to God." There were forty-one Juniors who made a profession of faith in Christ their Saviour. We hope they really meant it, and may God bless them in this step. The Spirit of God was moving among us, and we all did some deep thinking. Those who have had a part in the "Men-O-Lan" retreat ground development see the hand of the Lord in this project and believe that God has begun to pay off spiritual dividends. There is much that could be said about "Men-O-Lan" camp and the meals which have received much praise but that is a story in itself. **Meno, Oklahoma.** The Oklahoma Bible Academy was the scene of the Oklahoma Retreat from August 9 to 13. Although this retreat is handicapped in that they have no shady camp to which they can withdraw to gain relief from the heat of the sun, never-the-less showers of blessing came to those in attendance. The theme of the retreat was, "Christ our Anchor." The young people were very attentive in the classes, and there appears to be a spirit of harmony among the ministers. The Oklahoma people deserve our prayers and encouragement in this new retreat project of their own. One of the high lights of this retreat came on the last evening after the outing by the creek. Rain threatened to spoil the meeting, and it was too hot to stay inside the school building, so the group sang and prayed the clouds away. It was marvelous how God turned what appeared would be a defeat into a glorious victory and at the meeting on the lawn seven girls consecrated their lives to Christ. Many of the ninety-seven retreaters and leaders expressed regret that the retreat was over so soon.

To my mind the dozen or so retreats which are conducted over the land are contributing much to the future welfare of the Mennonite church.

Retreat at Twin Rocks, Oregon

The Third Annual Retreat of the Oregon Mennonite Churches was held at Twin Rocks, Oregon, July 24-31. The camp grounds are located within two blocks of the shore of the mighty Pacific.

Viewing this great body of water with its sonorous umble of rolling, tumbling waves and breakers, we ood in amazement and marvelled at the majestic andiwork of God. We were reminded of the words David of Old, "The Lord on high is mightier an the noise of many waters, yea, than the mighty aves of the sea." It truly was an ideal setting for young people's camp—causing many to realize ew the greatness of our God.

We began each day with a quiet hour in our own oms, followed by chapel which was in charge of oups from the various churches. The remainder the morning was devoted to classes as follows:

nowing **Christ in Every Day Life"** (Gen. Assem-y) conducted by Rev. Herman Wiebe, Portland.

Course in Soul-Winning" (College Age) taught J. R. Turnbull, Pratum.

he Christian Life" (High School) by Miss Rosella avs; Omaha, Nebraska.

Study of Missions" (Gen. Assembly) by Rev. A. Kliewer, Albany, and others.

hese various classes were most interesting and oved profitable to all. Following these there was short period of chorus singing conducted by Mrs. F. Larsen.

fter dinner and a period of rest, the remainder the afternoon was devoted to recreation which nsisted of boating, swimming, and canoeing.

hese various activities created good appetites ich were always appeased with a generous amount delicious food. (The cooks were Mrs. Art Dalke, atum; Mrs. Balzer, and Mrs. Duerksen, Dallas.)

s the evening gong sounded the retreaters gath-d for Vespers which was always a time of in-ration—special musical numbers, testimonies, l inspiring talks were given at this time.

hen last, but not least, we had a devotional per-. During this time heart-to-heart talks were giv- decisions were made, and hearts were lifted to Lord in praise and adoration to Him who alone worthy.

hus a week was spent, the climax coming on nday evening when after a heart-searching mess- given on "The Christian Athlete" by Rev. Turn-, more than twenty young people surrendered r lives to the Lord, and the only unsaved one in np was saved that night.

e feel that the retreat was a great spiritual cess and each one who was there felt it was good have been there.

thers than those whose names have already been ntioned who helped to make this retreat a suc- were Rev. Homer Leisy, Dallas, who was dean he camp; Rev. R. F. Larsen, Salem, life guard; . Paul Roth, Barlow, recreational director; Mrs. ling Anderson, Portland, dean of women; Mrs. . Larsen, Salem, music director and camp nurse.

North Dakota Youth Conference

By Evelyn Bartel, Secretary

We had a blessed time at our Youth Conference held at Rosehill M. B. Church, June 4-5, 1944. The Youth Conference is an organization consisting of all the young people of the Rosehill M. B. Church of Munich, the Swiss Mennonite Church of Alsen, the Salem Mennonite Church of Munich, and the Bethel Mennonite Church of Langdon.

Our guest speakers were Rev. B. J. Braum of Delft, Minn., and the Rev. Franklin Duerre, of Viking, Minn.

The theme of the Conference was; "Youth of To-day", Eccl. 12:1, with the sub-topics "Youth's Privileges" and "Youth's Dangers", discussed by the Rev. Mr. Duerre, Sunday afternon and Monday morning, and "Youth's Obligations" discussed by the Rev. Mr. Braum on Monday afternoon.

Sunday morning, the purpose of the conference—"Saved and Victorious Youth" was given by the Rev. Waldo Flickinger of Alsen, N. D., and by the Rev. Mr. Braum. Both evening sessions were evangelistic, with the Rev. Mr. Braum in charge.

All the musical numbers and the general singing with which each session opened were in charge of the young people from the four churches.

Sunday and Monday noon, from one to one-thirty we had a general prayer meeting thanking the Lord for all His blessings and asking His Holy Spirit to undertake for us during the Conference.

For the children we had a special session in the church basement Sunday and Monday afternoons in charge of Miss Marie Eitzen. They sang choruses, told Bible stories and gave object lessons.

We could feel the presence of the Holy Spirit and our souls were touched and inspired to be wholly enlisted in God's work.. . .The theme song of the conference contains the general thought of the gathering:

'I've enlisted for Jesus to go all the way,
Until the victory's won.
I'm determined to be what He wants me to be
Until the race is run.
I shall love Him forever for He loved me so,
Praise His Holy Name."

The money that was taken in the offerings shall be used to support one native worker in the Sudan Interior Mission, the Bethany Bible School at Munich, the Civilian Public Service Camps, and relief.

—The Northern Light

Oklahoma Bible Academy Opens Sept. 4

On September 4, the doors of the Oklahoma Bible Academy will again be opened for students, as the school opens its twenty-seventh year. From present indications a large number of fine young people expect to make the most of this opportunity.

A number of improvements and changes have been made during the summer. A cement tennis court, located northeast of the Alumni Hall, has been completed and is ready for use. A cement sidewalk connecting Alumni Hall with the other buildings has also been built. This adds much to the neatness of the campus. Remodeling has been carried on in the school library, where the book shelves have been arranged more compactly than formerly in order to give better and faster service to students. The woodwork in the girls' dormitory, as well as the floors, has been made new through revarnishing. Renovation of the dormitory kitchen is still in progress. This will make it completely modern.

Five former teachers will be returning to their work. They are to be assisted by Rev. Homer Sperling in the field of Bible and Christian Education. The courses in music and home economics have been made more extensive, and other courses in typing will be continued as last year. Thus a student may take all the regular academic work plus a good deal of vocational work, all right in a Bible-centered and Christ-centered school.

We invite any of you, who have not yet been planning to come, and who are interested in real study in a Bible school, to plan to attend this fall. Pray for the Lord's blessing to rest upon the work of the new school year.

—**L. W. Jantzen, Supt.**

ANNOUNCEMENT

The Oklahoma Convention of the General Conference Mennonite Churches expects to hold its annual sessions at the Herold Church near Bessie, Oklahoma, on September 16, 17, and 18. Let us be much in prayer so that we may enjoy God's blessing during the convention sessions and that His will may be done. These are days that demand greater consecration and effort.

—**H. P. Fast, President**

JOTTINGS

—**Prof. Otto T. Hirschler** gave an organ concert in the Bethel College chapel on August 22. Prof. Hirschler is Minister of Music and Organist at the Wilshire Christian Church, Los Angeles. He is a son of Rev. J. S. Hirschler, who was pastor of the First Menonite Church, Hilboro, Kansas, for many years.

—**Dr. C. E. Krehbiel** brought the morning message to Bethel College Mennonite Church on Conference Sunday.

—**Rev. Walter Dyck** served the Alexanderwohl Mennonite Church on Conference Sunday.

—**Rev. J. J. Voth** served the Mennonite group at Fredonia on August 27.

—**Bethel Mennonite Church, Fortuna, Misouri:** Dr. Harvey Bauman spoke at the morning service and Dr. Ella spoke at the evening service Sunday, August 6. A fellowship dinner was held at noon. Rev. Leonard Metzker of the Noble, Iowa, church spoke at the morning worship, August 13. Brother William Stauffer of the Sugarcreek, Ohio, congregation brought the message August 20. In the afternoon he had a special service with the members to discuss mutual aid, rehabilitation, and post war problems for the rural church. A large number attended. For the evening services he showed the slides, which he collected of CPS camps in his travels under the auspices of the Home Mission Board.

—**"Two-thirds of our ministers** in the U. S. have been reared in the country and the country church." —**The Messenger.**

—**First Mennonite Church, Berne, Indiana:** Rev. Theodore H. Epp will be the speaker at the Annual Bible Conference, which will be held September 10-17.

—The brethren **Aaron J. Claassen,** Beatrice, Nebraska, and **Emil J. Waltner,** Freeman, South Dakota, recently came to North Newton for a meeting of the committee that is studying the problem of rehabilitating our young men after the war.

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** On Conference Sunday the pastor's message was on the subject "A Bird's Eye View of Our Conference." A special envelope offering was held fo the Christian Worker's Institute which recentl convened at North Newton. The church bulleti carried some interesting facts about conference work Blair Quick from Moline, Illinois, spoke at the Laymen's Meeting on August 30. Miss Salome Fast relief worker in Puerto Rico, asks for clean whit cloths for bandages and scraps of cotton or woole blankets.

—**The Board of Publication** had its annual meetin at General Conference Headquarters on August 1 and 18. Those present were: H. J. Andres, Newto Kansas; A. J. Richert, Los Angeles, California; J. M Suderman, Newton, Kansas; F. W. Baumgartne Berne, Indiana; C. Henry Smith, Bluffton, Ohio and A. A. Penner, Mountain Lake, Minnesota. Because of illness Brother Richert was unable to atend on the second day.

—Around 1,750 copies of the **Story of the Mennonite** by C. Henry Smith have ben sold. A second printin of the book is contemplated.

—**The educational directors** of the various M.C. camps met in conference at North Newton fro August 21 to 24. Elmer Ediger from Buhler, Kansa is general director of education for all Mennonit CPS camps.

—**Swiss Mennonite Church, Alsen, North Dakot** In July eight girls and one boy were baptized, aft they had been instructed for some months. A gave very good testimonies. August 13, was blessed day. Missionary H. J. Brown delivered

rmon both morning and afternoon. In the evening
told of their experiences while interned by the
panese. The Salem Church of Munich and the
thel Church of Langdon shared the blessings with
, and for the evening the M. B. Church was also
le to be present. By using a loud speaker all were
le to hear. May God's blessing rest upon all that
as said. Many warnings are being given weekly as
ell as on special occasions, if men would only give
ed.—Minnie Kunkel, Corr.

A total of **800 in CPS and 10,000 in the armed forces**
as the situation of the **Church of the Brethren** in
e fall of 1943.

The First Mennonite Church, Newton, is planning
on building a Sunday School addition when mater-
s again become available. The addition is to be
ded to the southwest corner of the present church
ilding. It is to have a full basement. A special
nday School offering on the third Sunday of each
nth goes for this addition. The Sunday School
nic this year brought out this bit of humor. As
ual there was ice-cream. . . When one little fellow,
o came for another helping, was told to wait for
second helping until all had been served once, he
d, "This is not my second time, it's my sixth!"
fred Suderman, one of the members of the First
urch, has cause to remember July 4 of this year.
. . on that day thirty of his friends and neighbors,
o knew he could not harvest the many acres yet
cut of his eighty-acre wheat field, came with com-
es and trucks and in a very short time had it
en care of. The first tractor went into the field
about 1:30 and by 4:30 the wheat had been hauled
the Newton Elevator for storage." This was
h good tonic for Alfred, who had been sick, that
n thereafter he was able to attend church.

rother Harry Martens, who was formerly CPS
ector of the Rocky Mountain area, is now direc-
of the Eastern area. While Brother Martens was
l serving in the West, Mrs. Martens visited the
es of married campers in this area. Over fifty
es were visited in one camp vicinity alone. Mrs.
rtens tells of one couple whose parents are both
osed to the C. O. stand. The wife has tuber-
osis. She has received some treatment. But her
dition is very serious and she has insufficient
ds. Yes, some endure for Christ's sake today.
Martens recently came to Kansas for his wife
son. They will soon leave for Akron, Pa., where
y will live in the same house in which Mr. and
. Winfield Fretz live.

rother Albert Gaeddert, General Director of
nnonite CPS camps, was also present at North
vton recently for the Young Christian Worker's
titute, the Cultural Conference, and the Education-
Directors' Conference.

hurch worker, have you tried filing all copies of
Mennonite for reference purposes?

ev. Clyde Dirks will leave on August 30 for Aberdeen, Idaho, where he will conduct a week of special services. Brother Dirks plans to return to Hutchinson on September 9.

—**Gift subscriptions to "Mennonite" given to teachers:** The First Mennonite Church, Hutchinson, Kansas shows its appreciation to the teachers of its daily vacation Bible school by giving each of them a year's subscription to **The Mennonite.**

—**Rev. Freeman Swartz and Miss Nora D. Moyer united in marriage:** On Wednesday morning, August 9, the little historical Mennonite Meeting House in Germantown, erected in the year 1770, became the scene of an interesting as well as pretty occasion. The Pastor Howard T. Landes, assisted by Rev. Russel Mast of the Deep Run Mennonite Church, had the pleasure of uniting in marriage Rev. Freeman H. Swartz and Miss Nora D. Moyer. The pulpit was banked with palms, ferns, and gladiolas. In the foreground stood the table upon which the first protest against slavery was signed. The couple was attended by Mrs. L. D. Stever, sister of the bride, and John Knudsen, friend of the groom. Rev. Swartz is Pastor of the Eden Mennonite Church of Schwenksville, Pa. He has served this Congregation for twenty-three years. Miss Moyer is the daughter of the late Levi Moyer, who served as a Deacon in the Deep Run Church for years. Both bride and groom grew up in the Deep Run Church as did one of the officiating ministers, Howard T. Landes, and were privileged to enjoy the ministry of the late Rev. A. M. Fretz. Rev. Mast is now pastor of that charge. About fifty guests witnessed the ceremony.

—**First Mennonite Church, Aberdeen, Idaho:** Sunday, August 13, was an outstanding day. One of the things that made the day great was the presence of Missionaries Rev. and Mrs. Paul A. Wenger. These missionaries are making preparations to return in the near future to India. To give their beloved missionaries a farewell, the congregation arranged a fellowship dinner in their behalf, following the morning church service. Rev. Hershey, a visiting Methodist pastor of Ocean Park, California, brought the message at the worship service. After the fellowship dinner, served in the basement of the church, the congregation and friends gathered in the church auditorium for a farewell program. Rev. Phil A. Wedel, pastor of the church, presided at the program. Willard Wiebe conducted the devotional part. Rev. and Mrs. Wenger both spoke to the audience. The program was interspersed with a solo and male quartet numbers. The Wengers were showered with many farewells and best wishes and God bless you's.

—Note in the bulletin of the **First Mennonite Church, Hutchinson, Kansas:** "You can now get **The Mennonite,** with its interesting and helpful articles, pictures, and information for $1.25 (to new subscribers) a year. It comes every week. Don't miss this means of getting information about our conference work."

—**Upland, California:** On August 20 Rev. Earl Salzman preached a sermon which was in conformity with Conference Sunday.

—**Rev. and Mrs. Willard Claassen and Barbara Ann** recently visited relatives and friends in Nebraska and Kansas. While in Newton, Rev. Claassen attended part of the Cultural Conference.

—**Rev. Elbert Koontz and Esther Schroeder** were married on August 9, in Mountain Lake, Minnesota. After a short honeymoon at Lake Okoboji in Iowa, they came to Beatrice, Nebraska, where Rev. Koontz is pastor of the Second Mennonite Church. Their address is 1200 Grant Street.

—**The First Mennonite Church, Newton, Kansas,** held an offering on August 13, for the Young Christian Worker's Institute that was held at North Newton, August 13 to 16. On that day Dr. P. A. Penner brought the morning message. The Rev. D. J. Unruh family is expected to move to Newton the last week in August. Their address will be 507 East Fourth Street.

—**First Mennonite Church, Geary, Oklahoma:** "The Rural Church Today" was the subject of Rev. E. F. Nolte, who spoke to the Men's Brotherhood on August 14.

—**"Bluffton College has a very excellent Mennonite History library** containing some rare and highly prized documents, as well as copies of most of the printed papers and books dealing with the Mennonite church and its development. The bulk of this library is comprised of the Grubb and Smith collections, both of which were donated to the school. The library is an excellent source of information concerning the history of the church and contains the basic documents useful in research work. In fact, practically all of the material for the research done by Dr. Pannabecker for his doctorate was done in this library. An attempt is being made to constantly add to this library any materials which are significant to the history of the church, past as well as contemporary. Without doubt there are many documents in the hands of individuals, or stored away in trunks in attics, which would be valuable additions. Any who have materials of this sort which they would be wiling to donate to the college, such as old prayer books, Bibles, conference programs, records dealing with the life of early Mennonite settlers, or materials relating to Mennonite institutions such as hospitals, old people's homes, orphanages, missions, and the like, are invited to correspond with Dr. C. Henry Smith, who is in charge of the collection to discover whether the materials have real worth from a historical standpoint."

—Bluffton College Bulletin

—**Inman Mennonite Church News:** Guest speakers in our church within recent months include the following: Missionaries H. J. Brown, P. A. Penner, and W. C. Voth; Rev. and Mrs. George Neufeld, and Rev. August Schmidt. We heartily thank all these visitors, for their messages were a great blessing to us. Relatives and friends gathered at the church to help Mr. and Mrs. David Edigar celebrate their Golden Wedding Anniversary on May 28. Our Annual S. S. picnic was enjoyed Memorial Day in the Grade School Park. A Children's Day program was rendered on the evening of June 11. Our church took an active part in the Community Vacation Bible school as well as in the Sunday evening union services. Our Young People's C. E. rendered a return program at the Hoffnungsau Church May 28. Several of our young people attended the retreat at Camp Wood. The ladies of our church have been busy canning fruit and vegetables for CPS camps. To date approximately 350 quarts have been canne in our church basement. Much credit is due th committee in charge, which has labored faithfully. The men, too, have been busy redecorating th church walls and refinishing floors. Marked im provements have been made. On Sunday, August 20 seven young people joined our church throug baptizm and one through the right hand of fellow ship. Our pastor, Rev. J. E. Kaufman, officiated a the impressive service.

MENNONITE GENERAL CONFERENCE HEADQUARTERS

This office now receives contributions for the follow ing treasuries:

Foreign Missions of the General Conference

Home Missions of the General Conference (not fo any of the District Home Mission Projects)

Emergency Relief

Peace Committee (C.P.S.)

General Conference Treasury

Board of Education

We shall appreciate it if all treasuries of loca churches send all funds in one check, rather than send ing us several checks in the same letter, each for different fund.

Signed: **C. E. Krehbiel, Conference Presiden**

ORDER BLANK

After January 1, 1944 the following prices wi be in effect on **The Mennonite: NEW SUBSCRI TIONS $1.25** for the first year, **RENEWALS $1.7** per year. This advance in the price is made ne essary by the greatly increased cost of producin the paper under present conditions.

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The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

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ntered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

"Thy Righteousness Is Like The Great Mountains"

Vest Slope Garden Wall in Glacier National Park (Cut courtesy Great Northern Railway) Photo by Hileman

"To the pilgrim of the plains, the first view of the ountains is a breath-taking experience. His soul calls the words of David when once he stood be- ath the heavens in an hour when the moon looked wn on him and the stars flickered like many hted candles in the dark: What is man, that ou art mindful of him! Though he returns again and again to the same regions, though he learns to know the canyon paths with their spruce growth, tall and heavy, silver-fringed, where in some clearing he turns to stand still in awe of the wonders stretched out before him—his thought is ever the same: 'What is man, that thou art mindful of him?' " (See article, page 2.)

In The Cleft Of The Rock

By Joanna S. Andres

Across the chancel of our small community church, built on the slope of a mountain, are written the words of the Psalmist "Thy righteousness is like the great mountains."

Anyone, in the habit of weaving the threads of daily living into the loom of the spirit's experience, will find this same truth echoing as an eternal song where mountains lift their jagged heights against the skies.

To the pilgrim of the plains, the first view of the mountains is a breath-taking experience. His soul recalls the words of David when once he stood beneath the heavens in an hour when the moon looked down on him and the stars flickered like many lighted candles in the dark: "What is man, that thou art mindful of him!" Though he returns again and again to the same regions, though he learns to know the canyon paths with their spruce growth, tall and heavy, silver-fringed, where in some clearing he turns to stand still in awe of the wonders stretched out before him—his thought is ever the same: "What is man, that thou art mindful of him?"

Man crumbles, as it were, in the presence of power, strong in its beauty. It is as though, suddenly, the sails of his self-life lay tattered at his feet, torn by a gale that blew across his drifting soul.

* * *

It was a lovely afternoon. We had waited for the rain to cease. Now the clouds had parted, and the earth lay before us fresh and clean. The cones of our pine tree which had closed up tightly during the pouring rain, were slowly opening again as the sun rested warmly upon them This was our sign to go.

We started on our walk into the canyon. The raindrops still hung at the edges of leaves and small bushes still bent beneath the burden of the rain they had caught. The scent of blooming clover, growing wild along the pathway, gave a pungency to the cleared air we breathed. As a writer expressed it: if only the soul of man could be washed from its sin and could stand again so quickly and so easily in a freshness, free from all dust! If only it could!

We followed the gravel trail until a brook, some rocks, and a tangled leaf-dome overhead, tempted a longer stay. The dampness of the heavy foliage through which the sunshine reached but sparingly down to us, threw a chill over all. A fire of sticks and spicy cones soon warmed us again. We roasted our supper there, sang free-heartedly, and when the sun began to set, started homeward again. It was then, standing there in the clearing—the children having gone ahead—that I stopped in the way. If we would but stop more often in the way of our daily living, in the midst of tasks that seem so endless, so ever the same, how much richer our lives would be I only lifted my eyes to the hills from whence cometh . . . . How can the heart hold all that comes to it when the Almighty begins to touch the soul with his love!

Before me lay the mountains that surround smal Manitou, which rests in their midst as a child tha needs to be cradled in their arms The sun was chang ing the pattern of light and color as though in my hand, slowly turning, I held a child's kaleidoscope Looking far across, watching the changing scenes like Alice in Wonderland, I found myself dwindling dwindling, dwindling. "What is man that thou ar mindful of him?" How quickly in the presenc of Him whose power speaks from the heights, i the soul ungarbed of its robes so carefully spun fo itself, of its righteousness garments so beautifully fitted! How quickly, too, are the secret chambers so firmly locked and guarded, thrown open and laid bare when the hand of the Almighty springs the lock when His eyes search out the soul!

So I stood before Him naked and bare. Hi righteousness? Great as the mountains! This knew. My righteousness? . . . What else could do but fall at His feet, trembling as tremble th leaves of the Aspen e'en when the softest breez steals through its branches. What else! when th breeze of His righteousness stirs through my soul . . . I must flee! "I must flee like a bird to th mountain," to the Rock that was cleft for me There, still trembling, my wings shall come to rest, shall be gently covered, too, and the hidden chambers where darkness had dwelt, shall receive their ligh

"Thy righteousness is like the great mountains . . . . How shall it be when this, my pilgrim sou shall stand translated in Thy presence? How sha it be? I shall not stand there trembling, nor shall fear, for my soul shall still be hidden in the Clef in the Rock of the Ages shall it be.

EDITORIALS

The Love of God in Us

"We love him, because he first loved us." I John :19. This verse reminds us of the precious blood iat was shed upon Calvary for the remission of our ns. There is power, wonder-working power in that ood.

But what happens when someone knows little or othing of that love! Can there be a great return ve? Is it not true that there are some who care tle about being Christ-like because they care little nothing about Christ? "Love never faileth." Love ust be in the heart if there is to be Christ-like living. How necessary it is that the love of God as re- aled in the atoning death of Christ be published r and wide in such a way as to grip the hearts of en until these hearts respond with love. Men need be made aware of "Christ Crucified."

Much can be accomplished by preaching to the lost d by getting them to read the Bible. However, in ite of preaching and Bible reading some hearts may nain cold and unresponsive to the love of God. But ere is another way in which these hearts can be proached and the love of God made clear and com- lling. That way is the way of love personified in individual Christian. Let the beauty and love Jesus be seen in an individual and it will draw. od is love; and he that dwelleth in love dwelleth in d, and God in him." Such a person is winsome.

Many a time had the old sailor talked to the young- one about the welfare of his soul. But the heart the young man remained cold. One day the ship s wrecked. There was not sufficient room in the boats to take all men off the ship. Lots were t. It fell against the young man. He stood white- ed. Suddenly the old sailor grasped him and put 1 into one of the life boats, while saying something this: "Now you turn to God; I am saved." The sailor sank beneath the waves, and the young man ied to God and His love. He started his own res- mission in a large city and afterwards was want ay, "Two have died for me." Preaching had not ught home the love of Christ to this young sailor. the Christ-like love of the sailor helped him to the love of Christ and to respond to it.

he thing that is needed when hearts remain cold unresponsive is love and more love—incarnate . ". . .let us not love in word, neither in tongue; in deed and in truth." I John 3:18. We are to ch the love of God but first of all we are to be d with it. That is important.

ven when saved we are greatly helped by true and t love in another individual. It makes us see st more clearly. As it does so we find hearts onding with a greater love for Christ and His dom.

Dr. Temple of Manchester, England, has said, "Remember that the converting power of the Church does not depend chiefly on the eloquence of its preachers, or the perfectness of its organizations. It depends on the degree in which men see in the lives of Christians the evidence of the power of the love of Christ."

rw.

SEEING CLEARLY

During times of war certain rulers are made to appear as fiends. Undoubtedly, war does bring out the worst in men; war is a grand opportunity for the devil to express himself through men. So certain rulers are guilty of great sins, but there are also some other facts. In the last war the Kaiser was pictured as a vertible devil. Living peacefully in Holland the last years of his life, he seemed something very different. Also before the war he gave a different impression. A news release from London on November 19, 1907, stated: "Before leaving Windsor Castle for Highcliffe Castle, Kaiser Wilhelm left no less a sum then $10,000 to be divided as tips among the servants at the castles. On his previous trip to Windsor, in 1891, the imperial tip was $2,500." That does not sound like a Kaiser who sought to suck the blood out of non-Germans. But in time of war he did head a mighty killing machine, and so did other national leaders.

All of this also suggests something about the soldiers in war. Many parents with a son or sons in the armed forces feel that there are a lot of fine men in military service. That is right, but these men are not being asked to do fine, Christ-like things. A Mennonite who had traveled a long distance on ship with a large number of English officers, told one of them when saying goodbye that it had been his privilege to meet some fine men. To that the English officer replied that he was not so sure at all, however, that these men were out to do some fine and noble things. Fine men in many respects, yes! But they will do terrible things—things that blacken the soul. War is hell and not heaven. Boys from Mennonite homes are in the armed forces. They are dear, dear sons and brothers. But war is hell and in it God's will is not done upon earth as it is in heaven. Let us look at all factors in the picture and not only at one. —rw.

A Condition

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I John 5:14,15.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Our Mission Work In China

Mission friends are asking repeatedly, whether any mission money can now be sent to China. While we have to tell them that we cannot send money to our field in China at present, we wish to explain, that we are setting aside a Mission Fund for China, which is to be used as soon as the door to China is again open. We hear that the windows on our station are all broken, and the furniture largely also, or taken away. The surgical instruments are also gone, which cost much. This will cost much money in repairs on top of the other regular expenses for workers that are to be sent. So we are glad to receive gifts for this fund. Even now Missionary Pannabecker intends to take along a few thousand dollars, when he goes as relief worker under the MCC very soon, to direct this work there. While his salary and expenses are paid by the MCC, the mission work he may be able to do incidentally by helping fugitive students, etc. will be paid from our treasury.

The China missionaries, you see, have not forgotten their field, but are much concerned about its future. Recently they met in Newton for a conference to discuss and make plans for keeping the China needs before our churches. They will very likely write about this in our papers themselves. Please, keep your eyes open for what they have to say. Among themselves they have already agreed to consider their group as a prayer circle, which is to remember the China mission field in a special way every Wednesday night in prayer.

The missionaries that now live in Newton have already for some time met once a week as a prayer circle for missions. Why could not all mission friends join these two prayer circles in spirit? The native workers, who carry on the work in China as best they can, need our support in prayer very much, and all mission work needs it on all our fields.

A former missionary in India, Ferguson, thought so much of prayer, that he published his conviction, saying, if all mission friends would double their prayers, that would be in effect equal to doubling the number of missionaries on the field. Well, what the heathen world needs, is both, and the home mission field the same.

The five missionaries for Colombia expect to leave on September 5 from Miami, Florida, by airship, if the promised passes come in time. And the four missionaries that are ready to go to India soon, wait only for a ship to take them. May the Lord speed them all.

—*P. H. Richert, Sec.*

A Princess For A Palace

By O. A. Waltner

Rambatti, I always feel, is one who could well b a queen or princess in some magnificent Indian palace She is very attractive and carries herself with dignified grace and poise. But Rambatti doesn't live in palace—she is a patient in the Bethesda Leper Hom and Hospital.

"I've been married four years, but they haven been pleasant years," she told me one day when asked her about her home life. After a pause sh continued, speaking slowly as though she were tryin to recall something she had removed from her lif Looking far out on the horizon she said, "I wante to give my husband a son, but—." Her voice faltere and her eyes shifted onto a flower immediately b fore. I instantly visualized the rest of the story.

"It hurt me to think that my husband wouldn have a son, but it hurt more when he began to abu me because of it." As she spoke a steely gli appeared in her eyes. Her face was tense and I cou almost hear her breath as her bosom heaved. B her voice was calm and steady.

I knew now what she wanted to forget. "Ho old are you?" I asked in an attempt to help her.

"I'm twenty-two, I think."

"You are still young," I replied. "I'm sure G led you here, for He wants you to have joy a happiness in your youth. True joy is possible o when Jesus takes possession of one's life. Here y will have the opportunity to learn about Jesus, a as you will learn about Him you will come to lo Him. And He will give you the happiness you ha missed so far."

She spoke again—slowly this time. "Force could keep me at home, but I already see that Chris love will keep me here. Some day He'll have pos sion of my life." Her voice was pitched low and way she said it convinced me that she meant it.

She kept her word. Two days ago Rambatti c fessed the Lord Jesus as her personal Savior. So day she'll be a princess in the magnificient N Jerusalem. It is worth our prayers and efforts.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERE OF THE MENNONITE CHURCH OF NORTH AMER

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Treasures Within Reach

By Lloyd L. Ramseyer

We often fail to realize in speaking to or teaching ildren and young people that their experiences ve been far less extensive than our own, and words d thoughts which have meaning to us may either k meaning or be greatly misunderstood by them. recall as a child that when a minister spoke of utting off the old man" I had a far different idea what he meant than he intended. You have prob- ly had similar experiences. There are many stories gross misunderstandings which children have of rds and phrases. For example, a young cousin of ne heard the song, "How beautiful to walk in the ps of the Saviour." Now it happened that they d a horse named Beauty, and she could not under- nd why Beauty should be stepping in the light.

My Mother often used to sing a song as she work- the words of which ran,

Put those cookies on the lower shelf
Where the children all can reach
For you know, my brother, how it is yourself
Whom the Lord has called to preach.

e Christian religion holds many treasures. Are putting them within the reach of the child, or we placing them where they are inaccessible to 1? If we are to teach children the treasures of Kingdom, we must be sure that they not only r but also understand. There are several methods ich may be used in securing this understanding.

Selection of Material

. One may secure understanding by selection of terial. This would mean spending the greater por- 1 of time on ideas within the experiences of the ple with whom one is dealing. This would involve nding much more time on concrete situations than abstractions. Christianity has doctrines which n experienced adults do not fully understand. How we expect children, with much less experience in to secure a full comprehension of them? Chris- ity also has much relation to everyday life, to ng one's parents, obedience, kindness, honesty and like. These fall within the everyday experiences hildren, and can be more easily understood.

ne cannot, however, meet the problem by selection naterial alone, for Christianity includes important hs which do not fall within one's immediate ex- ences and without some knowledge of these the d would have a very inadequate understanding of ion. One must, therefore, find some way to get e less tangible truths within the reach of the d.

Simple Illustrations and Comparisons

When Jesus wanted to teach a truth which was within the experience of his hearers he used ole illustrations and comparisons which were with- he limits of their understanding. For example, they had no experience with a spiritual kingdom, so he drew illustrations from ordinary life to explain what he meant by the Kingdom of Heaven. When he wanted to illustrate that rewards would not be limited by length of service, he used the illustration of the employer who hired helpers at different times of day, then in the evening gave them all the same pay. Illustrations in which he used the sower and the shepherd presented ideas outside the experiences of his hearers in terms with which they were familiar.

This method can be effectively used with children, but one must remember that some things which the common folks in Palestine understood have little meaning even to a rural child in our country. Furthermore, illustrations which may be perfectly clear to an adult may be entirely outside the experience of a child. Then too, the illustration must not be far fetched. Sometimes we use illustrations which have so little relation to the thing being illustrated that the transfer is never made.

It is important to remember another point, that is that the thing which we want to have children remember is not the illustration but the truth which we are trying to teach. Frequently we remember a fine list of stories, but completely forget the truths which they were supposed to illustrate.

Object lessons are closely related to illustrations, but they may be confusing, far fetched, fail to make the point, or seem absurd to an intelligent child. For example, a teacher used green one day to represent growth, the next day to represent envy. The child became confused.

Pictures, Objects and Models

3. Pictures, objects, and models often help make a truth clearer. They help the child to realize that Bible stories concerned actual people living at actual places on earth at some specific time. Too many children and young people have a sort of "once upon a time" feeling concerning Bible literature, rather than thinking of it as concerned with actual happenings with actual people, who thought, felt, and reacted to things much as we do today. Visual materials will help to overcome this feeling of unrealness.

These visual methods will be helpful both with the Bible stories themselves and in teaching the working program of the present-day church. Pictures, maps, and models of mission stations and fields will help the child to understand the reality of the things which he hears. Specimens from the mission field will also be helpful. Such materials will help substitute for the actual experiences which the child lacks, thus helping to put religious truth within his reach.

4. Another teaching method which aids understanding is in some way to get the child himself to become an active participant in the learning process. Someone has said that education is not so much a

process of filling up as it is one of drawing out. When a child can be stimulated to find out things for himself, rather than having things told to him as a passive recipient, he is much more likely to learn. This means that he must have a purpose in his learning. He must in some way be inspired to want to learn, to seek for himself. For example, the child who finds out the details about the tabernacle in order to get the information needed to build a replica of it, is much more likely to learn these details than one who is merely told about them.

Christian religious education is of extreme importance and merits the best methods which have been discovered. There are great truths which must in some way be taught to children. Too often they are given in such a way that the child, lacking experience and maturity, cannot grasp them. We must give attention to placing these at a level where the child can reach them.

LOST

The thought of being lost fills a soul with horror; and well might it. The word "lost" as used by Jesus in Luke 15, however, carries a note of hope. A lost person is not as yet a condemned and ruined soul. The lost sheep was lost and out of touch with the good shepherd, but it was not hurt or killed. The lost coin was out of circulation and useless, but it was not defaced or destroyed. It was still fit for the king's use. The lost son was away living in sin, but he was still a boy with all the possibilities of a happy family fellowship. A lost person is one who has lost his direction, who is out of touch with the Good Shepherd, out of fellowship with God's people, useless for service and out of tune with the Father. But as long as he is alive he may yet be found and saved.

When, however, we remember what Jesus has to say about the eternal tragedy of those who are lost and do not find their way back we are deeply stirred. Jesus portrays the end of a lost person as going "into eternal punishment," "into the eternal fire which is prepared for the devil and his angels." (Matt. 25: 41, 46)

Do we stop to think that such will be the end of neighbors whom we may respect as neighbors, but who regard not God, who despise the fellowship of God's people, who go on in acknowledged sin? Unless they are found and brought back to God their end will be very bitter. This thought is one of the motives which drives us on to do missionary work. This thought should also drive us on to more faithful efforts to win the lost of the community back to Christ. "For the Son of Man came to seek and to save that which was lost."

—*W. F. Unruh*

HOME MISSIONS

A. J. Neuenschwander, Secretary

BIBLE INSTITUTE AND VISITATION PROGRAM

By Rev. A. J. Neuenschwander, Chairman

Every Home Church to be Visited

It is the plan of the Committee made up of members from the Relief Board, and the Peace Committee, that every home church be visited by the selected Bible teachers.

Every home church is to have a two-day session. It is anticipated that every local church will cooperate readily and put forth her best efforts to make these meetings a period of inspiration and consecration with a widening of interests.

The men who have been asked to do this great work are first to visit all the CPS Camps, the Hospital Units, and farm groups so that they can bring back to the home churches the experiences they have had with these men, some of whom have been in camps for more than three years. One can readily appreciate that these men have had many an opportunity to do some deep thinking on things religious as they relate themselves to personal life and the Christian life in the home church. At this writing it is impossible to give the exact time when this visitation work of the home churches will take place but it will likely be the later part of October and early November.

Strengthening the Home Base

The Mennonite Heritage as we have received i from our forefathers is to be emphasized from Biblical viewpoint. The Bible is to be made the on and only guide book. Acts chapters 1-10 have bee chosen as the foundation material on which the me will build their messages to the men in the camps an for the home churches. The two outstanding point in this portion of Scripture are: The Church, an the work and power of the Holy Spirit. The placin of these two facts clearly before our people wi tend to strengthen us in our devotion to God an in our devotion to God and in performing our task thus strengthening our home base.

Peace Principles To Be Emphasized

Renewed emphasis is to be given to the Biblic peace principles that our forefathers held at su cost. Often they suffered persecution, but the endured it without complaint because they felt co vinced these principles were God-given in Scriptu Today we have had an easier way. Will we lose wh has meant so much to them? Let us turn to t Word and study it afresh and follow in the Way clearly laid down.

Minister-At-Large

ppointed by the Boards of Education and Publication of the General Conference

For many years the Board of Education felt the
ed for a full-time worker in our Conference churches
d institutions in the interest of their work as it
rtains to our Conference program. So far it
med impossible to find anybody properly qualified
o would be willing to undertake this task. We
therefore very happy to announce that Dr. J. H.
ngenwalter is assuming this position beginning
h September 1, 1944. Dr. Langenwalter will be
ilable to our schools as per resolution No. 38 of
last session of the General Conference, as well as

Dr. J. H. Langenwalter

r congregations for extended meetings of Bible
, also to CPS Camps, young people's conventions
etreats, ministers' conferences and Sunday School
ntions, etc. In this undertaking, Dr. Langen-
r will also represent the interests of the Board
iblication. The General Conference has devel-
a great work abroad and it is increasingly the
g of many that in order to carry that load the
base should also be strengthened. Dr. J. H.
nwalter has been active in Christian Education
hurch work in different areas of our Conference
any years and is well qualified for this great
Those interested in making arrangements with
or services or conferring with him regarding
matters may write or see him personally at
Newton, Kansas. However, his office will
he Mennonite General Conference Headquarters,
n, Kansas. We believe that this work can mean
in the upbuilding of Christ's cause among our Conference churches and institutions and therefore commend him and his work to the prayerful support of our church membership everywhere. Yours for the upbuilding of Christ's Kingdom among us.

Ed. G. Kaufman, Chairman of Board of Education
H. J. Andres, Chairman of Board of Publication

A PRIVILEGE

The Apostle Paul repeatedly insists "Man is saved by grace, through faith in Christ Jesus." Such faith is a matter of the heart. If I have such faith in my heart then I must speak of Christ.

A child of God will ever be willing at the opportune time to unfurl the banner of truth before friend and foe. He will never hesitate to state that there is salvation in none other. Matters of the soul are so vital to him and his own peace of mind and so important for the true happiness of others that he must speak about them.

It may not be easy for me at times to make such a confession. It may mean ridicule and suffering, but a true believer ever counts it a privilege to confess the name of Him who made him a child of God and who can, and is willing to, do the same for all others.—*Leonard Metzker*

RELIEF NOTES

Relief Workers to Middle East Leave

Farewell service for **J. N. Byler** and **Samuel Yoder** were held at Akron, August 10. It is assumed that they departed for Palestine shortly afterward.

Word has been received that **Marie Fast** has arrived safely in Cairo, Egypt. Although appointed by the M.C.C., she was sent by arrangement with UNRRA organization.

* * * * * * *

Mrs. M. C. Lehman Visits Mid-West

In the interest of women's relief activities, such as clothing, soap-making, canning for CPS, Mrs. M. C. Lehman is visiting a number of Mennonite communities in the Middle-West. Sister Lehman, who is in charge of the clothing depot at Ephrata, will also investigate the possibility of setting up another clothing depot in the Mid-West. The expansion of the clothing work would seem to indicate that probably another depot should be opened closer to the large Mennonite comunities in the Mid-West.

* * * * * *

Orie Miller Returns from Paraguay

Brother Miller returned from Paraguay on the evening of August 12. In his six-weeks absence from Akron, he contacted the Mennonite groups in the Chaco, was present at the dedication of the Mennonite center in Asuncion, and stopped off for a two-day conference in Puerto Rico on his return trip.

DAILY DEVOTIONAL MESSAGES

By LaVerne Rutschman, Whitewater, Kansas

SEPTEMBER 7—*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* Romans 5:8. God's infinite justice affords no compromise. "The wages of sin is death." Thank God, as Christians we can look back to Calvary and envision there a finished work! God's holiness is vindicated; God's justice is satisfied. The substitutionary death of Christ, His supreme demonstration of love has removed the death penalty for all who by faith have accepted it. We need make no apology for our faith in this profound gospel truth, for it represents the essence of God's revelation to man. Admit the supernatural, and the plan of salvation becomes most reasonable. Have you by faith accepted Christ's death as your death? His resurrection as your assurance of eternal life?

SEPTEMBER 8—*"And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none."* Ezekiel 22:30. A spiritual truth of Old Testament coinage extremely modern in its application. Countless thousands are pouring over the precipice of uncertainty daily without the assurance of eternal salvation in Christ. Many have never heard. God today is seeking those who are willing "to make up the hedge and stand in the gap" that they might point the multitudes away from the abyss of sin and destruction to the mountain top of salvation and life. There is a gap to be filled in every community. Missionary work is not confined to the foreign field. God is seeking you and me, right where we are, to be missionaries for Him.

SEPTEMBER 9—*"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."* Isaiah 6:8. Someone, in the light of present day conditions on the mission field, has paraphrased this verse: "Lord, here am I; send my sister." Surely God needs both men and women on His firing line. Our forces are now unbalanced. Mature Christians must be faithful in presenting the challenge of preparation for Christian service to the young in our midst. The responsibility is real. Because William Ellery Channing's father failed to utilize his opportunity to point his son to Christ, New England Unitarianism, the basis of our present day Protestant lethargy, thrived and blinded, and is still blinding, the spiritual vision of America. Parents, have you pointed your own children to the Saviour?

SEPTEMBER 10—*"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."* Acts 4:12. Are the heathen lost? Upon our answer to this question rests our whole attitude toward missions. If they are not lost, the cost in effort, money, and life is too great. However, Scripture knows of only one way of salvation, the way which demands a saving knowledge of the sacrifice of Christ. Are not His words conclusive? "I am the way . . . No man cometh unto the father but by me." It is a sad commentary upon the attitude of the church toward missions that despite nearly twenty centuries of missionary endeavor, the world is yet unevangelized. We dare not lose ground! The Gospel, the hope of the world, must be propagated!

SEPTEMBER 11—*"Go ye into all the world, and preach the gospel to every creature."* Mark 16:15. Beyond the conviction that without Christ men are lost, there is a motive more commanding which instills within our hearts a desire to fulfill this grea commission. The "constraining love of Christ" i basic. We stand in awe as we see Christ gazing ove Jerusalem offering its children His peace. We know that this offer was not limited to Jerusalem. Th same compassion is evidenced today. "We love, be cause He first loved us." This love, prompted by desire to perform His demand, through us applies t the unsaved everywhere.

SEPTEMBER 12—*"But ye shall receive power, a ter that the Holy Ghost is come upon you: and shall be witnesses unto me . . . "* Acts 1:8. Th spiritual warfare of the Christian differs from th carnal warfare of this earth. The power to win th battle emanates from a source outside of self. Th power is the most dynamic force in the universe. is the power which raised our Lord Jesus from th dead. For the Christian one condition must be m before the fulness of the personality of the Ho Spirit enters. That is yieldedness in its continui character. It demands a crucifixion of self and exaltation of Christ. Unless we labor in His pow we labor in vain.

SEPTEMBER 13—*"For as we have many memb in one body, and all members have not the same fice: So we, being many, are one body in Chr and every one members one of another."* Rom. 12:4 The interdependence of the members of the body Christ is a challenging reality. Regardless of position as members of this invisible body, we playing an important role. Gifts differ, but respo ibilitiy applies to all. In the body of Christ ther no room for jealousy or strife. For some the posit in this body is on the foreign field. For the g majority it is at home. As missionaries we are representing self. We are representing Christ those of His body who make missionary acti possible. As our position in His body is revealed, us be diligent in filling it as unto Him.

(Continued on page 13)

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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C. P. S. And My Future Life

By Aaron J. Epp

It might be rather difficult to contemplate what
ıy attitudes and behaviorisms would be, had I not
een in CPS,—but of these things I'm certain,—
ıat my faith in God has increased, my trust in Him
; more real. This is a command of Christ recorded
ı Matthew 11:22. Have faith in God; I believe defi-
itely, that the church in maintaining its non-re-
ıstant attitude is in full accord with God's word;
m more aware and appreciative of our Mennonite
ˈeritage; and I've never been sorry to have chosen
'PS in serving my country. In all this I give Christ
ıe praise and pray that through these more firmly
nplanted beliefs I might serve Him better in the
ears to come.

Our obligations loom all the larger before us
'hen we stop to realize that others have no future
t all. The other day I overheard a conversation on
ıe bus. A mother had lost her son across the seas
ı battle. Throughout the years she had been send-
ıg him letters and packages. The last package she
ent, came back. Her boy was dead! What a shock!
hat man finished his course, but I must strive on.

No doubt CPS will have a varied influence upon
s members. Some may become resentful towards
ıe church; some may return home careless and
ıdifferent, but I like to think that the majority
 the men will return home more willing, more
ıpable to serve the church and humanity. I like
 think that CPS has put something in me that
othing else could have, something that will make
e a better servant.

CPS has enabled me to comprehend in part the
ımensity of the Mennonite church and to become
quainted, familiarized, and appreciateive of other
nominations. I've learned to appreciate more
ılly what our forefathers did, and for what they
ere willing to suffer. When one thinks of their
nvictions, one trembles with reverence for their
ncerity, and a breath of prayer is automatically
pelled that I too may leave something behind.
s they have passed their ideals, their beliefs
 the Scriptures on to our generation, so much
ore, I believe, it is my duty to live more closely to
e will of God, so that generations to come may
nefit from my life.

CPS has allowed me to believe more firmly that
att. 6:33 is practical and true. When one works from year to year and must realize that money and world honor mean so little in terms of eternal value—"Seek ye first the kingdom of heaven" seems all the more logical. I trust that in later life money and vain glory may always be a minor problem.

The contact and fellowship with other people will have a direct bearing on my future standards and ideals. The value gained by mingling with people of like faith or of no faith can never be taken from me. Coming in contact with people whom we think less fortunate than ourselves, brings to prominence the importance of living a clean pure life, brings to prominence the value of Christian training in the home. Because of my experiences here at the hospital I shall always stress vigorously that parents train and take care of their children carefully when they are young so that Pro. 22:6 might be fulfilled to God's glory.

Through CPS I have learned to observe the dire need in this world for practical Christian living. The non-believer is always observant. I believe that CPS has brought about a certain alertness, a certain desire to live for Christ, has fixed my mind more firmly to reach out for those things that moth and rust do not corrupt. —CPS Unit No. 93, Harrisburg, Pa. (Given at the Messiah home in Harrisburg, 7|2|44 at a program sponsored by the unit.)

Fall Rally and Project

The new executive committee of the Eastern District C. E. Union had their first business meeting at the home of the Vice-President, John Moser, Bechtelsville, Tuesday evening, August 8. We opened with a beautiful song service. Scripture reading and prayer led by our pastor counsellor, Rev. Howard G. Nyce. Plans have been made for an interesting Fall Rally to be held at Souderton, October 29. Our Fall Project will be $200.00 for the Napier bungalow improvements, which is part of the year's project. Let us meet the goal. Our President, Grace Moyer, urges each Christian worker to do his best to make this, our fiftieth year of C.E. work, an outstanding year in the Lord's work. May we support it by our prayers.—*Mianna R. Geissinger, C.E. Union Corr.*

Our Early (Anabaptist) Faith

By Harley Stucky

Introduction

The article on "Our early (Anabaptist) Faith" purports to be no work of scholarship, or to cover new ground, but rather it is an apology of (our) Anabaptist faith as seen from the viewpoint of an early sixteenth century Anabaptist and as such an individual might have written it. The material, herein presented is duplicated in many sources on Anabaptism, but even so it has the merit of being written in a very personal form using the first person, rather than the usual impersonal third person. In this article the writer has identified himself with the movement, and it is his aim to have the reader enter the movement and identify himself with it. The facts enumerated here are few and designed only to lead and guide the imagination of the reader.

Carried Reformation to Its Logical Conclusion

We are among those who accompanied Martin Luther's reformation in the sixteenth century. We carried the reformation to its logical conclusion. We are significant to the modern world because we made "the first plain announcement . . . of the programme for a new type of Christian society which the modern world, especially America and England, has been slowly realizing—an absolutely free and independent religious society and a State in which every man counts as a man and has his share in shaping both church and state." We "flung out ideals which have been guiding stars ever since." In view of this fact it is not surprising to find the eminent authority Dr. Adolph Harnack speak of us as being born three hundred years ahead of our time.

Origin of Term "Anabaptist"

We were named "anabaptist" which mean rebaptizer, by our enemies. This name was given to us because we required all who came over to our faith who had been baptized in infancy—Catholics, Lutherans and Calvinists to be rebaptized on confession of faith. In general our name "anabaptist" was applied to all Christians who took the Scriptures as their guide, contended for a converted church membership, rejected infant baptism, held to the baptism of believers and accepted and practiced non-resistance.

Our Origin

We began as a separate religious body in Zurich, Switzerland, as the radical wing of Zwinglianism. In Zwingli's second disputation with the city council of Zurich held on October 23-28, 1523, Conrad Grebel and Simon Stumpf,—(at that time we were still young Zwinglians), demanded the establishment of a free church composed of voluntary believers and insisted upon the immediate abolition of the Mass. Zwingli rejected our request. In the following years there developed greater and greater tension between ourselves and Zwingli. The issues of contention became so pronounced that we finally engaged Zwingli in a public debate in January 1525. The speakers, who represented us in this debate were Conrad Grebel, Felix Manz, and Wilhelm Reublin. On January 18, 1525, the city council of Zurich met and decided against us and issued a decree against us and threatened to exile those of us who refused to have our infants baptized. On January 21, 1525, the City Council forbade us to hold prayer and Bible study meetings. This decree forced us to decide whether we were going to abandon or continue, and so about fifteen of us, including Conrad Grebel, Felix Manz and other, gathered together for guidance and prayer. We found that there was among us a common agreement in faith, and so we resolved "henceforth to serve God in all godliness of holy Christian life and to be steadfast in affliction to the end." In this assembly, anxiety came over us and we fell upon our knees before God and called upon Him to grant us peace and grace to do His divine Will. During prayer, our hearts were touched, and when we arose, George Blaurock asked Conrad Grebel to baptize him. After he was baptized, those of us who were present asked George Blaurock to baptize us which he did. In that act we adopted baptism as the sign and seal of our faith and our membership in the Church of Christ.

Thousands Baptized

After this event, we went about preaching, teaching, and establishing churches principally in the Swiss cantons of Bern and Basel, in Austria, South Germany, and the Netherlands. Our course was so swift that our doctrines spread over the whole land and we had a large following, baptizing thousands and drawing many hearts unto us. We were particularly successful among the common people, the poor, the disinherited classes, and the exploited masses; however, occassionally we succeeded in winning followers from the privileged classes.

Our leaders had a keen humanitarian spirit and a passionate love for the oppressed, the heavy laden, and the indifferent Christians. Because of this factor our message was at once political, social, economic, and religious. In its social aspects, our message was individualistic and democratic. However, in telling the story of our work I shall limit myself to its religious aspect.

Our Leaders

Who were our leaders? Our first leaders were young Swiss scholars who knew Zwingli intimately and who had worked with him during the earlier stages of his reform. The best known names among those of us who came from the Swiss group are: Conrad Grebel, Felix Manz, George Blaurock, Simon Stumpf and Wilhelm Reublin. If any one of these can be called "father" of our faith it is Conrad Grebel.

Another scholar, professor, and priest who joined our group in preaching against infant baptism in 1525 was Balthasar Hubmaier. Others who labored with Hubmaier in South Germany were Hans Denck the mystic, whom some have called the "Anabaptist Pope," Michael Sattler who was instrumental in drawing up our earliest confession of faith, and Jacob Hutter who later went to Moravia where he organized some of our Brethren into Christian Communism. This group was later known as the Hutterites.

The Role of Menno Simons

In Holland we were led by such men as Melchior

Ioffman, who was a tanner by profession, and Jan Iatthys, who preached a militant type of millenarian- m and who lead the Muenster tragedy. Both of iese men preached a radical chiliastic gospel which d many astray. Adam Pastor and Sebastian Frank ere the theological radicals in the group. Dirk and bbe Phillipps were the brothers of the most signifi- int influence. They were well versed in Latin and reek and were among the closest co-laborers with 'enno Simons. Our greatest and most reknowned ader in Holland was Menno Simons (1496-1561). 'hen he was forty he renounced the Catholic faith, id for the next twenty-five years he worked among , preaching the Gospel, organizing new congrega- ons, reviving old ones and writing in defense of our ith. Menno Simons was not our founder, but rather e man who organized us for action—for at that ne we were composed of many scattered and con- sed groups.

(To be continued)

Hold Unique Retreat

'On August 17, the young people of the Halstead, insas, Mennonite Church gathered at Springdale · their annual one-day retreat. The C. E. Society ain sponsored the retreat and planned the pro- am. The day began with registration at 9:30, lowing which the retreat's **special speaker** led · morning worship and the instruction period. the afternoon after settling a large picnic dinner playing catch, ping pong, and loafing, Rev. Wedel the group in singing several negro spirituals. en all present were divided into two large "com- tees," with an adult leader in charge of each up. **The one discussed what sort of programs wished to have in the coming year, including ious suggestions for special speakers and other ys of stimulating a greater interest among the mbers. The other group discussed the various jects and parties to be undertaken.** The two ups then again assembled on the lawn for a per- of fun songs. The remainder of the afternoon ; spent in playing group games, ping pong, and ball. After the evening meal and song service, day was closed by an **inspiring message by the eat speaker.** Judging from the attendance and iusiasm shown, this project has become **definitely blished as an annual affair."**

itor's note: As far as we know no other young ple's group in the General Conference conducts a one-day retreat as described above. Perhaps, r C. E. societies might also find such a retreat excellent means of planning and improving the . activities of the year. Last year it was our ilege to be present at the first such retreat held he group; its possibilities impressed us very h.—rw.)

YOUTH JOTTINGS

—**The Northern Light** is the young people's paper of the Northern District Conference. Miss Hermie Preheim, a busy school teacher and active church worker, is the editor. In answer to some questions, she writes the following about **The Northern Light:** "The paper is sent to the various leaders of the young people's work of the General Conference, to missionaries, and others interested in the work of the Northern District, and to the young and 'old' people of the churches. They pay either individually or by mass subscription. The latter means the young people's organizations of the various churches pay for the subscriptions. In our church, the Salem (South) Church, our Y. P. C. E. sends the paper to the twenty-seven boys in CPS and the regular military camps. Out of nineteen churches that have reported eleven have adopted the mass plan, and eight have the individual plan. Our circulation now is 580. The paper is published four times a year... The Pine Hill Printery, located only two miles from my home, does the printing job."

—**Rev. Harold Gross** brought the morning message to the Eden Mennonite Church, Moundridge, Kansas, on August 20. Rev. Gross is planning to continue his graduate work in theology and philosophy at the University of Iowa, where he attended last year. After graduation from seminary, he taught at Freeman Junior College. He is a member of the Bethany Mennonite Church, Freeman.

—**From Hill City (Black Hills) Camp,** Vernon Ratzlaff (Mt. Lake, Minn.) writes: "Our camp is located in one of the most beautiful spots in the United States. It is located in the heart of the Black Hills. Around here is good fishing, good hiking, beautiful scenery. Here in the Black Hills one sees the beauty of God in nature. We live, one might say, in a world of our own. Hill City is about eight miles from camp. We find things with which to occupy ourselves despite our distance from any community. We have a chorus of about twenty members. There are several kitten-ball teams in camp that play several times a week. Ping Pong is also a favorite game among many of the campers. The project, we believe is a very worthwhile one. It is now running in two shifts. The truck drivers are competing among themselves to se who can haul the most clay which will make up the core of the dam."

The Northern Light

—**Butterfield, Minnesota:** At their May meeting the young people decided to take care of the church lawn. So lawn mowers whirred before the next prayer meeting. In June the Young People's Fellowship group had a picnic at the Henry Penner Creek.

—**On Conference Sunday the Newton Menonite C. E.** invited the Bethel College Young Paople to share with them an evening of fellowship. Much inspiration was received from the three speakers. Miss Emma Ruth of the Pacific District Conference spoke on "The challenge of the Christian Church to Young People." Esko Loewen told of the M.C.C. and its activities. The program was concluded by Dr. Bauman's message on "The Relationship of Christian Faith to Health and Sickness."—reported by Marjorie Linscheid.

—**Thirty-one churches** from Kansas, Oklahoma, and Nebraska, were represented at the Western District Retreat this year.

—**The Young People's Choir of the First Mennonite Church, Newton,** gave a program of eleven numbers on the evening of August 13.

—**A concert of sacred music** was given by the **joint choirs of the First and Second Mennonite Churches of Beatrice, Nebraska,** on the evening of August 24. **Miss Anna Wiebe** directed.

—**Members of the First Mennonite Church, Lehigh, Kansas, who are in CPS** are: Roland Duerksen, Colorado Springs; Arnold Krause, Vineland, New Jersey; William Hiebert, Mt. Pleasant, owa; and Elmer Janzen, Harrisburg, Pa.

—Acording to a recent issue of the **Church Messenger** of the Eden Mennonite Church, Schwenksville, Pa., none of the young men are in CPS.

INTERMEDIATE DEPARTMENT

Theme: Loving Our Neighbor: The Japanese-American

Song: "Where Cross the Crowded Ways of Life"

Scripture: I Cor. 13:4,5; Luke 9:51-56

Selected Responsive Reading:

Leader: What vision of unity among men of east, west, north, and south came to the prophet of old?

Group: Isa. 2:2,3,4

Leader: And what vision of brotherhood came to Peter?

Group: Acts 10:28

Leader: What did Paul say about brotherhood?

Group: Acts 17: 24-28

Leader: What did John say about those who did not practice brotherhood?

Group: I John 4:20

Leader: And what was the commandment of Jesus?

Group: Matt: 5:23,24

Prayer: On brotherhood

Remarks: A short time after Pearl Harbor the War Department issued orders to evacuate all persons of Japanese ancestry, both citizens and aliens, from California, Oregon, Washington, and parts of Arizona. This was the first time in the history of America that there had been such a sweeping order for mass evacuation. It meant that thousands of families were hurriedly moved from their homes, churches, and jobs to relocation centers located inland. They suddenly found themselves in crude and primitive quarters. Two types of Japanese make up the group: first, the Japanese-Americans, native-born and holding United States citizenship, who are known as Nisei; second, those born in Japan, and therefore ineligible for American citizenship who are called Issei. Since the Nisei are American citizens, plans were eventually made to release 70,000 of those who are considered loyal, and to relocate them in areas over the continent where they are welcomed and can find jobs or attend schools. Before allowed to leave the relocation camp, each person is thoroughly investigated by the Federal Bureau of Investigation. About 15,000 Japanese considered to be disloyal are being held in a single center where they are under guard.

Questions and Discussion

WHAT SHOULD BE THE CHRISTIAN TREATMENT OF MINORITIES? Clarence Dykstra former head of the Selective Service has said that the difference between democracy and dictatorship is in the treatment of racial, political, and religious minorities. Couldn't it also be said that the difference between Christian and pagan ethics is the treatment of enemies? For example, the Japanese-American, for the most part, is one or two generations removed from our political enemy, Japan. But, contrary to popular opinion the majority of these folks are thoroughly American in speech, taste, customs, clothing. In Wadsworth, Ohio, last winter the high school had a chapel program presented by four Japanese-American students of Oberlin College. All were American citizens, born in California and Washington. If the Wadsworth students hac closed their eyes they would have thought tha speaking to them were four typical American coeds. They were serious, but full of fun and immensel human. They had three concerns (1) That the relocation camps would become permanent like ou Indian Reservations (2) That they would be sen back to Japan, a nation foreign to them (3) Tha Americans would be more hostile to having them relocate in new communities after the war. All fou of these students were members of a Christia church. Over half of these Japanese-Americans ar Christians. Churches of all denominations are a present conducting successful Christian preachin missions in the Relocation Centers. Despite the deep feeling of hurt the gospel of Christ present a compelling ray of hope, the light from Calvary' Cross is always the hope of lost humanity.

WHAT IS THE SPECIAL ROLE OF MENN NITES IN THIS PROBLEM? What if a youn Mennonite boy or girl whose forefathers were bor in Russia were told to return to that country? Hi plight would be similar to that of the Japanes American who is told to return to Japan. Bot would find these "old countries" alien and foreig o them. The same point could be made in terms f Germany, Holland, Poland and France, the nations of Mennonite emigration. Therefore, doesn't t particularly behoove a religious minority like Mennonites to show profound Christian sympathy or these 70,000 people who have been denied the undamental liberties our people actually enjoy this ery minute in America? To ask the question is to nswer it.

WHAT CAN BE DONE?

- Send gifts or write letters to young people in the Centers. Addresses may be received from either the American Friends Service Committee, 20 South 12th St., Philadelphia, Pa., or the Brethren Service Committee, Elgin, Ill.
- If it is possible to relocate a family in your community write the War Relocations Authority, Washington, D. C., for complete details.
- Pray for these unfortunate victims and bear no prejudice or hatred toward them in your own hearts. Apply the story of the Good Samaritan.
- Support with renewed vigor the missionary activity of the church which provides the only basic answer to a strife-torn world.
- Pray that God may lead some Mennonite agency into a direct ministry to the Japanese-Americans.

—**Barbara C. Smucker**

(Continued from page 8)

EPTEMBER 14—"*And hereby we do know that e know him, if we keep his commandments. He at saith, I know him, and keepeth not his comandments, is a liar, and the truth is not in him.*" John 2:3,4. Am I a Christian? The test is simple. o I keep His commandments as I am motivated ' his love? The Apostle John invariably identifies e keeping of His commandments with the posssion of His love. The Beloved Disciple has itten that we might *know* that we have eternal life. ır conduct is not the basis of this salvation, but it the basis of this knowledge. Irrevocably connect- with the commandments of Christ is the Great mmission, for in its fulfillment the love of God iches its fruition as we thus hasten His return.

PTEMBER 15—"*Finally, brethren pray for us, it the word of the Lord may have free course, and glorified, even as it is with you.*" II Thess. 3:1. meone has said, "The secret of all our failure is ' failure in secret prayer." Prayer, to be effectual, st always be altruistic in attitude; it dare not selfish. If the Apostle Paul, the foremost of missnaries, with all of his innate ability and spiritual ver valued the prayers of other believers, surely se of us engaged in this new work depend upon the ercession of Christians at the home base. Through yer we share our efforts, our responsibilities, and successes. May God bless you as you pray!

C.P.S.

Conference for Dietitians and Business Managers

In the interest of food, food costs, kitchen management, etc. dietitions and business managers of the MCC-CPS camps east of Medaryville, will meet at Grottoes, Virginia, August 27 to 29. Edna Remseyer and representative from the Headquarters Office will also be present to join in the conference.

* * * * * *

Herman Ropp has been transferred to the Akron Headquarters to replace Royal Snyder who has gone to Puerto Rico. Herman will assist in the kitchen and in maintenance.

C.P.S. Men at Mulberry, Florida, have built and installed 733 privies from October, 1943, to July, 1944, in connection with the public health service program.

Ivan Rohrer has succeeded Henry Guhr as assistant and educational director at the Bowie, Maryland, camp.

Dr. Robert Maris, a Quaker dentist who has donated his professional services to the camps, has just completed a stay of several weeks at the Luray, Virginia, camp. During his time there, he examined 102 sets of teeth and filled 232 cavities.

* * * * * *

Released August 23, 1944
Compiled by Irvin B. Horst

C.P.S. NOTES

Breakdown of Mennonite Men in Camp according to group. The following figures are as of July 31, 1944:

Brethren in Christ	89
Central Conference Mennonite	42
Church of God in Christ Mennonite	117
Conservative Amish Mennonite	94
Defenseless Mennonite	14
Evangelical Mennonite Brethren	27
General Conference Mennonite	527
Hutterian Brethren	11
Krimmer Mennonite Brethren	28
Mennonite	1282
Mennonite Brethren	183
Mennonite Brethren in Christ	33
Mennonite Kleine Gemeinde	12
Missionary Church	7
Old Order Amish	299
Old Order Mennonite	38
Reformed Amish Christian	2
Reformed Mennonite	4
United Zion's Children	3
Old Order River Brethren	1
	2813

* * * * * *

Pneumonia "Guinea-Pig Unit

The CPS men who were at Pinehurst, North Carolina, for the past two months, serving as human guinea pigs for medical research in atypical pneumonia, have disbanded for a two-weeks recuperation period, or longer if there are any ill effects. Said Dr. Abernethy, "Well, it's over now, boys, school is out. No more blood lettings or daily catechisms, no more throat cultures on an empty stomach . . . I don't know where we could have found a finer and more cooperative group of men anywhere." A second group of men have now arrived and will serve for a two months period. Forty-five men are in the group, fifteen of which are from Mennonite camps.

* * * * * *

Psychology Teacher Visiting Eastern Camps

R. C. Kauffman, psychology teacher at Bethel College, who has been appointed for relief work in India, is spending his time until he can leave the States visiting a number of CPS camps and units in the East. He has completed a tour to the midwestern camps and units. The two lectures that Brother Kauffman is giving are titled; "Psychology Basis for Marital Happiness" and "Managing Oneself in the Face of Conflicting Situations."

* * * * * *

1944-45 Farm and Community School

The Farm and Community School for the coming school year is tentatively scheduled to open sometime be conducted throughout the winter and early spring. in October. The heavier activities of the School will Plans are being made to accommodate 100 men this year, and the School is to be set up on three farm units near Lincoln, Nebraska. A fourth unit may be set up at the Terry, Montana Camp.

* * * * * *

Educational Directors' Conference

A Conference for educational directors in M.C.C.-C.P.S. camps and units was held on the Bethel College campus at North Newton, Kansas, August 21 to 24. Some of the items listed for discussion were: educating CPS men to a better understanding of the camp project, specialized schools for Bible and high school subjects, art and craft institutes. -Released August 17, 1944-Compiled by Irvin B. Horst

RELIEF

Clothing Shipment to France

Negotiations have been completed to send five tons of clothing to France. The shipment will consist mostly of women's and children's apparel, and will be distributed in the war devastated areas in the province of Normandy. It is hoped that two of the Mennonite workers in England will accompany this shipment to France and supervise its distribution.

* * * * * *

Refugee Work in Switzerland

Because Switzerland is a neutral country in the heart of a war-torn continent, large groups of refugees have flocked there for a haven. By January 1, 1944, there were 70,500 foreign refugees in Switzerland. While the Swiss themselves are giving great assistance to these refugees, a considerable amount of help is needed from the outside. Through recent contacts with Fritz Gerber, a Swiss Mennonite pastor at Langnau, plans have been worked out whereby the Mennonites in America will send $500 per month for six months to assist in the refugee work there.

C.P.S. Men to Puerto Rico

Four CPS men have left Miama for Puerto Rico within the past week, and two more will leave in the coming wek. Harry Weirich, Hugh Hostetler, Roland Kauffman left on the morning of August 14; Victor Buler left on August 17; Clarence Uuruh will leave August 19; Royal Snyder, August 24.

Carol Diler, R. N., Pandora Ohio, who will serve as an educational nurse at the La Plata Hospital, will also leave Miama on the morning of August 19.

JOTTINGS

—**Missionary H. J. Brown** has been asked to serve the Bethel Mennonite Church, Mountain Lake, Minnesota, during the month of October, while Rev. Erland Waltner is on leave of absence for the church and camp visitation program.

—**Rev. and Mrs. Albert Claassen** will carry on the Indian mission work at Clinton, Oklahoma, while Rev. and Mrs. J. B. Ediger go on furlough. The Foreign Mission Board has called Brother and Sister Claassen to serve for a period of six months. They are to begin October 1. About thirty years ago Brother and Sister Claassen served eight years as missionaries to the Indians of Oklahoma. During that time they began language study. So going to Clinton will, in many respects, seem to them like a home-coming. Brother and Sister Claassen are now at home in Beatrice, Nebraska, where they served the Second Mennonite Church for the past several years.

—**Seventy years ago** the Russian Mennonites settled on the plains of Kansas.

—**Dr. J. H. Langenwalter** brought the morning message to the Bethel College Mennonite Church on Au gust 27, Education Sunday. His subject was "Christian Discipleship Tomorrow."

—**Herald Mennonite Church, Bessie, Oklahoma:** Fi teen persons were baptized and received into th church on August 6. This was the largest numbe baptized in any one year in the history of the church Mrs. C. B. Friesen, who was operated on in Moun tain Lake, Minnesota, last spring, is regaining nor mal health but until now has not been strong enoug to make the return trip to Oklahoma. Present pro spects are that she may be able to go home soon Rev. C. B. Friesen is pastor of the Herald Church

—**The Bergtal Church, Corn, Oklahoma,** celebrate its fiftieth anniversary on August 27.

—**The Waldo Harders of Oraibi, Arizona,** hav announced the arrival of little Carolina Ruth.

—The Menno Mennonite Church, Lind, Washington, observed Conference Sunday by having various members report on the work of the different conference boards and committees. August 27 was observed as "Back to School Day."

—The First Mennonite Church, Hutchinson, Kansas, observed "Education Sunday". Dr. H. A. Fast of Bethel College brought the message on Sept. 3.

—The editor had the privilege of bringing the morning message to the Burrton Mennonite Church on August 27. Rev. and Mrs. Arnold Epp were gone on vacation.

—Second Mennonite Church, Beatrice, Nebraska: A collection was held on August 13 for The Christian Workers' Institute, which was recently held at North Newton. The church also observed "Education Sunday" recently.

—Buhler Mennonite Church, Buhler, Kansas: A mission festival is to be held in October. In the morning the pastor, Henry Franzen, is to be installed as elder. A musical program is to be given in the evening. Addresses by outside speakers will be given on the afternoon program. At a recent church meeting, committee was authorized to purchase a parsonage.

—Churches are acquiring parsonages. The church at Wolf Point, Montana, dedicated one not very long ago. The Second Church, Beatrice, Nebraska, has purchased one. The Deer Creek, Oklahoma, Church is working on a parsonage deal, as well as he Buhler Church mentioned above. Undoubtedly here are others that do not come to our mind right ow.

—Said of Kansas in 1912: "Kansas, has by act of egislature prohibited the advertising of liquors on he street billboards. Good for the Sunflower State! t may hum a few cyclones now and then, but otherwise it's all right! —Western Christian Advocate.

-Rev. Arnold Regier brought the message to West ion Mennonite Church, Moundridge, Kansas, on ugust 27, Education Sunday.

r. J. H. Langenwalter brought a message on "The hole Way" to the Bethel College Mennonite Church September 3.

West Zion Mennonite Church, Moundridge: At e beginning of the year the Sunday School set itlf the task of reading through the New Testament. embers read a chapter a day. They are nearly rough now, and the experience has been a very ofitable one.

Bethel Mennonite Church, Mountain Lake, Minnota: "After our incidental reference to the need Rev. Gerald Stucky for a portable organ and for otographic equipment last Sunday morning, it s most gratifying to be able to send him a total $202.00 on Monday for these needs. This will ily pay for the organ and its transportation and duty costs and will leave a substantial amount for the photographic equipment. —Bulletin.

—First Mennonite Church, Mountain Lake, Minnesota: A service of appreciation was held recently for Rev. H. E. Wiens and Rev. I. J. Dick. Rev. Wiens filled the pulpit while Rev. and Mrs. Dick took a trip of over 5,000 miles. They made ten stopovers in five states. After enjoying the hospitality and fellowship of many Christian friends, Rev. and Mrs. Dick returned home and to their work in the First Church. Rev. Dick related experiences of the recent trip at the service mentioned above.

—"At Hoffnungsau, Inman, Kansas, Conference Sunday proved to be an interesting day. Special services in the forenoon included "The Status of our Conference Today" by Rev. C. H. Voth and "Our Conference Future" by Rev. Albert M. Gaeddert. An educational sermon was presented by Rev. A. J. Dyck, local pastor, on August 27. A special offering for Bethel College was taken on that day. The two church mission societies, called the "Happy Hour Circle," and "Sr. Ladies' Aid Society are busy with the CPS canning project and are getting ready for the annual mission "sale" in November. A third mission society has been partly organized this month with a senior sponsor, Martha Unruh Regier. This group includes high school girls up to approximately the age of twenty. Lavina Ediger is the president and Bertha Neufeld, the secretary-treasurer.

Two social gatherings within the last several weeks have been the Young People's League picnic, and the Christian Endeavor social. Since the Hoffnungsau Church has been taking part in community union services, the C. E. had been disbanded for the summer months. The picnic brought a large audience to the first fall meeting. An informal panel discussion was given by the fifteen "retreat" girls who attended the Camp Wood Mennonite Retreat. Bertha Fern Regier was the director of the discussion. Also Anna Adrian reported on the popular book, "Humiliation With Honor" by Vere Brittain.

BLUFFTON COLLEGE TO OPEN SEPTEMBER 11

Bluffton College will open for the new academic year on Monday, September 11. The first few days will be given to registration, freshmen testing, and orientation. The first chapel service will be held Wednesday morning, at which time President Remseyer will speak to the students. Classes will meet for the first sessions on Thursday.

The faculty will meet for a devotional meeting on Sunday afternoon, September 10. The discussion will center around what the college ought to be doing during the coming year to improve the spiritual life of the campus. Following are the topics to be discussed and the discussion leaders.

"What ought the college be doing to cultivate the finest tastes and manners?" —Russel Lantz

"What ought the college be doing to bring students to a sane and vital interest in God and the work of the church?" —Rev. J. N. Smucker

"What ought the college be doing to meet the needs of the home church communities?"
—Rev. Forrest Musser

"What ought the college be doing in relation to the peace testimony of the church?"
—Edna Remseyer

"What ought the college be doing to stimulate interest in missions?" —Mrs. S. F. Pannabecker

It is hoped that this discussion will lead to practical suggestions which will enrich the life of the campus and inspire students to a higher type of Christian living.

After the discussion meeting the faculty members and their wives will have a pot luck supper in the Ropp Hall dining room.

New faculty members include Rev. Paul Shelly, who will take over the work of the Bible department. He is about to complete work on his doctorate in religious education at Columbia University. Rev. Frank J. Batterson will teach Spanish and likely also a course in Latin American history. He has had many years experience on the mission field in South America. Carl Smucker will teach some courses in sociology, among which will be a course entitled "Introduction to the Field of Social Work." Mr. Smucker has been on the staff of the State Welfare Department for a number of years and so is admirably fitted both by training and experience for this work.

Enrollment figures are difficult to forcaste, due to the general unsettled conditions. Young people are uncertain in days like this. Many are putting off their education who will later regret that they have not taken advantage of opportunities to prepare themselves for greater usefulness. It is likely that the total enrollment will be slightly lower than that of last year.

OKLAHOMA CONVENTION PROGRAM

Herald Church, Cordell, Okla., Sept. 15, 16, 17.

Convention Theme: "The Victorious Church."

Friday Afternoon: (Sunday School)

1. Chairman: Supt. Ernest Voth, Orienta.
2. Song Service: Supt. C. J. Thomas, Ringwood.
3. Devotionals: Supt. Menno Schmidt, Cordell.
4. Theme: The Purpose of our S. S., by S. S. Supt., Deer Creek.
5. Discussion of Theme.
6. Song: S. S. Supt. Sichar, Cordell.
7. Theme: The Method of our S. S. by Mrs. Lubin Jantzen, Meno.
8. Discussion of Theme.
9. Song: Supt. of S. S., Geary.
10. Closing and Offering.

Friday Night

1. Chairman: Supt. Alvin Ratzlaff, Meno.
2. Song Service: S. S. Supt., Medford.
3. Devotionals: S. S. Supt., Goltry.
4. Testimonies of S. S. Teachers led by S. S. Supt., Inola.
5. (Song by all S. S. Workers)
6. Message: The Challenge of the Sunday School. Rev. Homer Sperling, Meno.
   S. S. Supt., Berghtal.
7. Song:
8. Offering and Closing.

Saturday Morning

1. Opening Song Service: Rev. Curt Klassen
2. Devotionals and Welcome: Rev. C. B. Friesen. Herald.
3. Song:
4. Convention Sermon: Chairman, Rev. H. P. Fast, Orienta.
5. Duet: Sichar.
6. Business: Chairman.
   (1) Appointment of Committees
   (2) Report of Church Workers Committee
   (3) Questions: What can we as Oklahoma Convention do to aid churches without pastors?
7. Offering and Closing Service: Rev. Menno Kliewer

Saturday Afternoon

1. Opening Song Service: Rev. August Schmidt, Meno.
2. Devotionals: Rev. A. G. Schmidt. Okla. Bible Academy.
3. Song:
4. Message: Convention Speaker, Rev. P. P. Tschetter. O. B. A.
5. Selection:
6. Business.
   (a) Directors' Report of The O. B. A.
   (b) Supt. Report of The O. B. A.
   (c) Treas. Report of The O. B. A.
   (d) Report of "Go Ye Missions of the Ozarks."
   (e) Election of Directors of O. B. A.
   (f) Report of Tent Committee
   (g) Report of Convention Treas.
7. Offering and Closing.

Saturday Night

Program in Charge of Women's Missionary Societies.

1. Chairman: Mrs. Menno Kliewer
2. Song Service: Mrs. Walter Foth
3. Devotionals: Chairma
4. Song.
5. Roll Call by Societies present
6. Song: Bergthal Mission Society
7. Reading: Meno Mission Society
8. Song: Orienta Mission Society
9. Message: Rev. P. P. Tschette
10. Volunteers
11. Closing Song and Mission Offering.

Sunday Morning

1. Song Service: Rev. Henry Hege, Corn
2. Devotionals: Rev. Albert Unruh, Men
3. Quartet: Rev. Noah Unru
4. Message: Convention Speaker, Rev. P. P. Tschette
   Meno (New Hopeda
5. Song:
6. Offering and Close.

Sunday Afternoon

1. Chairman: Rev. H. N. Harder, Gear
2. General Singing: (Ten minutes)
3. Devotionals: Rev. Arthur Friesen, Conto
4. Each church is requested to bring two numbers.
5. Missionary Message: Rev. Lando Hieber
6. Closing: Rev. J. B. Edigar, Clinto

Sunday Night

In Charge of Young People

1. Chairman: Irvin Schmidt, Goltr
2. Song Service: Menno Schmid
3. Devotionals: Chairma
4. Song: Okla. Bible Academ
5. Message: Rev. Ben Rahn, Enid (30 minute
6. Song: Bergthal Churc
7. Testimonies: (15 minutes) by "Go Ye Mission Workers
8. Song: (to be arranged)
9. Message: Rev. Lando Hiebe
10. Closing and Offering.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, SEPTEMBER 12, 1944 NUMBER 36

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A Meditation

By Erland Waltner

"Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap." Gal. 6:7

Talmage C. Johnson in a recent periodical relates how someone once asked Dr. S. Parks Cadman for the meaning of the above verse. He replied, "The text simply means: Don't kid yourself; you can't make a fool out of the Almighty."

This indeed is wise counsel. To imagine that we can live in sin without suffering its consequences is imply to kid ourselves. To suppose that it does not really matter whether we believe in Christ as our peronal Saviour—when God has said this is of first mportance—is to kid ourselves. To think that we can sow "wild oats" and then reap good fruit is to kid ourselves.

Why should we keep on kidding ourselves? As ong as we refuse to take God seriously in those maters He has shown us His way we are still trying to make a fool out of God." This we can never do. n such an attempt there is but one fool and that is ot God.

The housewife recognizes that it does make a differnce as to what ingredients she puts into her cake. The farmer knows that it makes a difference as to what kind of seed he sows. The chemist knows it makes a difference as to what he puts into his test ube. Yes, and the Christian has discovered that it makes a tremendous difference as to what a man akes into his life.

To kid God is impossible. To kid others is unind. But to kid ourselves is unpardonable. Let us top "kidding ourselves."

The Open Window

"His windows being open in his chamber toward erusalem." Daniel 6:10.

There is nothing remarkable in opening a window. is one of the common acts which we do without thought. Yet every time that Daniel opened that ttice it spoke of a heart that was traveling to Jerusam. Daniel was a man that was true to his God nd proved it in his every day life. Daniel was in re distress. A crises had come to his people and him that drove him on his knees to God. Men were forbidden to pray for thirty days, save alone in the name of Darius. Daniel realized the peril in which he was and he went into his house to pray, his windows being open toward Jerusalem.

When Daniel opened his window, as his custom was, it was not Babylon that he desired to see; his heart was far away in his own country. Just as the emigrant dreams of the mountains and moors where he was born, so Daniel in exile, heartsick if not homesick, craved for the land and the Temple that he loved. He could not see them; they were beyond his vision. It would bring them no nearer to fling wide the lattice. Yet an instinct that everyone can understand moved him to open the window toward Jerusalem. And as he was on his knees before God the life of Babylon became a heavy burden on his heart, a burden that he could not bear alone but had to take to God.

We too are living in a time of crisis. Is our window open towards the Heavenly Jerusalem? Daniel could never think of going back to Jerusalem, while we have the assurance that some day we shall reach that city. Let us not grow weary in waiting but daily open our window towards that city and in that way become acquainted with the Heavenly Jerusalem from afar.—*Rev. H. B. Schmidt*

SEEDS

Ah, who shall say
What vast expansions shall be ours that day?
What transformations of this house of clay,
To fit the heavenly mansions and the light of day?
Ah, who shall say?

But this we know—
We drop a seed into the ground,
A tiny, shapeless thing, shrivelled and dry,
And, in the fulness of its time, is seen
A form of peerless beauty, robed and crowned
Beyond the pride of any earthly queen,
Instinct with loveliness, and sweet and rare
The perfect emblem of its Maker's care.

This from a shrivelled seed?—
Then may man hope indeed!

—*John Oxenham*

A Glimpse into Hopi Land

By Anna Baerg

It was my privilege this summer to teach in the different daily vacation Bible schools on our mission field in Arizona. I assisted Waldo Harders, Daniel Shirmers, and Fred Johnsons. Harders are taking Rev. Suderman's place, while they serve in the church at Berne, Indiana. The Shirmers and Johnsons are our native missionaries. The Harders are stationed at Oraibi, the Shirmers at Hotevilla, and the Johnsons at Moencopi.

I arrived on the mission field on June 6. The Shirmers came to get me from Winslow which is the closest town, or should I say railroad station, and still it is seventy-eight miles away. During the seventy-eight mile ride we got acquainted, and we soon felt that we were truly brothers and sisters in Christ. They also taught me my first Hopi sentence, so that I could greet the Harders in Hopi when I got there. The sentence was "Asqali Ne Beto." This may not be spelled right, but some friends who know the Hopi may be able to guess that it means "Thank you, I've come."

We all worked very hard for the course we taught in our Bible schools, but I think we feel that it was worth the effort. We taught a course called *God's Clock of the Ages*. The lessons were divided into nine parts. We took up *Creation, The Fall, The Birth of Jesus, The Crucifixion, Why Jesus Died, The Resurrection, The Ascension, Serving Jesus,* and *The Second Coming of Christ*. There were three very fine lessons in this course for giving the boys and girls a chance to accept the Lord Jesus as their personal Saviour. Quite a few made the decision, and we are praying that they will grow to be strong Christians.

We made our own workbooks which required considerable time. We prepared for 300 students, however, we had only 278 enrolled. Of course, they didn't all come everyday, but we did have a fine attendance. At lower Oraibi four of my students learned thirty-five verses in nine days, and some made the decision to take the Lord Jesus Christ as their personal Saviour.

The missionary's Sunday is a busy one. This is a typical Sunday at Oraibi: Sunday morning church service begins at 10:30, however, the Harders have to be there by 10:00 to ring the bell. Then they have forty-five minutes song service. The Hopis sing well and they love to "make a joyful noise unto the Lord." (They know so many choruses at Oraibi that we had a hard time finding new ones for the children to learn in Bible school.) After that, Sunday School classes are held and then a preaching service. We were seldom back home before 1 p.m. Then we hurriedly ate dinner and after that we went to upper Oraibi for Sunday School there. After the service there we had street meeting. By then it was time to go home to do chores and eat supper. Now Mr. Harder has an instruction class immediately after street meeting for those who so recently accepted Christ. Usually we couldn't stop to wash the dishes, because it was time for the evening service. Again we had a generous part of the evening devoted to singing, then some Bible questions (they know the answers), and a preaching service. By 11:00 p.m. we had reached the mission home. Won't you pray for these missionaries as they labor in the Lord's vineyard?

(Written for *The Mennonite* by Anna Baerg)

A street meeting in Old Oraibi: On Sunday afternoons the Oraibi Christians together with their missionary go into the village of Oraibi to preach to the Hopis there. After the singing of several songs, both in Hopi and in English, two or three of the Christians preach the Word of God. Often they will re-preach the Sunday School lesson or the sermon which they heard from the missionary in the morning service. In the picture above you see some of the village children listening to the Bible story as Mrs. Suderman tells it from a Sunday School chart. At such street meetings we enjoy only an invisible audience. Usually some of the village people wil sit behind the door or around the corner of the house. Of late a few dare to sit outside of their house to hear the Word of God preached.

The house to the left is the home of the village chief, Tawaqwaptewa. He is the chief of Old Oraibi and of Moencopi. The house as you see it is built of rock and plastered over with adobe. The one to the right belongs to a Hopi, named Don Talayesva. A few years ago he was paid to write a diary of his life. This diary was printed under the auspices of a professor from Yale University. The title of the book was called "Sun Chief." It portrays in detail the evil life of a Hopi Indian and under God's Holy light comes under God's verdict as He gives it to us in Romans, chapter I. —Mr. and Mrs. J. P. Suderman.

CHRISTIANITY SHOULD MEAN:

Christ the origin of my life. *Christ* the essence of my life. *Christ* the model of my life. *Christ* the aim of my life. *Christ* the reward of my life. The preaching of *Christ* the business of my life. The presence of *Christ* the cheer of my life. The love of *Christ* the power of my life. The will of *Christ* the law of my life. CHRIST IS MY LIFE!

EDITORIALS

On Confessing

"Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. It is not easy to confess our faults. We like to hide them and "save face." It is much more pleasant to our ego to point out the lack of spirituality in someone else and to confess his many faults. The latter tends to make us feel exalted and thankful that we are not as other men. To bolster our ego we may even be driven to find fault where there is none. For the same reason we may be led to "pass the buck" when confronted with spiritual failure in joint responsibility, such as exists between home and church and church and school. But all of this is unhealthy. A rotten spot on an apple can be covered with tape, but that will not remove the rottenness and its deteriorating effects.

Confessing our faults one to another has a mutual cleansing effect. Confession by one Christian is such an inviting, winsome example that it is easier than otherwise for the listener to begin confessing his own faults. Relief comes as we uncover that about which we have been ashamed—but silent. Frankly facing our faults we become more ready and willing to let God operate on us and make us whole. Once confessed, faults can be prayed about. The need for surrender to God becomes evident to us. And as it does, God can do something with us. Confession—diagnosis—comes before the healing that we all desire.

How blessed it is to have a friend so true and loving that faults can be confessed! This hunger has driven the members of a certain religious movement to make much of confession. Perhaps, they have overdone it. Though not belonging to this group, we too face the need for confession—"confession is good for the soul." We need in the Christian Church friends to whom we can confess our faults—for who is faultless?—rw.

A Retreat for Ministers

A retreat for the ministers of our conference would undoubtedly facilitate spiritual growth in all participating. Such a retreat could be an opportunity for the ministers "to get together." In it they could learn to know each other and share insights. Eating, sleeping, working, playing, studying, and praying together there could be a "give and take" that would make for "wholeness" on the part of all concerned. From work camps for young people and ashrams, ideas can be gotten for conducting such a retreat. The difficulty of getting all active pastors together is a big one. Yet, perhaps, this should be tackled in view of the Pentecostal experience that such a retreat might be part of the pastor's vacation could possibly be spent in such a retreat. As it is some of our pastors have met each other. District minister's conferences are a move in right direction, but in some cases they seem to be too unrestricted and too brief for the help that many look for.—rw.

Our Church Papers and Their Influence

N. B. Grubb, founder of *The Mennonite,* once made this statement relative to the influence of the church papers: ". . . ask a minister who serves a congregation, among whose families the church papers and other church literature is widely diffused, as to his experience and he will tell you that his people are wide awake and active, and that no proper appeal for any just cause is made in vain; that he can depend on them to stand by him, bearing the full share of their burdens; that it affords him pleasure to bring before them the general interests of the church, because it always brings a sympathetic response. He will tell you that his people delight to hear of the progress of missions, and of the growth of the church's literary and charitable institutions. He will assure you of the constant increase in contributions to the Lord's treasury . . . Some time ago, I asked a pastor who were his most active workers and the most liberal and cheerful supporters of the cause of the church, and this was his reply: 'The people of my congregation that work and give cheerfully and liberally are those who carefully and regularly read our church papers and manifest a deep interest in all our church literature.' "

You Can Help

The work of our conference can always be improved. Our boards and committees are aware of that and welcome helpful suggestions. Such suggestions have recently come to a board and a committee from a group of men who are very much interested in the work of our conference. Although the members of this group do not hold offices on boards and committees, they have already made some very valuable suggestions. These suggestions have come out of analytical discussions of problems facing our conference. The group pointed out specifically wherein they felt the work of the board and the committees to be weak. But their discussions have also led to suggested remedies. So following their statement of the points of weakness, they listed specific remedial steps that might be undertaken. Thus they refrained from baffling conference officers with mere negative criticism but went on to suggest something positive. There is an encouraging note about such helpfulness. It gives conference officers the benefit of the thinking and praying of those not in office. Too frequently a great deal of negative criticism is heaped upon men in positions of great responsibility. Such men need definite, positive suggestions, given in a spirit of love. By contributing the latter you can help the work of your conference.—rw.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Latest Word From India

(From a letter by Dr. H. E. Dester)

August 5, 1944

Dear Dr. Richert:

On my way to Pendra Road to attend a Board meeting, I stopped off at Champa. Arriving here, I find Brother P. W. Penner suffering a great deal because of a carbuncle. His condition is serious, although he has a chance to recover. He knows well that he may not recover, and I think is fully resigned to whatever may be the Lord's will. It will, no doubt, be hard for him not to be concerned about the Secretary-Treasury work, which is no small matter.

The Penners had been in Mauhadih. He had several small pimples. This one to the left side on his back increased in size, became very painful, and finally compelled him to remain in bed. They left Mauhadi then. Waltner and Ratzlaff were able to bring them in most of the way by auto. They were considering sending him to Bilaspur, when they received my letter that I was coming. We are much in prayer, hoping that the Lord will see fit to heal him.

We plan to spend September and October in the hills. Have hopes of getting an Indian doctor soon for Jagdeeshpur. The other missionaries are quite well, except we hear that Mr. Isaac is suffering from scitica. Mr. Jantzen seems to have improved much in the hills. I guess I should become a little more a dictator in ordering missionaries to get their rest. The Jantzens have a very difficult field.

With Sincere Greetings,

H. E. Dester

Note:

The above report calls for intercessory prayer for the recovery of Brother P. W. Penner. Sciatica also can become serious, and may we also remember Brother Isaac who does relief work, and thank the Lord for the improved health of Brother Jantzen. Let us especially remember the hard field at Korba, where the Jantzens are stationed, and where the enemy is very busy. The devil is afraid of prayers in Jesus' name.

P. H. Richert, Sec.

CORRECTION

This correcton is for the article "Review China Mission Work" on page four of *The Mennonite* of August 29. Wherever the term "Honan Province" appears in this article substitute the right term "Hopei Province." Our China mission work lies in Hopei Province and not in Honan Province.—rw.

What of the Evangelistic Work?

Results in evangelistic work are hard to tabulate. Spiritual impact on lives refuses to be pigeonholed. Yet as we look back over the past three years, we find a number of things to encourage us.

Baptisms numbered 536 during this time. No doubt, there could have been more and should have been more. Three couples graduated from our Bible School in Janjgir and are now in the work as responsible leaders. We expect to have five students in school this year.

The Samelan (sort of a District conference) continues to function binding our Phuljhar churches into one whole. There is a printed constitution, in line with the larger conference constitution, which has been a big help in stabilizing the work.

For the Samelan budget of 1939 the Mission gave a grant of one rupee for every rupee given by the churches. The plan was to decrease the proportion of the grant by two annas every year. A rupee contains 16 annas. This past year the mission gave only 6 annas to the rupee given by the churches. But the budget has increased so that this six annas to the rupee given this year was a larger sum than the rupee per rupee in 1939.

Until last year all the church groups of this area were represented at the annual Hindustani conference as one and went as "the Jagdishpur church." Churches out in the district with a membership of more than a hundred resented being anonymous but there seemed no way out. With changes in the rules of the church representation at the annual Hindustani church conference a solution to the problem was found. The whole district has been divided into six areas, and all the church groups, big and little, have been organized into one church. The plan met with an enthusiastic reception and church names were chosen by the groups. They are as follows: Bethel (Jagdishpur as center), Eden (including Sukhri where our work started), Antioch (where the first Christians in Phuljhar state were found), Salem, Bethany, and Emmanuel. These six organized churches were welcomed into the Hindustani conference in January and later a group of conference officers visited each church in the name of the conference.

It remains true that our old enemy, the Devil, wants a hand in the running of the churches. Recently, as the missionary went to different villages he seemed to find nothing but trouble and overwhelming problems everywhere. The depression became so great that he prayed the Lord to send him some encouragment. And He did, in the form of the business meeting of the Emmanuel church. This church has over 300 members, but as they live in a number of villages they cannot all come but send representatives. Forty-five people came together for the meeting on a hot day and stayed all day to consider the needs of the church and to find solutions to some of the difficult problems they were facing. As they prayerfully worked together they experienced the Spirit's leading and things were accomplished. Of course, not everything went smoothly all the time. Now and then one or the other got a "bit warm under the collar." In spite of this being the hot season and the meeting out under the trees, yet at two o'clock they had energy enough to sing one song after another. Of the forty-five men out, only five were mission paid. The others had left their work at a sacrifice on the Lord's work. Is it not encouraging? We ask for your continued intercession for the work here. We definitely believe it to be the Lord's work, and we want to glorify Him in all things.

—*The Duerksens*

Christ of the C. P. S. Road

By Harry Martens

Recently there came off the press a book entitled, "Christ of the American Road," by E. Stanley Jones. As part of this larger road there is a Christ of the C. P. S. road. Jones tells us of a Chinese Christian girl who on the eve of landing in America spent the night in prayer to be made worthy to land on and live in a Christian land. She soon met up with disappointments and disillusionment. Some C. P. S. men could tell a similar story. There is not much that remains but a hope when we look at "Christ of the American Road." And, too, there are things that remain to be hoped for as we look at the Christ of the C. P. S. road. However, let us look at the other side as well. On the American road we find freedom of worship and respect for conscience. On this American road we find it possible to have a Christ of he C. P. S. road. We thank God for that. Christ of the C. P. S. road, what do we mean? On July 31, 1944, 7,281 American men were walking on the C. P. S. road in at least thirty-three states, Puerto Rico, Hawaii, and Alaska.

In Genesis 2:15 we read, "And the Lord God took he man and put him into the garden of Eden to dress it and keep it." In other words, man is a teward, a care-taker of God's handiwork,—God's reation. This we try to do even in this hour of detruction. On this C. P. S. road somewhat over 2,100 men are working to preserve and to foster the Amerian forests and parks—God's creation. There are early 2,000 men working at jobs to conserve the oil and promote irrigation projects to bring about a reater water and food supply, also in behalf of God's reation. Then, also, we find nearly 800 men on this C.P.S. read working at various types of farm service n order that God's highest creation—man, may have ood.

Jesus taught us to love our brother, be willing to erve and minister unto him. Jesus said of himself, The Son of man came not to be ministered unto but minister. . " (Matt. 20:28). We are to minister the sick and the needy. More than 150 en on the C.P.S. road have given their bodies to be perimented upon. They are subjected to various pes of diseases so that science may experiment with ntrols and cures in order that others may live. On is C.P.S. road we have more than 1,900 ministering the mentally and physically ill as well as 100 others orking at various other types of health projects. "For whosoever shall give you a cup of water to drink in my name because ye belong to Christ, verily I say unto you, he shall not lose his reward." (Mark 9:41). And, too, we remember Jesus' words when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40).

In other words, on this C. P. S. road there are working these American men trying to live as Christ taught them. They are taking Christ's teachings not as an ideal but as something to be lived right here and now. Men of the world hate war. They are looking for another "way of life." The men on the C.P.S. road say this other way *must* be the Jesus Christ way.

You say we need action, now. We need to make our stand known. Shout it from roof-tops, street-corners, through the newspaper, et cetera. I say we are making it known; however, can it not be done without the shouting? Let's say we do a little more living.

Don't you think if it could be said of these 7,281 American men working at various tasks in thirty-three states and several American possessions, they are truly filled with the spirit found in Jesus, and living by his spirit daily, that would be enough said? What do you think 7,281 American men working as missionaries for the cause of love and peace could mean for our cause of Christ on the American road? Let us present and live as nearly as possible the true Christ on the road of Civilian Public Service.

The liquor dealer is the businessman who is ashamed of his best customer.

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My Life and I

By Rev. H. Albert Claassen

(The following is the message given by Rev. H. Albert Claassen at the commencement of the 1944 class of the Mennonite Hospital, Beatrice, Nebraska.)

To graduate is an honor among men. To face life at commencement means to scan life from the vantage point of an elevation, reached after a strenuous climb. Here we look over life's opportunities and the soul cries out, "Which way shall I take?"

The heart of a Christian may well reflect on the great fact: I have a life and what shall I do therewith? It has been laid into my hand to do therewith what seemeth good to me. I am profoundly conscious that my life is a gift to me. A gift most wonderful and full of meaning, for I know that I am fearfully and wonderfully made. My life is presenting me with beauty, pleasure, and power, to be, to enjoy, to choose. Deep down in my soul I know that the author and giver of my life can be none less than God Almighty. "To Him I owe life my all and all the things I have."

Beyond this I am fearfully conscious that my life is irreplaceable. It is fragile and delicate. It is in the province of my choice to spoil, ruin, break, forfeit, or criminally neglect my life. It is Satan who boasts, "All that a man hath will he give for his life." But it is Jesus who pleadingly warns me: "What shall a man give in exchange for his life?"

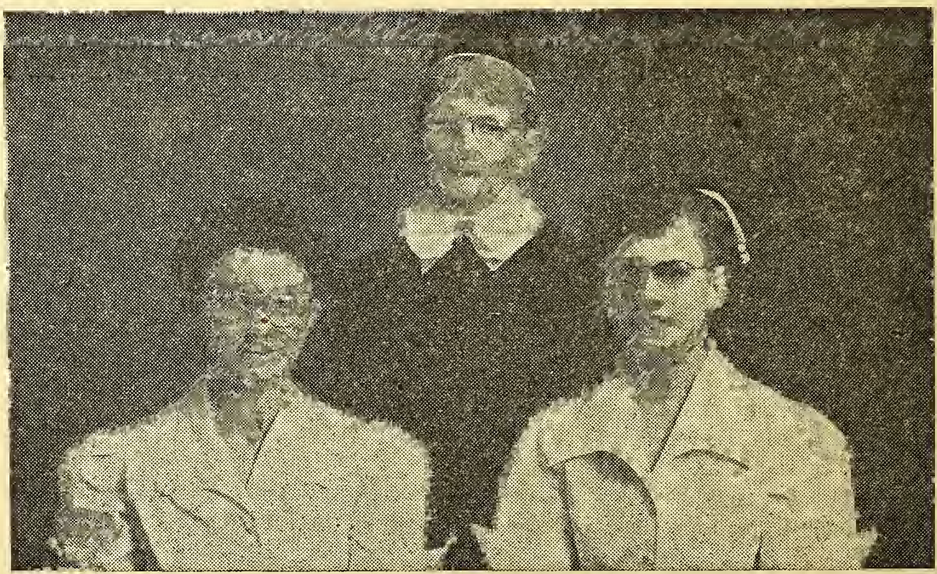
The Christian's inquiring heart will therefore at such important junctions on life's way specially inquire at the highest source of information, "Which way shall I take?" How shall I invest my life? In Psalm 16:11 there is remarkable testimony of one whom God inspired to write for you and me

"Thou wilt show me the path of life;
in thy presence is fulness of joy;
at thy right hand are pleasures for ever more.'

Is it not marvelous that amid the confusion of our day on the most vital questions of life the Holy Spirit testifies that God Himself stands ready to show to all who will humbly inquire, the path of life. Through all the biographies and promises of the Scriptures He portrays and reveals the working operation of His counsel, "Commit thy way unto the Lord: trust also in him; and he shall bring it to pass."

The human heart craves joy. The Lord made us so. In His presence is found the fullness of joy. Your training has been for the ministry among the sad suffering, and dying. Your mind is stored with knowledge. Your hands are trained with skill for positive light, and soothing touch, to administer relief and healing to disease and pain-ridden bodies. Sin, sorrow, and pain are agencies which rob human beings of joy and pleasure. The presence of the Lord always ministers joy with the attending results of comfort and healing to all who will believe on Christ.

You are to be congratulated because of your choice to minister to the sick and dying. That is a most worthy and noble calling. Your faith in Christ and His word has led you to a deaconess hospital for training. Here you have received instruction on how to minister to the sick, relief and healing in their physical distress, and how to draw and attract them unto Him at whose right hand are pleasures for evermore. Use then well your life to invest the same



1944 graduating class, Mennonite Deaconess Hospital, Beatrice, Nebraska. Left to right: Miss Ruth Goebel, Sister Elizabeth Wiebe, sponsor, and Mrs. Harold Schmidt.

in a ministry which is not centered upon temporal relief of pain only; but which seeks the comfort and healing of the soul by bringing the patient into the presence of the Lord Jesus Christ, the only healer of soul and body.

One little life,
'twill soon be past,
Only what's done in Christ will last.

The Mennonite Deaconess Hospital of Beatrice, Nebraska, is offering a two-year course in bedside nursing to young women between the ages of eighteen and thirty-five. Its aim is the training of women who possess the nursing temperament in a Christian environment. High school graduation is not required for entrance. An allowance of $30.00 a month is paid during the first eight months of the training period, $35.00 during the ninth to sixteenth months, and $40.00 during the last period of eight months. Students for the fall class should register before September 20. Classes will begin on October 3. For further information, write

Mrs. Ursula Frantz, Supt.
Mennonite Deaconess Hospital
Beatrice, Nebraska

RELIEF NOTES

Volunteer Dentist Leaves for Puerto Rico

A farewell service for Dr. and Mrs. Earl Stover vas held August 28, at the usual devotional period of the Akron office staff. They have reservations to fly from Miama to Puerto Rico on August 31. Brother Stover, from Blooming Glen, Pennsylvania, s volunteering his services, to help meet the island's urgent need for dentists. Mrs. Stover is a trained dental hygienist.

La Plata Hospital Opened and Dedicated

Sunday, August 13, the 26-bed, Mennonite hospital n Puerto Rico was dedicated to serve the people of he La Plata Valley, and was officially opened. CPS men had worked since May changing the shell of an abandoned tobacco fertilizer warehouse into a hospital. The hospital is equipped with standard hospital beds, X-ray and laboratory equipment, and has a fully equipped operating room. CPS men ssisted in making much of the equipment such as tables and chairs. P. C. Hiebert, M.C.C. Chairman, was in Puerto Rico at the time of the dedication nd spoke at the occasion.

Puerto Rico News

M.C.C. Chairman, P. C. Hiebert, has returned from Puerto Rico and arrived in Akron August 19. He was present at the dedication of the new 26-bed ospital at LaPlata. This hospital was built by the CPS men connected with the unit.

Wyman Sundheimer, the last of the contingent of seven Mennonite CPS men to be assigned to Puerto Rico, recently, will leave Miami on Saturday, August 26. Mrs. Victor Buller, Newton, Kansas, will also leave in the near future. She will join Carol lick as a member of the teaching staff at the arranquitas, Baptist Academy.

CORRESPONDENCE

"Oh That Men Would Praise Jehovah for His Loving Kindness"

Greetings from the First Mennonite Church, Newton

In a church, as in the individual, the threads of joy and sorrow weave their purposed pattern. Sometimes they weave each their own separate shuttles—patches of light—patches of dark; sometimes their threads become so mingled, so one—weaving a varied pattern—so varied at times.

Light is always brighter when it looms from out the dark; joy holds a deeper throb when trial or testing, or sorrow has preceded it.

As a church, we have gone through months of testing, seeking, waiting. We needed an added shepherd for the sheep. Other events took place in our midst—many events—some glad, some sad. Great events there were that stirred our hearts: the passing of loved ones into the higher service for the King—the ordaining of gifted workers for the farther fields—for the ministry in other churches. What of our own beloved church? Where is the worker that would come to us? We prayed, we sought, we waited.

Overwhelming, at times, is the realization of God's outpouring love upon his struggling, sinful children! When, suddenly, into our midst He set the answer to our prayer—our hearts could scarcely grasp His love!

Rev. D. J. Unruh of Pandora, Ohio, answered our call to serve us in a joint ministry with Rev. J. E. Entz. We welcomed him and his family officially on Sunday morning, September 3, and "socially" the following evening.

The keynote of the Sunday morning welcome was one that resounded in all of our hearts. Rev. Entz had selected the marginal reading of Joel 2:23.

> "Be glad then, ye children of Zion and rejoice in the Lord your God: for he hath given you a teacher of righteousness."

Yes, at times the human heart must break forth in its joy for the goodness of God is great toward the children of men!

It is a joy to send forth workers into other fields—yes, even to send them, where they serve around the Master's feet—'tis joyous, too, to take them to our midst, to watch them in their toil, and thank.

—The correspondent.

A PRAYER FOR ALL ENGAGED IN AGRICULTURE

Almighty God, Lord of Heaven and Earth, in Whom we live and move and have our being; hear Thy people who call upon Thee; bless and prosper the labors of all who toil in the cultivation of the land, and grant that in due season we may gather in an abundant harvest, giving thanks unto Thee, to Whom the earth belongeth; through Jesus Christ our Lord. Amen.—*Industrial Christian Fellowship, London*

DAILY DEVOTIONAL MESSAGES

Harold Herbert Gross, Freeman, South Dakota

SEPTEMBER 17—*"And having made peace through the blood of his cross, by him to reconcile all things unto himself; ....whether things in earth or things above."* Col. 1:20. Read Gal. 2:16-21. All reconciliation begins with *God.* At the heart of the gospel is the *seeking God* who has taken the iniative in reconciliation. The "blood of his cross" is the extreme to which God goes in re-establishing fellowship between himself and his creation. Paul says reconciliation is a *cosmic* affair—*all of creation* is involved in the need for it. Who today will not admit that nature—including the implements of science—is in travail and in need of reconciliation? But nature is human-centric, and its implements are in *human* hands, controlled by men estranged from God. Hence, reconciliation is *fundamentally a concern between God and man.*

SEPTEMBER 18—*"Behold, how good and how pleasant it is for brethren to dwell together in unity."* Ps. 133:1. Read I Cor. 13. Unity is the human counterpart of Divine-human reconciliation. The circuit of clear-channel human fellowship is rendered possible only as it is "filtered" by passing through the heart of God. The atonement reconciles man with man as it brings together God and man. Human relations cannot at best be legislated nor founded upon organization alone—they are too dynamic for that. They are a *personal* affair and not merely mechanical. Good relations originate in good *wills:* in wills made free by Christ. Man sees the life of his brother correctly only in terms of the life of God. Here alone lies hope for world peace!

SEPTEMBER 19—*"He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly."* Prov. 14:29. Read Prov. 15:1-14. Reconciliation with God is the dynamic beginning. But the Christian will need the constant exercise of enlightened judgment and keen discernment. As Paul says, he must "work out" his "salvation with fear and trembling." Being Christian is a serious and, at best, difficult occupation. It demands diligence sixty minutes in the hour, and twenty-four hours in the day. Man's hope lies in the fact that the Christian life is a *living out of the life of God* within him. The Christian life is the calm and well-ordered life: and hasty judgments are not becoming to it. *Understanding* is a God-given quality.

SEPTEMBER 20—*"......but the Lord was not in the wind ..... the Lord was not in the earthquake ..... the Lord was not in the fire: and after the fire a still small voice."* I Kings 19:11b, 12b. Read Isa. 30:8-15. God will not be found in the noise of windy argumentation; nor in the earthquake-like devisiveness of sectarian schisms; nor in the flaming hurry-scurry of activity. And yet, this has been the spirit of our age. Our theologies of "activism" and "scientism"— though pertinent in their places—need to learn that "in quietness and in confidence shall be your strength." The Word which God utters may well be heard in the midst of the chaos of crisis. But as there is complete calmness in the very center of a cyclone funnel, where its center of power resides; likewise the Christian's power is found as he listens to God in the calmness of his own soul, where the "still small voice" speaks.

SEPTEMBER 21—*". . . thou art careful and troubled about many things: But one thing is needful."* Luke 10:41b, 42a. Read Matt. 7:24-34. Martha was the "activist" whose main concern was with *things.* Hence she was distracted and harried. She typifies our modern civilization of materialism which, like the "rich fool," is in danger of losing its soul. Mary was the calm, integrated individual, who had found that the *needful thing* is that of seeking first the kingdom of God—sitting at the feet of Christ. The needful thing today is for all individuals—and leaders of nations—to sit at the feet of Christ: to drink in Truth about themselves and about the only eternal kingdom.

SEPTEMBER 22—*"Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief. If ye have faith . . . nothing shall be impossible unto you." Matt. 17:20. Read Luke 18:1-8.* (We must remember that Christ was here speaking to his disciples and not to non-believers.) Is the message of the Kingdom and Christ too good to be true? Does it appear to be an impossibility? That is actually what a majority of churchmen say today. They say, in effect, that we must declare a moratorium on Christian principles while we fight the devil with his own kind of weapons. That is a brand of unbelief. It comes from what they call "realism" which amounts to centering main attention on the chaotic world while the Kingdom fades into *unreality.* "This kind goeth not out but by prayer and fasting"—focusing our minds and hearts on the God of the Kingdom.

SEPTEMBER 23—*"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth."* Romans 1:16. Read Rom. 1:16-32. The Gospel is *dynamite!*—for the Greek word (dunamis) which is here translated "power" comes from the same root as our word for that terrific explosive. But one would never suspect that the Gospel is of such *explosive proportions,* were one to depend on the witness of the church today which places its sole confidence in the power of powder and nitro-glycerin. It adulterates the gospel dynamite until it loses its explosive quality. Unbelief is a *compromise* which always produces *shame!* The early church (with Paul) was not ashamed of the Dynamic Gospel, and it *captured the world.*

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Christian Service

By Marjorie Linscheid

Self-Life or Christ-Life—this is the choice we all must make. If we choose self-life we choose lower-life, a life that is transient because it changes with every circumstance. But if we choose Christ-Life we choose a life that is higher, a life in which we will find ourselves in true relation to God and man.

We will then say with the Apostle Paul, "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the High Calling of God in Christ Jesus."

If we press toward this mark our lives will manifest themselves in some nature of Christian service. Truly the greatest contribution we can make to mankind is a useful life in Christ Jesus.

The best place to start this Christian service is in our daily living. This phase of Christian service is often overlooked because it seems to lack importance.

But it is in our every-day dealings with others, our conversations, our relationships with the family where most of us will have opportunities to witness for Christ. If we discipline our thoughts, words, and actions, we will truly be performing a Christian service. The world is looking for evidence that the Christ way of life works. It is up to us to present that evidence in our daily living.

There are those who strive for the high calling of God in Christ Jesus by devoting their lives to some phase of mission work. It has been said "Love towards God can best be shown by love toward fellowmen." If we have this love for our fellowmen we will want to share the gospel and the love of Christ with them. The mission field is a challenge to young people for Christian service.

Because of this war there is and will continue to be an untold amount of suffering. It is another challenge for us to help. This Christian service will need consecrated young people who will be willing to sacrifice some of their own comforts to go forth to aid these people physically and spiritually.

Prayer is another channel of Christian service in which all can partake. When done sincerely, prayer will bring great blessings on others as well as on ourselves. Prayer not only brings blessings, but it is also a Christian Service of unlimited power.

Whatever phase of Christian service we, as young people partake in—the important thing to remember is that we should leave a trail of light as evidence to the Christ way of life.

WHY?

It was Monday night at Camp Grottoes, Virginia. The clouds were hanging low. The lightning flashed and the thunder grumbled. Rain was falling steadily. At the sound of a telephone the lights went on and a man entered. "We have a call that a child is lost and they want about eight men to oin in the search," he said. Eight men dressed nd left. Soon it was dawn and the campers were agerly watching the road for the return of the men. The men returned, but no luck. All project men joined the search. Sympathy was with the rantic parents and the child. The men returned, oaking wet, torn clothing, scratched and weary. Once more the firm expression on their faces meant o luck. Some where in the mountain brush in the ain was little Doris Dean, hungry, alone, and afraid. The community was excited. Each day more and more people joined, hoping to rescue the child. Every ravine, brush and thicket was searched and ombed. After several days people began wondering if the child was still alive. Could a three and ne-half year old child stand eight inches of rainy weather, lightly clad, with nothing to eat for five days? People gathered from far and wide. Thousands took part. This child must be found—dead or alive! The parents were almost insane. Where is our Doris?—hungry, maybe wounded, perhaps dead? Saturday hundreds of students and people from far-away towns took part in the organized and reorganized search. A larger territory was undertaken. Even the most impossible parts were searched. But not a trace of the little girl. If they could just find Doris even if she were dead, even that would ease and calm her parents. Further up the mountain and further away from her home went the searching groups. Could it be that the child could wander almost seven miles up the mountains without food for five, yes six, days? But everything nearer the home was searched and researched. Determindly the men walked on with less hope each day. Many a prayer was uttered and the thought that the suffering child could still be alive led the men on. Walking near the mountain top, a searcher stopped instantly. Something moved near a brush a few feet away. Could it be Doris! A little head raised a few inches. "Doris—and still alive!" Thank God! The child was found. The parents were overjoyed. Yes, it cost hundreds of dollars, hundreds of gallons of gas, and thousands of man hours. But what of that? —She was found.

This was a misfortune. The child had wandered away. It was not planned, and it was worth every effort and penny spent. But over there billions and billions of dollars are spent in long and careful planning to build the planes and train men that guide the planes and aim the bombs that mean death and destruction. It puts not only one, but thousands upon thousands of men, women, and children in Doris Dean's lost condition. The home that sheltered the children in Mother's tender care, is now in ruins and the few life's provisions with it. Perhaps, one or more of the family is under the wreckage in pain and agony. Maybe a child escaped death and is frantic, hunting and crying for a Mother that is no more. Hungry, cold, alone, and afraid the child wanders on. The neighbor's house that stood there yesterday is shattered, and perhaps the boys of that house are wondering where Daddy is. The homes that stand in the distance may have something to eat, and some fire to warm them. But here comes another wave of planes, the trained men carefully guiding them and aiming the bombs. With the explosion there is DEATH. Perhaps some of the victims are pinned in the wreckage, screaming for help. How many are dead, no one knows until the ruins are cleared. Daddy is away from home. Maybe he is flying one of these planes, or aiming and dropping the deathly bombs. Or perhaps he is in the trench watching wave after wave of planes disappear in the distance, wondering whether his home still remains, or if one of those planes has shattered it, killing his wife and family. The survivors are homeless, without food and clothing. They move on, searching for shelter and things to satisfy their pangs of hunger.

Why do thousands of people spend money, gas, and time to rescue one little child that wandered away from home, while at the same time nations are spending billions of dollars and years of fighting, making millions of people, young and old, lost? Pronouncing their sentences death. What is to be won in this man-slaughter? Where are our freedoms? Is greed, selfishness, the love of money, the love of power and fame so monstrous that it is worth sacrificing millions of human lives to make personal gains? Or do the rulers of today not have the mental capacity to solve the problems as they arise? Are they at wits end, with killing waiting as the only answer?

Are we not all alike in the eyes of God? Don't other people breathe the same air as you and I? Are not their bones and body tissues built of the same material as yours, and mine and their blood as ours? Are not other people entitled to the same type of living, the same kinds of homes, the same opportunities as we would like to have for ourselves?

For thousands of years, nations have been trying to make and hold peace by arms and force: destroying civilizations, killing the strength of nations and finest of youth, producing weaker races, lowering moral standards, increasing the percentage of crimes, and leaving physically and mentally unfit men to carry on the races—then we call them civilized.

Despite history, we find the world in war today, still using the same old methods of force, arms, and destruction. Yet these nations call themselves Christian: Denying, violating, and refusing to accept Christ's principle—the peace of love. Love thy neighbor as thyself and do unto others first, as you would want them to do unto you. Nations claim to be civilized, Christian, yet millions of innocent men, women, and children are sentenced to die by the deadly weapons of war, and by way of starvation. But worst of all is the forcing of men to kill against their own conscience and better judgment. Why?

Friend, can you explain WHY? —**Tom Kaufman** in the **Marsh Valley Echo,** the camp paper of the C. P. S. camp at Downey, Idaho.

From One at Estes

(Below we reprint a letter which was written earlier this summer. However, it gives information which may be of interest to other young people who would like to spend a summer in cool, beautiful Estes.—rw.)

Dear Friends:

Greetings from Colorado where the mountains and the cool weather keep us in tip-top shape.

I thought you might be interested in knowing something about the camp. The camp is about four and one half miles from the Estes village and is owned and operated by the Y.M.C.A. Most of the employees, who number about sixty, are either college students or graduates. Most of the employees are Kansans and three are graduates of McPherson College. One of these girls is going to teach in Buhler next year.

My job as waitress in the dining room is very interesting, and I do enjoy it. Our largest crowds are in the evening when we serve about sixty and on Sunday noons when we serve seventy to eighty people. The rush season will start about July 22 and last until the middle of August during which time the lodge which holds about eighty people and the 125 cabins on the grounds will be filled.

You might be interested in knowing that regular Sunday morning services are conducted here, which the employees plan. Enough ministers vacation here so that one is available each Sunday. It is very interesting to hear the various points of views expressed.

Also a part of the camp program is the employees' Seminar which Dr. Roger Hazelton of the Colorado State College is in charge of. The theme of the Seminar is "Faith." Thus far we have discussed the meaning and methods of faith. At the beginning of the course we took religious concept tests and I

(Continued on page twelve)

California Retreat

The eighteenth annual California Young People's Retreat was held at Lake Sequoia from August 12-19. The retreat theme was, "Christ the Foundation." I Cor. 3:11. "For other foundation can no man lay than that is laid, which is Jesus Christ."

As our instructors, we were especially privileged to have Rev. Voth, one of our China missionaries; Rev. Edgar Toevs from Idaho; and Rev. W. A. Regier from Los Angeles. Mr. Lyman Sprunger served as our dean. In spite of traveling difficulties, we had the largest attendance of all years, a total enrollment of 153 people.

Let us pray that our Retreat may not only grow in attendance, but also spiritually.

Respectfully submitted,
Louise Claassen

Our Early Faith

(Continued from last issue)

By Harley Stucky

The spirit of the time was against our democratic and individualistic message and therefore we were subjected to a severe persecution. In those early years, we wrote our history in blood and tears. "No other movement for spiritual freedom in the history of the Church has had such an enormous martyrology."

The first one of our brethren to suffer martyrdom was Felix Manz who was drowned on January 5, 1527. In 1529 the Diet of Spires provided that all Anabaptists should be executed without trial. In nany cases the civilian authorities dispatched solliers to find us, to exterminate us and to seize our roperty. At first they directed this persecution nly against our leaders, but in time it came to inlude all of us. Some of us were torn to pieces n the rack, some of us were burned to ashes and owder, some of us were roasted on pillars, some f us were torn with red hot pincers, some of us vere shut in houses and burned, some of us were anged on trees, some of us executed, some of us vere drowned, some of us were starved, some of us vere allowed to rot in filthy prisons. Like sheep nd lambs we were led away to be slaughtered. And hose of us who escaped persecution lived like owls, iding ourselves in rocks, caves, pits, and in the vilds of the forest, being chased from one place to nother and yet never daring to come out of hiding n broad daylight.

In view of later religious freedom and liberty of onscience it seems almost incredible that we were ut to death for no greater offense than the desire o worship God according to our own convictions. he fanatical persecution which was directed against s must be interpreted in the light of the spirit of he age in which we were born.

This persecution succeeded in killing our leaders, gradually exterminating the movement which we had begun, and scattering those of us who remained in all directions. It also caused many of our members to make an apocalyptic interpretation of events. The radical fanaticism of the Munster tragedy which was led by Jan Matthys was largely the result of persecution.

So much for the historical background. Now let us consider what our (Anabaptist) faith is? Our earliest creed was written in 1527 and it is referred to as the "Seven Articles of Schleitheim" and was largely written by Michal Sattler. This creed, which included articles on baptism, the ban (discipline), the Lord's supper, separation from the world, pastors, non-resistance, and the oath, is really a statement of doctrine in which we were at variance with the rest of the Christian world. In general, however, not a creed writing church. We believed that character and creed, belief and conduct, doctrine and duty are the same and always go hand in hand. We believe that doctrine and life are two inseparable hemispheres of one sphere. The law and the gospel are one, and an individual can move from one to the other. With us, religion is not mere adherence to a certain dogma; it is dogma plus a corresponding life.

In general we share our Christian faith with other Protestant evangelical groups. They, like us, believe in God, the Father, the Son, and the Holy Ghost. We hold in common with Christendom the faith set forth in the Apostles' Creed.

We accept the "Formula" of the Protestant reformation; namely, the absolute authority of the Scriptures. No other people of the reformation know their Bibles like we did. We are known as the "Biblicists." True, there are other groups which rely on Scripture, but none do so as exclusively and as devotedly as we do. To us, the Bible is the "open book" that must be read, studied, and interpreted by every individual. Whenever any question arises as to the interpretation of any Christian doctrine, we cast the sole responsibility for rendering the correct interpretation upon every individual who himself must interpret the Scripture. However, we always recognize the opinion of those in our group who because of age, training or experience are qualified to speak with authority and wisdom.

While it is true that we hold the entire Bible as the revelation of God, nevertheless the New Testament alone is considered authoritative for the Christian's faith and practice. And in the New Testament the words of Jesus are the most significant. The Old Testament is only preliminary and preparatory to the New Testament. The highest revelation and the only revelation binding upon the Christian is that which was revealed by Jesus Christ—for that reason we appeal to the Sermon on the Mount as the authoritative guide for Christians.

At many other points, we stand in sharp contrast with other reformers and therein we give to the world our unique and original contribution. We "differ widely with the great Protestant reformers—in their theory of the Christian Church, and in the view of the Christian life."

(To be Continued)

YOUTH JOTTINGS

—**Walton, Kansas, Mennonite C.E.** will meet twice a month this year instead of once as formerly. It is also planning special and exchange programs. One of its projects is a communion table for the new church building.

—**Donnellson, Iowa:** The Christian Endeavor gave the pageant, "Life's Cross Roads" at the union Sunday evening service of August 20. The play had a strong evangelistic message.

—By evening of September 5, **over fifty young people** had enrolled in the Mennonite Academy, North Newton. About sixty are expected.

—A while before the opening of the Mennonite Academy eight young people from the **Eden Church, Moundridge,** had already signified their intention to attend.

—**Eden Church, Moundridge:** Linda Kaufman has accepted the position as camp nurse at Camino, California. Helen Goering has gone to Marlboro, New Jersey, to work in the State Hospital as an attendant. Delmar Kaufman has been inducted into the North Fork C.P.S. camp.

—**The Reformed Church,** in a recent conference session, voted unanimously for voluntary contributions for the financial support of its conscientious objectors in C.P.S. camps. Eleven of its youths are in such camps, while one is in prison.

—**Deer Creek Mennonite Church, Deer Creek, Oklahoma:** Seven girls attended the retreat at Camp Wood. Seven other girls attended the Oklahoma retreat at Meno, making a total of fourteen retreaters. "One of the girls said to her mother that she wants to be a better Christian now since she has been to Camp Wood."

—**Leland Weinbrenner,** who has served as song leader for the Sunday School of the Reedley Mennonite Church and also as director of the C.E. and S.S. orchestra, was inducted into the Belton, Montana, C.P.S. camp on September 1. Mrs. Weinbrenner is the former Lorene Friesen of Reedley.

—**Hill City, South Dakota, C.P.S. Camp:** Several swimming classes have been conducted by qualified instructors. On August 4th the men took a seven-mile, moonlight hike to Flag Mountain. Previous to this the men enjoyed an evening of group singing. New arrivals at camp include Richard J. Schrock of Rantoul, Illinois, and Merlin O. Boese of Springfield, South Dakota.

—**General Conference Mennonites at Camp Downey, Idaho,** are: Benjamin H. Duerksen, Delft, Minnesota; Leo A. Dyck, Ritzville, Washington; Paul J. Enns, Hillsboro, Kansas; Walter H. Friesen, Reedley, California; Herman M. Liechty, Berne, Indiana; Gordon Neuenschwander, McPherson, Kansas; Paul B. Strausz, Moundridge, Kansas.

—**The Relief Training Unit at the Denison, Iowa, C.P.S. camp** recently organized and elected Edwin Schrag of Moundridge, Kansas, as Chairman; John Martin of Columbiana, Ohio, Vice-chairman; and Gerhard Buhr of Mountain Lake, Minnesota, as Secretary. Roy Umble, the Educational Director, is the leader of the group.

—**Elda Duerksen** of the Inman Mennonite Church spent the summer at Estes Park, Colorado, working as a waitress at the Association Conference Grounds. She was able to take in various religious conferences and classes. See Miss Duerksen's letter in this issue. **Miss Ruth Smith** of the Bergtal Church, Pawnee Rock, Kansas, also spent the summer at Estes working and taking in activities.

—**Paul Schmidt** of the First Mennonite Church, Newton, Kansas, is the new Educational Director at the Colorado Springs C.P.S. Camp.

Do It for Christ

Dr. C. F. Reisner, New York City says, "I once called on Will Rogers, the clean minded funny man, and asked him to speak at a church meeting. He refused promptly and positively. I backed up against the door and said, "Do you owe anything to the good God for your life and success?" He immediately answered in the affirmative. Then I said, "I am asking you to do this for Him. Surely under those circumstances you will not refuse." He then gladly agreed to come, and paid a wonderful tribute to the influence of religion in his life.—Never ask any man to do church work for the pastor or for an individual, but always put him into partnership with Christ." Doing it for Christ will remove the drudgery from all of our church work. The Sunday School Class, the choir, the Christian Endeavor will take on a different hue; they will be avenues through which we can serve Him.—*Rev. H. E. Nunemaker*

(Continued from page ten)

was very surprised to find that the majority of the employees were pacifists, however, in a different sense than in which we are.

Besides this we've had four large conferences here and have four more scheduled for the summer. Most of these are church conferences.

Something tells me I have rambled on long enough. Hearing from you personally would suit me just fine, and I promise to try to answer your letters. You may even ask me lots of questions if you like. Some of the girls' mothers have sent them whole pages of questions to answer since they don't give the right information in their letters. You have the same privilege.

Sincerely,
Elda Duerksen

IN MEMORIAM

Peter R. Krause, son of Rev. P. J. and Susanna Reimer Krause, was born in Marion County, Kansas, April 18, 1890. He was baptized and received into the Lehigh Mennonite Church by his father in 1912. In that year he married Lene Loewen. He departed this life August 3, 1944. He is mourned by his wife and the following children: Arnold, Vineland, New Jersey; Waldemar, Camp Butner, North Carolina; Herbert, Reedley, Califforia; Menno, overseas; Ernest, overseas; Edgar, Vineland, New Jersey, and Roland, Fort Collins, Colorado. His aged mother, Mrs. P. J. Krause also survives him.

Peter J. Waltner, son of Joseph and Anna Preheim Valtner, was born March 10, 1865, in Poland, Wohlnia, Rusia. In 1874 he came to Turner County, South Dakota, with his parents. His mother died in 875, but later he received another mother in Maria Gering, when she married his father. He became a nember of the Salem-Zion Church. In 1886 he narried Anna Miller, who now survives him. In 929 they returned to Freeman. Death came on June 5, 1944.

Gertrude Eymann, daughter of Herman and Anna auccher Eymann, was born in Moundridge Kansas, n August 17, 1895, and died in Upland, California, uly 30, 1944. She was baptized by Rev. M. M. orsch in 1911 and received into the First Mennnite Church, Upland. Surviving the five sisters: rs. A. J. Ruth, Mrs. Paul Schowalter, and Mrs. . L. Harms of Upland; Mrs. Harry A. Ledig of lto Loma, and Mrs. W. R. Goerz of Sacramento, nd one brother C. C. Eymann of Long Beach, Calif.

Susie Baerg was born at Lustre, Montana, on ctober 28, 1921. After graduating from Freeman unior College in 1942 she began her work of teachg rural school. For the past two years she also rved as organist of the Bergfelder Church, Mountn Lake, Minnesota. Here she also was the Sunday hool teacher of the smallest tots. In 1937 she d been baptized and received into the membership this church. Death came on July 4, 1944, when e was drowned in a boat accident.

C. **P. Zook** was born April 28, 1873, at Allentown, . At the age of nineteen he united with the nnonite Church. In 1901 he maried Mattie Plank. was a charter member of the Alberta Community urch (Mennonite), Portland, Oregon, and served an officer until his health failed. He entered into presence of the Lord on June 20, 1944. He is vived by his wife and two sons, Forest of Portd and Merle of Tacoma, Washington.

I. G. Regier was born September 21, 1861, near the lga. He was educated at Rudnerweide. At twen- he was baptized and received into the Rudnerde congregation. He and Katherine Loewen were rried in 1888. In 1898 the family came to America and settled in Harvey County, Kansas. Here they joined the Hebron Church. He departed this life on August 7-8. His wife and nine children survive him.

Andrew J. Waltner, son of John and Maria Krehbiel Waltner, was born in Yankton County, South Dakota, on January 19, 1877. He was baptized in 1892 by Rev. Christian Kaufman and received into the Salem Menonte Church. In 1902 he transferred to the Bethany Church in Freeman. Part of his higher education was taken at Bethel College. In 1898 he maried Katherine Wedel. After living in Moundridge, Kansas, for three years, they moved to Freeman where he died on July 27, 1944.

Abraham P. Unruh, son of Peter H. and Julia Siebert Unruh, was born near Goessel, Kansas, on June 29, 1882, and died July 29, 194. After attending Bethel College, he taught school for about five years. In 1992 he was baptized and received into the Alexanderwohl Menonite Church. In 1907 he married Katherine Schroeder, who preceded him in death. After living at Goessel for a short while, they moved to Moundridge which has been their home since. Here they first joined the West Zion Church and then later the First Church of Christian. He is mourned by his two children, Orlando and Dora, both at home.

OUR CONTRIBUTORS

Erland Waltner, Pastor of Bethel Mennonite Church, Mountain Lake, Minnesota.

H. B. Schmidt, minister in Tabor Mennonite Church, Newton, Kansas, of which Dr. P. H. Richert is Elder.

Anna Baerg, member of the Bethel Mennonite Church, Lustre, Montana.

H. E. Dester, missionary doctor on mission field in India.

Brother and **Sister Duerksen** come from the Alexanderwohl and Reedley Churches, respectively.

Harry Martens, Regional Director of C.P.S. camps and units in the Eastern Region.

H. Albert Claassen, served as pastor of the Second Church, Beatrice, Nebraska, for past few years.

Harold H. Gross, from Freeman, South Dakota, is working towards his Ph.D. degree.

Marjorie Linscheid is active in deputation team of Mennonite Academy, North Newton.

Tom Kaufman, from Freeman, South Dakota, is training for relief work at Denison, Iowa.

Louise Claassen is from Paso Robles, California.

Harley Stucky was recently ordained to the ministry in the Hoffnungsfeld Mennonite Church, Moundridge, Kansas.

Hereby We Know

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." I John 3:24.

C. P. S.

Conference for Mental Hospital Leaders

Two concerns of the brethren responsible for the administration of the CPS mental hospital units are: how to meet the spiritual, social, and educational needs of the CPS men, and, how CPS men serving in mental institutions can contribute to the well-being of the patients and hospitals they serve. These concerns among others, will be discussed at the conference of eastern, hospital unit leaders, to be held at the Sideling Hill camp, September 10 to 13.

"Dietitian's Handbook"

Before leaving for relief service in the Middle East, Mary Emma Showalter placed in permanent form her suggestions for camp dietitians. The result was a "Dietitian's Handbook," which is based upon her experience as a camp dietitian and also her wider experience as traveling dietitian to Mennonite camps. While these handbooks have been printed primarily for camp dietitians, a limited number may be secured for thirty cents per copy by ordering from the CPS Headquarters, Akron, Pennsylvania. The book will probably be of interest to others responsible for institutional meal planning and food preparation.

Arts and Crafts Exhibit

Throughout the summer months an arts and crafts exhibit, prepared under the direction of Arthur Sprunger of Goshen College, has been sent from camp to camp. The exhibit not only displays finished products but also illustrates various skills and art processes. The exhibit was sent to encourage the interest of a large number of campers in various skills such as weaving, knitting, block printing, modeling, etc.

CPS Briefs

Wilhelmina Kuyf, returned Mennonite missionary from China, recently visited the hospital units at Macedonian, Ohio, and Harrisburg, Pennsylvania, and gave a number of talks on China.

F. Junior Steiner has been appointed as business manager for the camp at Three Rivers, California.

The campers at North Fork, California, during their spare time, have assisted a local Presbyterian mission among the Indians in a number of projects. They repaired the power line to the church, repaired the mission truck, and built a fire line around the mission grounds. At present they are sawing and splitting wood for the stoves of the mission.

Released August 30, 1944
M.C.C. Headquarters, Akron, Pennsylvania

JOTTINGS

—**Mennonite Bible Mission, Chicago, Illinois:** On conference Sunday, Dr. A. Warkentin spoke on the work of our conference at our morning session, and in the evening Carlus Basinger brought a message on "Christian Friendship." Miss Edna Ramseyer, Dean of Women at Bluffton College, is to be the special speaker on September 24 for the observance of Christian Education Day.

—**Mrs. Albert G. Schmidt from Medford, Oklahoma,** has been in the hospital at Newton, Kansas, for some time. Her husband is pastor of the Mennonite Church at Medford.

—If you like **The Mennonite,** won't you tell your friends about it.

—**Bethel Church, Mountain Lake, Minnesota:** Miss Helen Nickel, returned missionary from India and sister of Mrs. P. R. Schroeder, has given several interesting messages in our church. She is also speaking to the different ladies' mission societies in our community. There was a joint C.E. program of all churches in the park a few weeks ago. This was very well attended. During October our pastor is to visit a number of our C.P.S. camps to bring inspirational messages to the young men. In his absence Rev. H. J. Brown will supply the pulpit. Both Conference Sunday and Christian Education Sunday and Christian Education Sunday were observed in our church. The Mountain Lake Bible School will open its doors for work on September 4 with five teachers.—Corr.

—**The Sunday School of the West Zion Mennonite Church,** Moundridge, Kansas, has a Sunday School constitution.

—**Dr. P. A. Penner** will speak and show moving pictures of his work among the lepers at a union meeting of all churches in the high school auditorium at Burrton, Kansas, on the evening of September 17.

—**The Bethesda Mennonite Church, Henderson, Nebr.** has forty-five Sunday School classes. Mrs. A. W. Friesen returned to her home on August 7. Her condition is as well as can be expcted under the circumstances. Rev. I. J. Dick of Mountain Lake brought the message on August 20, and Rev. Arnold Epp from Burrton, Kansas, brought the message on August 27.

—**Miss Eleanor Schmidt** was ordained as missionary in the First Mennonite Church, Reedley, California, on the evening of September 10. Dr. P. P. Wedel, Chairman of the Foreign Mission Board, performed the ordination. Miss Schmidt is a graduate nurse having taken her training at the Bethel Hospital Newton.

—**Freeman, South Dakota:** The Hutterdorf Church had its mission and harvest festival in the College gym recently. Former Kansas people now living in and around Freeman had their second annua get-together on the evening of August 27. Abou forty guests were present.

—**The Eden Mennonite Church, Moundridge, Kansas** began its mid-week meetings on September 6. Th meeting lasts from 8 to 9 o'clock. This allows th children to come and return home in time for rest These meetings are looked upon as a family servic in which all can gather in an hour of informal fel lowship. Last year's mid-week meetings were ver much appreciated. Rev. Sam J. Goering was th special speaker for the harvest festival held o August 27. The total offerings for relief on thi day amounted to $5,912.00.

—**Rev. Walter Gering,** Pastor of the Eden Church

Moundridge, is to visit the Mulberry, Florida, C.P.S. amp and also the Mennonite C.P.S. unit in Puerto Rico this fall. Brother Gering, who has been grant-d a short leave of absence from his church to do amp and church visitation work, will be meeting vith other workers in Chicago on October 3 and 4.

–**Rev. H. E. Nunemaker,** Pastor of the Zion Menno-ite Church, Donnellson, Iowa, is another minister vho will take part in the Bible Institute and Visita-ion Program mentioned above.

–**Rev. Walter H. Dyck,** Pastor of the First Menno-ite Church, Beatrice, Nebraska, will also take part n the Visitation Program.

Plan to Leave for India

Augusta and Elinore Schmidt plan to leave for ndia in the near future. Both plan to leave Newton, ansas, at 3 p.m., September 15, for New York. here they will await notice to sail for India.

Miss Augusta Schmidt, who has been on furlough om her work, will return to her third term of service, aving entered the work in India in 1928. Miss linore Schmidt from Reedley, California, was re-ntly ordained as missionary. She is a graduate urse, having received her training at the Bethel ospital, Newton, Kansas.

Missionary Paul Wengers are also planning to turn to their work in India. As this is being written ey are in Bluffton, Ohio. But they also plan to go New York and from there sail with Misses Augusta d Elinore Schmidt.

-**Walton Mennonite Church, Walton, Kansas:** The urch now puts out a newsletter for the men in rvice. It consists of two neat, mimeographed ges, with a letter to the men on on side. Some urch member writes the letter, while the pastor its the other page. On August 20 the congrega-on met in the basement of its new church building r the first time. Upstairs the floor has been id, and the plastering is done. However, the finish-g work remains. The church began its Bible Study our and Choir Practice at the home of Rev. Ronald n Riesen on September 6. Church members are nning for C.P.S. The Missionary Society has been ven the responsibility of selecting the light fixtures r the main auditorium of the new church building. e church council suggests that parents and chil-en try the practice of sitting together on Sunday rning. The congregation of seventy members ve set out to raise a goal of $1,000 by October . This drive for the church building fund will confined to the membership. Brother Willard ruh, Educational Director of the C.P.S. camp at lton, Montana, brought the message on the Con-ence Sunday.

Rev. John T. Neufeld of the Mennonite Bible Mis-n, Chicago, writes, "Recently I had the privilege to it the Civilian Public Service Union at Grove Wis-nsin. The Southern Wisconsin Colony and aining School is located here. It is an stitution for the care of the Feeble mind-. Here we see the unfortunate of all types, both children and grownups. Many of them are helpless and have to be fed. Some are badly misformed. The state has set up a very fine institution in the midst of beautiful surroundings. This adds a little ray of light to the condition of the hopeless. A group of thirty-five young men and women has been assigned to help take care of the inmates. They have considered this a Christian opportunity of service and have already brought great blessings to the inmates. While making a tour of the buildings and grounds with one of the assignees, John Ewert, I repeatedly heard the inmates greetings him, "Hello John". Also heard a group of girls singing the chorus "Wide Wide, as the ocean-etc. is my Savior's love for me." A sign of the Kingdom."

—**Dr. Bauman of Bluffton College** is taking a leave of absence this year. In his work for the State Welfare Department he will have charge of the work with the blind in the northwestern part of Ohio. Dr. Bauman is convinced that in addition to giving him a needed change, this work will help him to get an insight into the work of the Welfare Department which will be very useful to him when he returns to his campus duties.

—"**The Herald Church, near Bessie, Oklahoma,** herewith cordially invites the Oklahoma Churches and other friends who wish to come to the Oklahoma Convention, which will be held in the convention tent on the church grounds, beginning September 15 and continuing through the 16th and 17th. Coffee and hot water will be furnished at the Church."—C. B. Friesen, Pastor; J. A. Harms, Sec.

—**Dr. R. C. Kauffman,** who is awaiting his visa to go as relief worker to India, has been visiting Mennonite C.P.S. units in Eastern mental hospitals. His talks have been very well received. He has now been asked to visit Brethren and Friends units in the East. Dr. Kauffman is on the leave of absence from his teaching duties at Bethel College, where he was Professor of Psychology.

—**The Mennonite Bible Academy at Beatrice, Nebr.** opened September 5 with Mrs. Elbert Koontz and Mrs. Richard Wiebe as temporary teachers. They wish to be released as soon as possible, but will serve until a permanent teacher is found. Mrs. Koontz will teach Bible and English, and Mrs. Wiebe will teach science and mathematics, and both will share in the music periods.

—**Rev. Verney Unruh** recently completed his work as interne and assistant of the First Mennonite Church, Beatrice, Nebraska. He has now enrolled at Bethel College.

—**Rev. Walter H. Dyck,** Pastor of the First Mennonite Church, Beatrice, writes, "In one of the issues of your paper you request that we inform you of the way in which Conference Sunday was observed in our church. We made it a point to sing conference songs. We read the scripture from John 12:20-26 which refers to the dying of the seed as the basis for life. We divided the morning worship period so as to give opportunity for reports on various phases of our conference work. At the close we also asked for brief reports by representatives of our three Christian Endeavorers who attended the Western District Convention. We brought in incidents of the origin of our General Conference and points of interest from several of the conference sessions. We found that quite a number, at one time or another, had already attended General Conference, Brother Cornelius Penner having attended five or six of the sessions. In our worship service we made special intercession for our mission representatives in the various parts of the world and our conference boards and committees. Personally, I feel it would be well to set on Sunday a year aside for the purposes of bringing information, inspiration, and intercession into our worship for our conference work."

EASTERN DISTRICT CONFERENCE NOTES

Fairfield—The congregation had a fellowship dinner at the Benner Farm after the morning service Sunday, August 13. Prof. Samuel Burkhard was the guest preacher August 20. He spoke on "The Church at the Crossroads."

Springfield—Members of the church conducted a service at the Mennonite Home for the Aged at Frederick, Sunday afternoon, August 20th. The pastor and wife visited Lancaster, Akron, and Ephrata on August 14. The congregation held its Harvest Home Service on September 3.

Perkasie—The members of the Gospel Chapel in Plumsteadville presented a gospel service Sunday evening, August 20. The members of the church will conduct a service at the Mennonite Home on October 1st instead of September 17th as announced on the Schedule of Service List of the Home for the Aged.

East Swamp—Rev. Abraham Unruh of Kentucky conducted the services August 27 in the absence of the pastor, the Rev. Harold D. Burkholder. The offering for Grace Bible Institute held August 20 amounted to $527.17. A third member of the church, Walter Barndt, has enrolled as a student at the Institute for the fall.

Lansdale—The pastor, the Rev. Olin A. Krehbiel who was an instructor at the Oklahoma Retreat, returned and occupied the pulpit August 27. The general theme for the union lawn services for this summer was "Old Beliefs for New Times." The three churches that cooperated in these services were Evangelical, Schwenfelder, and Mennonite.

Schwenksville—The pastor, the Rev. Freeman H. Swartz and Miss Nora D. Moyer, member of the Deep Run congregation, were united in holy matrimony in the historic Germantown Mennonite Meetinghouse, August 9 with Rev. Howard T. Landes, officiating, assisted by the Rev. Russell L. Mast. The former communion set has been given to the Conference for use at the retreat programs and at the Home for the Aged.

Souderton—The congregation is looking forward the installation service for Rev. Graber, the new pastor, September 17. This service will be in charge of the Conference President, the Rev. Russell L. Mast and Dr. J. E. Hartzler. Brother Graber was ordained as a minister and elder in his home congregation, Salem-Zion Mennonite church by Dr. J. E. Hartzler on June 18. He took charge of his new work September 1 and preached his first sermon the first Sunday in September. In the afternoon an informal reception was held in the Sunday School auditorium.

West Swamp—On Sunday August 13 the Sunday School and worship services were held at Men-O-Lan. After the worship service everyone enjoyed a fellowship dinner. At 2:00 o'clock, the cabin built by our church was dedicated. The cabin was named "Harv-ella" in honor of Drs. Harvey and Ella Bauman who have served as medical missionaries in India since 1925. Two songs, "O Zion Haste" and "Who will follow Jesus" were sung and several individuals offered prayers at the service of dedication. This summer a total of seventy young people from our church attended the retreats. Twenty-one attended the Junior retreat, thirty-four attended the Intermediate retreat, and fifteen attended the Senior retreat. —West Swamp Corr.

Allentown—At a recent meeting of the Sunday School Workers Association it was decided to give $25.00 to Grace Bible Institute at Omaha, Nebraska, and that we contribute $15.00 every quarter to be added to the quarterly college envelope contributions.

The Annual Sunday School Convention of the Eastern District Conference will be held in the Allentown Church, Saturday, September 30, with afternoon and evening sessions. —**Conf. Corr.**

"The preaching that comes from the soul most works on the soul."—*Fuller*

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After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

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Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Emergency Collection of Relief Clothing

The rapid progress of the war in Europe has opened, and will no doubt continue to open, large areas in which many people are in need of food, clothing, and other necessities. Throughout the coming weeks and months there will be, we believe, unprecedented opportunity to bring succor to war sufferers.

Clothing Drive

In light of these developments the Mennonite Central Committee has prepared to collect and process large amounts of clothing for relief in the immediate weeks and months ahead. A new collection center has been opened at Newton, Kansas, and with the other two depots at Ephrata and Kitchener, plans have been made to take care of eleven to twelve tons of clothing per month, or more. Shoes, soap, kits, and other items will also be processed. We believe Mennonite and Brethren in Christ churches will want to do their part in contributing clothing for relief, and, we believe, they will prefer to give through their own church agencies.

United Nations Relief and Rehabilitation Administration (UNRRA) and other relief organizations will also conduct drives in the immediate future. Particularly during the week of September 24 a drive will be made by UNRRA throughout the churches to collect usable wearing apparel for liberated areas in Europe. While some of our people may desire to contribute to UNRRA and other organizations, the Mennonite Central Committee is prepared to handle all the clothing that our churches will be able to give.

Clothing Depot in Kansas

The depot at Newton has been set up as a result of the feeling that a collection center should be located in the Mid-West to more efficiently process the clothing from the Mennonite communities in that area. The depot in Kitchener, Ontario, has been set up to serve the Canadian groups. While the general flow of relief clothing will be toward the East, and clothing may be sent to either the Newton or Akron depots, the collection centers have been set up to serve in a general way the areas in which they are located.

The depot at Newton will be in charge of Elma Esau. Sister Esau became acquainted with the work of processing and packing relief clothing during her six months of work at the Akron depot. She also assisted in the opening of the Kitchener depot. She will be qualified to give the clothing the necessary processing and packing that will be required. The address of the Newton Clothing Depot is: 220 Main Street, Newton, Kansas.

—M.C.C. Headquarters, Akron, Pennsylvania

A SUGGESTION

Through air, papers, and in many other ways we read and hear and talk of the DAY WHEN THE WAR WILL BE OVER. Plans are made by our government and other concerns for that day and days following. What will the church do? Shall we fail to have any plan for the day when the glad news will come? The Peace Committee had in its recommendations to the General Conference to have met in August a request for that event. The Conference has not met and so we come with a suggestion to our churches through *The Mennonite*. When that hour will come there will be those who will mourn for a loved one never to return and others will rejoice for a loved one to return. Why not have the church doors open that day for those who wish to go their for meditation and prayer. Further we suggest that the very evening or as soon as possible our people gather in the church for a praise and thanksgiving service. The two wars may not end at the same time—is it too much to have two services? Let each church work out its own plan or program but let us be truly thankful, confessing our sins, that the end of such strife has come. There will be a great deal of noise and rejoicing everywhere but what will the Peace Churches do?

The Peace Committee
H. T. Unruh, Chairman
J. N. Smucker, Sec.

BEWARE

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not afer Christ. For in him dwelleth all the fullness of the Godhead bodily." Col. 2: 8, 9.

The Enemies of Christ

By Ward W. Shelly

For many walk, of whom I have told you often that they are the enemies of the Cross of Christ. Phil. 3:18.

It has been estimated that there are 682,000,000 Christians in the world. Someone has rightly asked, “Where are they? “The world is still waiting to see Christ-ianity in action. There is nothing it despises more than half-hearted Christianity. A certain woman in a village in Ontario picked up a tract published by the American Association of Atheists. She then wrote a letter to the president of that organization, giving no arguments, but a clear-cut testimony of what Jesus Christ meant to her in personal experience. The president wrote back and said, “I wish I had your Christ.” The experience of many Christians is too much the fairy stories we read in childhood. “Once upon a time, long, long” they learned to know Christ as Savior but have long since forgotten his reality. If our Christianity does not change our lives completely—make us new creatures in desires, ambitions, hopes, and aims, then our religion does not work. Jehovah’s Witnesses say, “Religion is a farce.” And so it is without Jesus Christ. Saint Paul charged the Galatians to walk according to the Gospel and challenged those who walked not straightforwardly.

Did you ever think of Christ being bewildered? He was bewildered at those who professed allegience to Him and yet refused to obey. In the distress of his bewilderment He cried out, “Why call ye me Lord, Lord and do not the things which I say”? Their professed love for Christ was like static-signifying nothing. If Christ is to be Lord at all, He must be Lord of all our lives. He is bewildered that such is often not the case. He is perplexed that we spend so much time on the vanities of life, and neglect our deepest need—the spiritual things. The world too is puzzled. Our testimony is shattered. There is still a difference between believers and mere church members. If the Christian can do all the world can do why profess to serve Christ at all. The Scriptures reveal that Christ dealt very gently with those who admitted their sinfulness, but He was very severe with the church-goers, the Pharisees. He called them white-walled sepulchers. They preached one thing and lived the opposite.

An elderly retired Anglican minister told me he boarded a crowded street-car in Toronto one day—barely getting inside the door. The car moved on a number of blocks and stopped. It happened to be the minister’s destination. The doors opened and he stepped out without having paid his fare. As he considered the matter the car moved on. A few hours later he went to the office of the transit company and there paid his fare, explaining what had happened. The astonished clerk said no one else would have brought the money in. But the man said, “I am a minister.” “Say, where do you preach,” was the response. “I preach anywhere” the minister replied and right there spoke to the clerk about Christ and Salvation. It was a very suitable time to talk about Christ, for he had first of all let his light shine. One reason Christ’s teaching and preaching was so powerful was because it was backed up by thirty years of unquestionable living. The world takes its conception of Christianity not from the Bible, not from Christ—but from your life and mine. Some of us like to judge and compare our life with the average Christian; but the life of the average Christian is none too good now a days. It is better to come to Christ and ask, “what lack I yet.” We can only put Christianity into action by having Christ live in us and allow His beauty to shine through us. We need more of the religion of Moses—“the religion of the shining face.”

When an inventor prepares to give a demonstration of a new invention he first of all makes certain that it works perfectly. You and I have been commissioned to demonstrate the Gospel to the world. Let us see that it works in our life. It will make the demonstration much more effective. Alexander Maclaren says, “It is you people who say your sins are forgiven and yet live on the same old way who are hindering the Kingdom of God.” More converts are won to Christ by a Christ-like church than by many a sermon.

Because we do not live out our Christianity in everyday life our faith is sometimes shaken. If we continually practice our religion, our life will be stable, and our trust and faith unwavering. To live rightly involves a close walk with God—a walk separated from the world. We are to “shine as lights in the midst of a crooked and perverse nation.” For us it should not be a burden to live in these dark and troublous times. It should be a privilege—remembering that the darker the day, the brighter our testimony will shine; and the darker the day the more people will be groping for “the Light.”

The Conservationist’s Creed

Stop killing and start creating. Stop cutting and start planting. Stop wasting and start saving. Stop hunting and start watching. Stop hating and start loving. These are the Ten Commandments of conservation for each of us within his own dooryard and neighborhood, over his own ranch and farm, a sower of seeds, a planter of trees, a nourisher of life, where heretofore we have each plucked and buried and slaughtered. —Dallas Lore Sharp

EDITORIALS

Emergency Collection of Relief Clothing

The "United Nations Relief and Rehabilitation Administration has announced plans for an emergency collection of used clothing to be distributed in liberated areas of Europe." So reads a news release from the M.C.C., which goes on to say,"This drive will be conducted throughout the 'churches, parishes, and synagogues of the country."

The UNRRA is depending upon local religious organizations to put on a vigorous one-week campaign for the collection of used clothing. The week of September 24 has been designated for this campaign. It is hoped that at least 15,000,000 pounds of usable wearing apparel can be gathered in the very near future. This early church-wide drive is to be succeeded by a nation-wide drive in early winter.

The M.C.C. statement further states, "The M.C.C. is also aware of the doors for distribution of relief clothing which are opening as a result of the rapid progress of the war. Provisions have been made to collect and process large amounts of clothing—all that our folks can give, we believe. Our people will be eager to do their part in contributing clothing for relief, and, we believe, they would prefer to give through their own church agencies."

We are sorry that we could not bring this news release sooner. However, if ministers, women's organizations, and other responsible groups make plans immediately, much undoubtedly can be accomplished during the week of September 24.—rw.

Could It Be a Beam

The United States is again engaged in a war that is supposed to save the world and improve conditions everywhere. One begins to wonder about these high aims when one is told that in twelve years the New Deal has not improved the living conditions of the people of Puerto Rico and when one reads the followng report of Oswald Garrison Villard, who recently oured this possession. Mr. Villard says, "The insular government in San Juan confesses that three-fourths of the Puerto Ricans under its care do not have enough to eat, enough to wear, or a decent place o live. . . .More than 250,000 persons live in constantly growing slums. Many of these slums are built over marshes. . .all of them are without sewerage, anitation, or garbage disposal of any kind. They are, n fact, human cesspools under the American flag. . .Americans do not need to go to India to see how amine works; they need only to fly to San Juan. . . ts situation is politically worse than it was under the Spaniards."

How can we explain this? Is it untrue what Mr. Villard says, or has strong, rich, idealistic America neglected a tremendous beam in its own eye?—rw.

The Task before Us

In a few days the presidents of Mennonite colleges will meet in Chicago in order to consider the problem of offering further educational opportunities to young men who are serving the Government under the direction of the Mennonite Central Committee.

According to a survey of March 1, 1944, it was found that 21 per cent of all men in the Civilian Public Service are asking for such opportunities. They feel the need for further training and, having served for some time without pay, are confronted with the serious problem of finding a way to go to school after their return.

The college presidents are facing a real problem on behalf of these young men, but it is not their problem alone. It is the problem of the churches, of the young people who are free to go to school, and of all the rest of us who are interested in the future work of the Kingdom of God.

A number of the men in Civilian Public Service work are looking forward to full time Christian service. Their present experience is a type of training which can make them very effective workers. That is not enough to meet the responsibilities of the future. They need more definite training for the work they are to do.

They are asking their churches first. They are making no demands. The churches will need them. They have an opportunity to take an encouraging attitude toward those upon whose service they will need to depend before many years. We dare not throw the whole burden of this problem upon the men who have demonstrated their willingness to sacrifice. The opportunity is open for the churches to do the same more unitedly and more fully than in the past. They will be benefited by the service that these young men can render to the rising generation. The best training that we can give them will be none too good for our children.

The Board of Education has long faced the problem of how to coordinate our educational work better. They have felt that the work of the Board of Publication is also educational in the broader sense of the word. The two Boards have considered this problem together. The result has been the appointment by the Board of Education, with the assistance of the Board of Publication, of a Minister-at-Large to give his whole time to the educational problems of the General Conference. Again, this is the task of the whole Conference and not of one man. It is an experiment which calls for the best that we can do together.

Your Minister-at-large began his school visitations, according to resolution No. 38 of the General Conference sessions held in 1941, on September 17, at Freeman, South Dakota. He is to help in the Bible Institute and Visitation Program sponsored by the Home Mission Board. This will occupy him during most of October and November. After that he will be free to serve other schools, churches, and camps as time permits.

The task before us may seem a bit confusing at first but consecrated hard work on the part of all who are interested always helps to clear up difficulties.

Yours in the Spirit of the Master,

J. H. Langenwalter, Minister-at-Large

"The Church of the Brethren and War"

A Book Review

By H. A. Fast

The Church of the Brethren and War by Dr. Rufus Bowman, Brethren Publishing House, Elgin, Illinois, Price $2.50.

The appearance of this book during this period of wartime pressure and confusion must seem exceedingly opportune to the Church of the Brethren. A similar book on the Mennonite Church and War would be of incalculable value to us.

However, this book should be of keen interest also to Mennonites, (1) because it deals with an issue that has been extremely vital to us throughout our history; (2) because the Church of the Brethren is one of the Historic Peace Churches which holds dear many of the values treasured by Mennonites. Their experience with the principle of non-resistance runs parallel at many points with that of Mennonites partly because of similarities in historical background and outlook and partly because they frequently lived side by side with Mennonites in the same community and thus faced the same problems. This record of their experience gives Mennonites an excellent opportunity to examine their own attitudes and reactions to the same or similar problems; (3) because the author, Dr. Bowman, is not only a recognized leader of his church but is also widely known and respected among Mennonites; (4) because the book contains in convenient compass and in historical setting priceless documentary material which affected Mennonites no less than Brethren and often is entirely inaccessible to the ordinary reader.

The author sketches briefly the beginnings of the movement in Schwarzenau, Germany, 1708, when Alexander Mack, his wife and six others "covenanted together to walk in all the commandments and ordinances of the Lord." Reacting strongly against the formalized creeds and church life of the time this new Christian fellowship decided to "put away all creeds" and to make the New Testament their only creed. They wanted to be a New Testament church rather than a theological church based upon an unyielding creed." Their emphasis on the New Testament led them to a New Testament conception of the church as a voluntary fellowship of believers. It led them also to one of their fundamental first principles, "no exercise of force in religion" which of course at once disallowed Christian participation in methods of violence and war. Matthew 18 became for them the standard and model for the peaceful settling of disputes.

Persecution caused them to seek a new home in 1719 in the State of Pennsylvania where they lived side by side with Friends and Mennonites and in general made common cause with them in matters relating to their jointly held convictions regarding non-resistance. The author proceeds to analyze further the situation and the issues the Brethren faced in Colonial America and during the Revolutionary War and what their answer was.

The Civil War brought increased pressure against religious objectors to participation in war and this led the Brethren to serious re-thinking of their attitude to war and their concept of patriotism. They had to find a satisfactory answer to Romans 13 and I Peter 2:13,14, to the question of voting, to service when it involved paying for a substitute, and to the question of disciplining of young men participating in war and military training in disregard of the clearly expressed position of the church.

The years between the Civil War and World War I brought about profound changes in the church marked by decreased isolation and larger participation in community life, by increased interest in schools and education, and by a greater spirit of tolerance. But, the author comments, "No adequate peace educational program (was) carried on for Brethren youth."

World War I found the Brethren like other churches quite unprepared to face the issues. Divided opinion and confusion characterized both its leadership and its drafted young men especially on the question of non-combatant service. Somewhat late the church announced its official opposition to non-combatant service, but "the functioning position (of the church) was in favor of it" the author comments.

The experience of World War I led to a rather vigorous peace education and peace action program including a growing service of relief. The story of this post-war activity up to the beginnings of World War II and of the present C.P.S. program furnishes another very interesting analysis of the changes and of the deepening of insight which the intervening years brought about in Brethren viewpoints and philosophy on the whole question of war, patriotism, and citizenship.

Mennonites reading this book will again and again find themselves examining with humility Mennonite attitudes and reactions in similar situations and crises. But they will also be led to a deeper understanding of and a more wholehearted commitment to the great Christian principle of love and non-resistance to which our fathers were, so deeply committed.

—*North Newton, Kansas*

Mennonites and Dunkards

By C. Henry Smith

We read a great deal these days in our church papers about the historic peace churches—Quakers, Brethren or Dunkards, and Mennonites. Of these three, the Dunkards and Mennonites have most in common. In fact, in fundamental doctrines and principles of faith, in their religious practice, and even in their religious experiences, and especially in their contacts with government authorities in their attempt to maintain their non-resistant faith, they have had so much in common that it is difficult to find enough difference except in a few minor details to differentiate them into two distinct religious groups. Coming on the scene in Europe two hundred years later than the Mennonites, the Dunkards escaped the terrific persecutions of the early Reformation period in the sixteenth and early seventeenth centuries. They have no Book of Martyrs.

But in America, arriving in Germantown soon after the Mennonites, and often found together in the same pioneer settlements **in the westward expansion of** the colonial population, the two shared not only the hardships common to pioneer life, but also their struggle with the state for their civil rights and the recognition of their peace principles.

During the Revolutionary War, in 1775, the two churches sent a joint petition to the Pennsylvania General Assembly explaining their position toward war and asking that they be released from active participation in the military effort. In the Civil War, too, especially in Virginia where both denominaions had large settlements, their experiences were dentical.

Like the Mennonites, also, the Dunkards, were aught unaware, and unprepared in the First World War, and shared with the former all the unfortunate esults of that neglect. And like the Mennonites they earned their lesson. Soon after the peace treaty both f the churches, profiting from their war experiences, egan to re-examine and re-appraise their peace prinples in the light of the new demands that would kely be made in the case of another war. They oined the Quakers in a combined campaign of educaon both among their own members and governmental ficials, clearly stating and defining their non-resisant beliefs and principles, thus fortifying the conctions of their own members and at the same time reparing he way for a better appreciation among the overnment officials of the peace principles of the storic peace churches. Frequent interviews by joint mmittees were held with President Roosevelt, offials of the War Department, and influential Conessmen in the interests of their peace principles whatever legislation might be passed in case of another war, as well as in case of a universal conscription act. These interviews and activities by these joint committees were responsible, undoubtedly, to a large measure, for the rather liberal terms in the present Selective Service Act in behalf of the Conscientious Objectors.

This whole story of the attitude of the Dunkards toward war, and their experience in war time, as well as these joint activities of more recent times is well told in a new book called *The Church of The Brethren and War—1709-1941*, written by Dr. Rufus D. Bowman, President of the Bethany Biblical Seminary, and published by the Brethren Publishing House, Elgin, Illinois.

Dr. Bowman is especially well fitted to write such a book. A thorough scholar, and at the same time thoroughly devoted to the principles of his church, he was for some time pastor of a Brethren church in Washington, D. C., and so in a favorable position to represent his church in their contacts with government officials. He was a members of most of the joint committees which represented the peace churches in their campaign for exemption in the conscription law. He thus speaks from a rich personal experience on the recent problems of his denomination as well as a ripe scholarship on her earlier history.

Mennonites can learn much from this story of the struggles of a sister denomination in defense of the faith once delivered to the fathers. The book should be read by every Mennonite who is concerned for the preservation of the traditional doctrines and principles of his own church, which today are being threatened as never before in all her history. (See review by Dr. H. A. Fast.)

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Discharge the Peace Committee

BY L. J. Horsch

(Note: The following article by Brother Horsch is a personal an not an official expression. The term, "General Conference" in the article means the permanent organization when capitalized, and when not capitalized it refers to the triennial session.—rw.)

The major share of the work done by the GENERAL CONFERENCE is accomplished through a dozen or so Boards and Committees, each one of which was established to promote a particular aspect of the CONFERENCE program. Conferences meet and adjourn, local congregations hold Sunday services and then go home to await another Sunday, but the work of the CONFERENCE must go on. And it does, through the faithful labors of those agencies created to care for missions, the publications, education, doctrine, and other vital interests of the CONFERENCE.

The Peace Committee owes its inception to World War I. The General Conference which convened in Reedley, California, in 1917 "appointed a committee of seven to cooperate with the district committees and similar organizations of the other branches of the church to present to the government a united statement of Mennonite peace principles, as well as to aid young men in the service, and appear in their behalf before military authorities." Later "A special Peace Committee was added to the other committees of the Conference, which has done effective service for the cause in the way of publishing peace tracts, holding peace meetings, furnishing regular peace lessons for the Sunday School quarterlies, and cooperating with other non-resistant groups." To this statement may be added that the legal provision for CPS was due in a large measure to the late Dr. E. L. Harshbarger of Bethel College, acting in the capacity of Chairman of the Peace Committee.

Since 1939 the Peace Committee has endeavored to carry out the functions summarized above. In addition with CPS actually established it assumed the burden of raising the necessary funds. The actual administration and operation of CPS camps, however, is entirely in the hands of the Mennonite Central Committee. All of the money which the Peace Committee obtains through the contributions of churches and other organizations, and from interested individuals for CPS, is transmitted to the MCC.

Strangely enough the opening of CPS marks the end of the usefulness to the CONFERENCE of the Peace Committee. CPS is such an important and significant project that every Board, or most of them, became interested in the success of the project and the welfare of the men in CPS. And so it is that that at every turn the Peace Committee finds other Boards reaching in and taking over functions which it was thought or assumed were to be handled by the Peace Committee, leaving to it the one job of raising the funds which fulfill the obligation of the GENERAL CONFERENCE to the MCC in the operation of CPS. And the Boards of other Committees act with complete legitimacy, for the absolute field within which a particular Board or Committee is to function has never been clearly defined by the GENERAL CONFERENCE.

Note following quotations taken from the reports of the various Boards and Committees as published in *The Mennonite* of August 1. (The same reports also appear in the *Bundesbote* of the same date.) From the Boards of Education, "Material for the *Senior-Adult Quarterly* is being supplied by this Board---. Miss Erna Fast is being encouraged to produce a three month's course for juniors on *the history and teachings of the Mennonite Church.*" More significantly from the report of the Doctrine and Conduct Committee, "As time goes on some doctrines stand in need of more attention, others less. That is to say, for example, the second World War has demonstrated the need for a more thorough education and conviction on *our historic peace principles. This need our Committee has tried to take note of.*" From the report of the Emergency Relief Board "Since the meting of the several boards and committees of the Conference this spring, we have undertaken to make monthly payments where necessary to the dependents of our CPS men." From the Home Mission Board, "Visitation work in CPS Camps and Units and Colonization work: This large task was delegated to Rev. William H. Stauffer.—The camp visitation brought forth many other good things."

These statements eloquently testify, first, that GENERAL CONFERENCE Boards and Committees, like Topsy, "just growed" with the result that there is duplication and overlaping of work (if not even at times considerable confusion) and second, that certain functions which were assumed to be within the province of the Peace Committee actually are within areas legitimately cared for by other Boards. Education for peace logically belongs to the work of the Board of Education; the promotion of the principles of non-resistance is the duty of the Committee on Doctrine and Conduct; the care of CPS dependents and the rehabilitation of the men now in CPS is the obligation of the Emergency Relief Board (incidentally why not drop the term Emergency); camp visitation and spiritual guidance of men in CPS naturally falls to the Home Mission Board. Finally since the treasury of the Peace Committee has been transferred to Headquarters Office in Newton, Kansas, and since congregations are now in the habit of giving for the cause, there seems to be no necessity of maintaining a Committee merely to remind churches now and then that funds for CPS are still needed. It seems obvious that the Peace Committee can be discharged with no loss to any phase of the work of the GENERAL CONFERENCE.

It might also be suggested that perhaps the time has arrived when Boards could well increase their efficiency by departmentalization. For example, the Board of Education might have a "Department of Schools and Colleges," another on "Sunday School Literature," a third, "The Seminary Department." (This might, and doubtless would involve the absorption of the present Bible School and Seminary Board, a relatively easy matter since the present personnel of both Boards is practically indentical.) Again, the Relief Board might very well have a "European Department," a "Department of the Far East and India," and a "CPS Department." The Home Mission Board might well consider departmentalizing into "The Department of City Missions," "The Department of Rural Missions," "The Department of Evangelism." Similar departments or divisions could be created within Boards not specifically mentioned. This would seem to be a wiser procedure than to create a new Board or appoint an additional Committee when a Conference session is confronted with a sudden or unusual need for action n some area heretofore neglected.

The growth of the several boards and committees ince World War I and their influence upon the life of he GENERAL CONFERENCE is evidence that hey exist primarily to serve the best interests of the CONFERENCE and bring God's kingdom nearer. The Boards are trying honestly and sincerely to do heir best. We can well be proud of the Foreign Mission Board in courageously planning to open a ew field in South America. That is an act of vision nd of faith. Likewise the introduction of inter-oard cooperation, a process inaugurated at the joint meetings of the boards at North Newton, Kansas, ast April augurs well for the future, in particular the ost-war future. The CONFERENCE may well look t the work of the Boards with gratitude.

C. Henry Smith, *The Story of the Mennonites*, p. 695

A Tribute to Senator Norris

Senator Norris of Nebraska is dead, but some ings he has done or said in life can not be "interred ith his bones."

Before we entered World War I, Senator Norris as one of the few senators who voted against our try into that war.

Senator Norris was sympathetic to the conscientious jectors in World War I. In a circular published by heo. H. Lunde, father of a conscientious objector ho was sentenced to the disciplinary barracks at avenworth along with a number of Mennonite ys, the following unsolicited testimonial appears:

A TESTIMONIAL

Senator Norris of Nebraska said to me: "Lunde, e Mennonites are the best people on Earth; they are much better han you or I. There is a colony of them in my former Judicial district, (I was a judge before I became a senator) but I have never seen one of them before the bar, or known any of them to be entangled in litigation, though they deal with the outside world as you and I—if everybody were as good as they, there would be no need of Courts and Prisons."

While the above testimonial was given primarily in behalf of the Hutterish Mennonites, it involves the entire Mennonite Church, and may God grant that all who are members of the Mennonite denomination may be found worthy of such testimonials given by others.

Speaking further of the treatment given the Hutterian Brethren in World War I, two of whom died from the effects of the brutalities, Mr. Lunde writes from Chicago in February, 1919, "The case of these Hutterisch Mennonites is one of peculiar severity; but hundreds of Mennonites and other non-resistants have suffered similar indignities and cruelties in the camp guard houses and military prisions. If anyone has the nerve to call these men "cowards," let him do so! At any rate they are living examples of what harmless religious people have to suffer in this enlightened day, because their views and convictions do not correspond with the rest."

They are slaves who will not choose
Hatred, scoffing and abuse
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three. —Lowell.

Emil J. Waltner
Hurley, S. D., September 4, 1944.

MONEY AND ERRING

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted *after*, they have erred from the faith, and pierced themselves through with many sorrows." I Tim. 6:9,10.

FOOLISH QUESTIONS

"But foolish and unlearned questions avoid knowing that they do gender strifes." II Tim. 2:23.

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DAILY DEVOTIONAL MESSAGES

Harold Herbert Gross, Iowa City, Iowa

SEPTEMBER 24—*"In the beginning was the Word and the Word was with God, and the Word was God."* John 1:1

Words are symbolic means for conveying sentiments or thoughts. The prophets had been conveying God's deepest sentiments to men for centuries—to a race of men who needed desparately a word of succour from the only Being who could save them from their desperate plight. But words are limitations of thoughts as well as being necessary to their expression. The thought is greater than its symbols. Words can easily be misinterpreted or ignored. This is the sad story of the prophets. But finally God spoke His mind in a single Word—a Life, His Son. If actions speak louder than words, then here God has truly spoken in this single act in Christ.

SEPTEMBER 25—*"The heart is deceitful above all things, and desperately wicked: who can know it?"* Jer. 17:9.

The very idea of the sinfulness of the human heart is an offense to the modern mind. Modern sophisticates have blamed the world's wickedness on wrong education and have attributed evil to purely historical (accidental) sources—forgetting that civilization and education are products of human planning and willing. Some wise prophets of our time—returning to Biblical religion—are discovering that man is a paradoxical mixture of good and evil, and not the simple, good being upon which fantastic theories of progress have been built. Indeed, perversion of the good itself in man is evil at its worst, and exemplifies the deceitfulness of the heart.

SEPTEMBER 26—*"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."* Romans 8:1

Chapters 6, 7 and 8 of Romans constitute in a real sense the spiritual autobiography of Paul. In chapter 6 the word *sin* and its equivalent is used nineteen times. In chapter 8 the word *spirit* is used nineteen times. This latter chapter is the epitome of victory —life in the Spirit. Most of us can sign our own names to chapters 6 and 7. But are we living on the Spiritual plane of chapter 8? Few people today understand the real meaning of *Religion*—they confuse it with ethics or living by code. Religion (in Christ) is living by *communion* and *surrender.*

SEPTEMBER 27—*"The foolishness of God is wiser than men, and the weakness of God is stronger than men."* I Cor. 1:25.

Our age has come to believe that all truth must be logical and "scientifically respectable"—anything else is not truth. But some of Christianity's most profound truths defy the laws of logic and *transcend* (not necessarily contradict) scientific analysis. The Incarnation and divine revelation are examples. Who can explain logically and account for the power of the Cross and the Christ—who by dying gave Life to men? How can a man save his life by losing it? It isn't logical, but it is true!

SEPTEMBER 28—*"If ye will not believe, surely ye shall not be established."* Isa. 7:9.

An age that is sure of nothing, which postpones believing until all the evidence is in, and which is afraid to assert convictions about anything for fear of being called "dogmatic," is on shaky foundations—if, indeed, it has any. Science itself is no more sure of many (most) of its basic assumptions than is religion: it must start somewhere, so it launches out upon axiomatic convictions. We are in need today of some real convictions: concerning God, Christ, revelation, salvation, Scripture, etc. Jesus might well have said: according to your *convictions* be it unto you. Be established!

SEPTEMBER 29—*"A double minded man is unstable in all his ways."* James 1:8.

One of the saddest kinds of insanity is *schizophrenia*—"split-personality." It comes from building up an unreal world inside one's self—as a sort of compromise to facing the real world outside. But almost as sad is the man who tries to live on two contradictory levels or by two opposing standards. Spiritual schizophrenia is very common: in people who find it difficult or impossible to be Christian in such a world as ours, and who try to live by the principles and standards of two worlds, building a world of their own which doesn't really exist. But man dare not divide his loyalties!

SEPTEMBER 30—*"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb of God."* Rev. 22:1.

If men are to live in such a day as ours, they must learn to live on resources not their own. When man loses his faith in God he loses his faith in abiding values, and life becomes only a temporary affair for him. The next step is to a low evaluation of human life itself. A felt need for God and His life-giving energies is what our civilization lacks. Men have felt self-sufficient too long! The only real and abiding hope for our world is a return to the resources of God as found in Christ—only then are men strong.

"Our Lord, whose way is perfect, help us, we pray thee, always to trust in thy goodness; that, walking with thee and following thee in all simplicity, we may posses quiet and contented minds, and may cast all our care upon thee, for thou carest for us; for the sake of Jesus Christ our Lord, Amen."

—*From paper sent to men in service*

SUPPLEMENT TO

The Mennonite

VOLUME LVII NORTH NEWTON, KANSAS, SEPTEMBER 19, 1944 NUMBER 37

"ONE MORE DAY'S WORK FOR JESUS"

It was during the week for witnessing when a group of us went on our trailer-cart to Jeeradubri. We took along some pictures to tell the Easter story and some bhajan song books. On the way I told each woman what I wanted her to do.

At the first place where we stopped, the people were busy weaving. They hardly had time to give us their complete attention. So they listened with divided attention. We sang a couple of songs and then told them the Easter story. First we told about His suffering and death and then Dukhi was supposed to explain the Easter story. But she had it all mixed up in her mind. Padmani and I then tried to fill in the gap. But I was so shocked because Dukhi has attended our mission school for years.

At the next place we found a very large crowd, rather noisy, but they at least were willing to listen. In broken fashion we again attempted to tell the Easter story. Before leaving we sang several more songs and explained them. When we left I thought, "Well, I do not think anybody will be converted today from our preaching."

On the way home I told Dukhi to read the whole chapter of Matt. 28 to get the account of the Easter story.

My disappointment and depression because of Dukhi's failure in telling the Easter story, was turned to appreciation and joy when the following conversation took place. While we were travelling along the women began to talk about their children —Dukhi said that her oldest boy had been punished when he misbehaved in school. They would not give him any food until he had begged pardon and fixed things up.

I was glad to hear that they had discipline in their home. Most of the Indian parents spoil their oldest sons and do not try to correct them. Their misguided love often spells the ruin of the boy. If there is any trouble between teacher and child, then many parents put all the blame on the teacher. This makes it hard for the teacher and spoils the child. So knowing all this, I was glad to see that Dukhi had taken the side of the teacher and reprimanded her child.

As our trailer cart slowly travelled along, I felt that even though Dukhi had failed in telling the Easter story, still she had passed with honor in her course on child training.

WOULD YOU THINK IT?

1. Upon making my visit to the girls' boarding school, the other day, I asked, "How are all the girls?" The matron said, "El is sick." When I asked how it was, then said that this girl was not used to eating 2 meals of rice a day, and so the change had made her sick. She was used to eating very little food at home. But the matron said, "She will be all right after 2 or 3 days. Many others have had the same experience."

2. In our part of India, the wood is cut by wood sawers. Two men have the log between them, and then pull the ends of the saw back and forth. In Basna I was surprised one day to see a woman pulling one end of the saw. Upon inquiry I found out that she often saws with her husband, and also seems equal to the task. She smiled and said "Salam" when I went by.

3. Last year we had a lot of stealing of clothes in our boys' boarding. So this year we tried to check up to find some of the reasons. One cause was the carelessness of the boys when they washed and dried their clothes. Another reason was—when they hung up their clothes to dry on the wall, then the para (village) people passing by would just take them most of these are Christians, but they have no compunction about taking other people's clothes. They feel the school children have so many clothes and they have so few, so it seems legitimate for them to help themselves.

—**Elizabeth W. Thiessen**

SNAKES, SNAKES, SNAKES

It is usually a new missionary who is impressed with the danger of poisonous snakes. One who has been in India twenty years has become so used to this that he is usually not conscious of the danger. But this year snakes have forced themselves on our consciousness. I have written in other articles that two of our boarding boys have been killed by poisonous snakes. After the second boy was killed systematic snake hunting was started. The room in which the second boy was killed was plastered shut airtight; and the exhaust of an engine was put in; thus pumping the room full of carbon monoxide gas. About two hours later a large Krait was found and killed in the next room. (The two common deadly snakes in India are the cobra and the krait). The tin roof was lifted, and another krait was found. A day or so later another krait was found right in front of the primary school building. Again very shortly after that a real large krait was found on the porch of the middle school building when the boys went to sleep. The following day our leading teached killed a krait in front of his house, which is near the school. Then again after a few days one boy went into the boarding house woodshed to get firewood. He lifted a piece of wood and saw a snake under it. He dropped the wood and made alarm. A hundred boys and teachers gathered around. The whole pile of wood was thrown out; and there at last the snake came out—a cobra over three feet long, of the most deadly kind as our doctor pronounced. That same week we dug out some roots and stumps near the school house, and found another cobra and one more krait. All this makes us snake conscious; and before I get up in the morning I look under the bed before I put my feet out whether there might be a snake ready to strike me. Ps. 91:13 has become rather meaningful to us: because we are literally surrounded by these death-dealing reptiles.—**John Thiessen**

DOING THINGS BY WAVES IN INDIA

In America the word Waves is likely understood to mean a certain womens' organization connected with the present war. But in this short article we shall mean brief upsurgings or spells. India lives by such spells. Even chickens lay their eggs by spells. In our home we do not have enough chickens to supply us the needed eggs, so we have to buy. Some days so many are brought to the home that we are overloaded, and then again for a number of days we cannot get any. Now in the month of March the wedding spell or wave is on. Even among Christians the weddings are so numerous that three elders here in the Basna area can hardly catch up with the demand. Non-Christian wedding drums go day and night. People are also religious by waves. During some parts of the year for weeks on end there is no religious observance, no regular day of special worship like the Christian Sunday. Then all of a sudden there are a long string of days of religious observation. There is even an annual wave of profanity. Only last week such special time was observed. People throw dust at each other, and unload their pent-up feelings against each other in the ugliest words they can think of. I should say here in this connection though that profanity in India is something different than it is (or I hope was) in America when I knew something of the "every day" vocabulary of people. In America profanity was taking the name of God in a most disrespectful manner. Profanity in India takes more the form of cursing the other persons forefathers several generations, and pronouncing various forms of doom on the other's posterity. Women pronounce on each other that their children will be crippled, or will be born blind, or even be born dead. Men pronounce over each other that worms will eat out their eyes; or that their work animals will die, or that their children will fail in school, etc. etc. But among and in this spell ridden social life comes the gospel of Christ Jesus and demands regular and daily worship, and "walking with the Lord". That many of our new Christians find it hard and "against the grain," to keep Sunday regularly and keep it holy, is not surprising. But we believe that discipleship with Christ is not a matter of spells or waves; but a persistent daily warfare against all the approaches of evil. Please remember us in your prayers in connection with our teaching duties in India.

—**John Thiessen**

I WANTED TO STAND ALONE

Recently when I travelled on the train again were noticed at each station according to the custom of the railway several red buckets suspended filled with water. These buckets have round bottoms, cannot be standing on the ground. These are to be ever-ready for emergency when fire breaks out.

I have seen these buckets hundreds of times without any further notice, however, this time an incident came into my recollection. Years ago a very gifted and promising young man came to my office with a heavy heart, confessiong a serious fall. Upon inquiry how that actually had come to pass, he related the incident thus:

"I became a successful leader in the Sunday School and Christian Endeavor, enjoyed the work immensely. One day suddenly I forgot the dependence upon God and stood alone. I realized as a young robust character it would not hurt to play hide-and-seek with sin. Just after a short time my awful fall occurred unawares before really noticing the significance of the sin, all had happened, my life was spoiled. Now this is my condition for which I am exceedingly sorry!"

All such would not have happened—yes, could not have happened—had he like the buckets depended upon the support from above and be filled with the Spirit for any emergency in his life. "Wherefore let him that thinketh he standeth, take heed he falls!"

Yours in His happy service,

—**P. W. Penner**

Champa, C. P., India, July 17th 1944.

A week ago both of us travelled to Mauhadei from Champa on a buffalo cart to look after the station for several weeks. Surprisingly how this news spreads without a wireless over the entire area. The new Christians and also the older ones came in to greet us. Of course, so-to-say each had some striking report, both encouraging and depressing, connected with a petition, because they were exceedingly poor. All day long these attentions kept us unprecedented busy to satisfy them in some way.

On Saturday afternoon the quarterly church meeting convened in an amiable manner for which we highly felt to rejoice. In the morning one man brought his wife for baptism. She was baptized. On Sunday morning a couple brought their 12-year-old daughter whom they had finally snatched from their non-Christian friends' home for baptism. Upon a very clear confession of faith, repeating the Apostle's Creed she was baptized. Thereafter the Communion services were observed. A nice audience, larger than we expected after the young people had left for school, others living far away, 70 took part. It was indeed a blessed gathering. Most of these are extremely poor on account of the after-effects of the three-years crop failures.

Today we are opening the Bible Course with the group from Tal Deorie and those here on the station. For those across the Mahanadi River the course will be held later after the monsoon has subsided. This is done this year thus to save expenses and loss of time for the workers to travel back and forth now. This year the books Zachariah and Revelation are studied.

Yours,
—P. W. and Mathilde Penner

LETTERS FROM DUERKSENS

Jagdeeshpur, Via Raipur, C. P., India
February 9, 1944

Dear Brethern of the Foreign Mission Board,

A brief, general report of the evangelistic work in the Jagdeeshpur area for 1943 will perhaps be in order. We are thankful that the Lord has again added to the Church "those who were saved." During the year one hundred and seventy took Jesus as their personal Savior and confessed Him before men in baptism. May it be true of them as we read in Acts 4:33, "and great grace was upon them all."

One of the most important changes in this area this year was the re-organization of our churches. You will remember that during the last five years we have been reporting that there were eighteen churches in this area. They were united by an organization which we call in Hindi, "Sammelan." This is really a local Conference which meets twice annually. These eighteen small congregations, even though organized as stated above, did not seem to fit into the Indian Church Conference which takes in all the churches of our mission. So now from eighteen small churches we have organized six larger ones which resemble our rural churches in America. The members of one of these churches live in twenty three different villages but within a radius of about six miles so that Christian families at opposite extremes live about twelve miles apart. The Sunday worship services and other meetings such as weekly womens' meetings and prayer meetings as well as daily evening worship are still held separately in different villages but every three months a general meeting of the whole church is held in one place. This is partly a business meeting.

The advantage in having larger congregations is that it opens the way for fully ordained Indian Pastors who can eventually be supported by their respective churches. Moreover, experience shows that n smaller congregations, especially when composed of new Christians, discipline is difficult. With many villages being united in one church the Christians of the different villages check upon each other and the pressure of public opinion becomes a strict disciplinarian.

It will interest you to know by what names these churches are called. They chose their own names from the Bible. The church of which Jagdeeshpur s the center is from now on called the Bethel Church. Northwest of this is the Eden Church and to the south west is the Emmanuel Church; again to the north is the Bethany Church while to the east and south east is the Salem Church and yet farther east, farthest distant, is the Antioch Church. Bethel Church has 406 members, Eden 145. Emmanuel 345, Bethany 235, Salem 209, Antioch 280. Only the Bethany Church has a fully ordained Indian pastor. The others have ordained ministers who have not yet been ordained as Elders. For baptism and for the Lord's Supper and for weddings they call the pastor from the Bethany church or else they call one of the three missionaries, Dr. Dester, Rev. Thiessen or myself.

We believe that these churches will "consider one another to provoke unto love and to good works" and that they will more and more become witnessing churches so that real evangelism may be carried on by them under the direction of the Holy Spirit.

Yours in the Lord's service,
—J. R. Duerksen

THE GROWING HOSPITAL WORK IN INDIA

by Dr. H. E. Dester

(While this is a report to the Board, it is so full of interesting things that I take the liberty to publish it, although late. P. H. Richert, Sec.)

Dear Friends and Co-Workers,

"Hitherto" the Lord has helped, and in His way and time, provided. For some days I have been almost burdened with the duty of writing a report.

The past year has presented difficulties. Dr. Roy's leaving for the army was a shock. We are still looking and praying for some one to take his place. Most of the essential medicines can be obtained although the prices may be very high. Drugs have to be ordered days and months in advance. Some which I ordered over two months ago have not yet been sent from Bombay. In ordering dangerous drugs it often takes weeks and months of correspondence before the premission can be obtained. It is no small task to keep ahead in providing the necessary drugs and supplies.

Another difficulty is to keep pace with the growing demands for wards. It almost gives me the "shivers" to go out at night with the temperature around 50 degrees, and see patients sleeping on the verandas, under the trees, and often on the floor with little or no bedding. It would take quite an outlay of money to provide every patient with a comfortable bed. It would also require much more help, but it ought to be done. Are there no nurses to come and help? The past week we have been having 60 to 70 inpatients daily.

There is a definite need for an additional hospital building, as well as more wards. We consider it wise to gather materials for such a building even though it may not be built until after our return form furlough, which is almost due. All available space in our hospital is being used to capacity. At times it almost requires a traffic cop to keep the doctor from being overcome by the mob, and it takes a good measure of religion too. For some years we have been asking for another doctor.

We have treated and helped many serious cases the past months. There has been much malaria, and many dysentery cases. A boy of eight years came in very anemic. His body puffed up like a toad's, his tissues were saturated with water, and his blood thin. Upon seeing him Joe Duerksen said, "You could see through him." God's grace and specific drugs, such as we have for amebic dysentery, put him on his feet. Fracture cases are not uncommon. Even older women climb up trees for jungle fruits, fall and fracture their limbs. Recently we had such a case with about a third of the scalp torn off.

The statistics of our two hospitals and the dispensaries at Mauhadih and Janjgir, show an increase of about 50 per cent in the income of 1943, as compared with 1942; also an increase of about 30 per cent in the number of inpatients.

The work at the Leper Home continues as a part of the "Ministry of Healing" by which the Spirit of Christ is exemplified. Through it the attention of the non-christian communities in India have been called to the needs of these suffering people, of which there are over a million. In response to this challenge the Government of India has done much to help the missions in this work, and it has also done much, directly, in helping the leper.

Such trail blazing has been one of the accomplishments of missions. This is true in the case of the anti-tuberculosis work. Missions have made a beginning, others follow in battling this plague. Preventative medicine is one of the great fields of endeavor in which missions have an opportunity.

At Champa Mrs. Ratzlaff, with the help of Dr. Matthai and the other hospital workers, is carrying on valiantly. Now with a big little daughter to help, she will no doubt accomplish more. At Janjgir Mrs. Moyer is doing much to help the non-Christians as well as the Christian community. She has a partially trained, faithful worker to help. In Hauhadih there is a trained compounder who is rendering valuable service to the people of that area.

One stands in awe at the patient suffering of the masses in India. It may be a toothache for many months. Sore and extremely painful eye conditions are very, very common, as well as blindness. Many have itch, and have probably had it for years. Comparatively little has been done to prevent death and relieve suffering at child birth. If you were to make a survey in the average village you would hear many, many mothers say, "I had six (it may be eight or ten) children and only one is living." Very often none are living. Bishop Picket reports that the fact of being a Christian adds very definitely to the side of good health in the individual and community. I am convinced that he is right.

Pray the Lord of the harvest that He send forth workers. To what extent are WE willing to send and be sent? Even before the war we were calling for a doctor and nurses for the work here. When will this need be met?

TARRYING BEFORE THE LORD

Our topic leads our thoughts to the words of Jesus in Luke 24:49: "Tarry ye in the city, until ye be clothed with the power from on high."

We find the words tarry and tarrying about fifty times in our Bible. The dictionary says the word means delay, wait, to wait for, to stay in expectation. In the passages in the Bible we find that sometimes tarry means an inactive stay as in Gen. 19:2: "Behold my lords, turn aside, I pray you, unto your servants house and tarry all night etc." But more often it means an active waiting. In I Cor. 16:7-9 we read: "I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries". And in I Tim. 1:3, 21: "I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach not a different doctrine" etc.

The apostles had the privilege of being with Jesus for about three years before the crucifixion in preparation for their work. At evening on the resurrection day we find them behind locked doors for fear of the Jews and not understanding the literal meaning of the plain words of Jesus.

After the resurrection these apostles had the blessed privilege of being with Jesus again, who "showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the Kingdom of God." Forty days ago they were cast down because Jesus was crucified and "they hoped He would redeem Israel" (Luke 24:21). Now after Jesus parted from them they "returned to Jerusalem with great joy and were continually in the temple, praising God" (Luke 24;52, 53) or as we read in Acts chapter one: "Then returned they unto Jerusalem from the mount—and when they were come in they went up into the upper chamber where they were abiding—all with one accord continued steadfastly in prayer." They literally and gladly obeyed the command of Jesus this time when he said: Tarry ye in the city until ye be clothed with power from on high."

A great change in forty days. But they were not ready yet to go out on the great work assigned to them but were told to tarry. This power, the Holy Spirit, which was promised them by Jesus just before he left and for which they were waiting came after ten days of tarrying, active tarrying, and filled them, completed the preparation to be witnesses for their Lord and Master" in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). The fear for the Jews was gone. They got up and began to speak as the Spirit gave them utterance. Their experiences before had not been in vain. The Holy Spirit made use of the three years, of the 40 days, and last but not least of the ten days of tarrying before the Lord.

When we read Acts chapter 2 we easily recognize how the Holy Spirit made use of Peter's years and days of fellowship with Jesus and the the tarrying before the Lord. All other preparation was helpful but this season of prayer, contemplation and consecration was necessary to be able to receive the Holy Spirit in the full measure and to witness for the Lord with the power they did.

I leave the practical applications for the discussion.—**J. B. Ediger**

(Note: The above paper was read before the Oklahoma Workers' Conference in 1935, and as I attended this conference, a copy was handed me, but not for publication. I found it recently, and the general complaint of lack of power in the church today, calls for such a meditation—**P. H. Richert, Sec.**

THERE WERE A FEW!

Some time ago an unmarried man whose parents had died, then being forsaken by the other family members, felt his lonely condition painfully. He came in contact with the Christian group, and beheld the close fellowship. He then began to yearn to become himself a member of such a group. The instruction immediately opened, soon he offered himself for baptism. His name was Jaibol (Victorious strength).

Immediately upon embracing the new faith, his ace overstreamed with joy unspeakable. In a rude manner he expressed the newly dawned inward life. Whatever help he could render, he gladly proffered. Alas, not many months after that he ell sick, medicines were administered. In spite of ll his condition became serious. One of the Indian eader's wife having being alone for weeks, called he Christian men of her circle for consultation. aibol had been cared for several weeks in her ome, she noticed his condition became worse. She inally asked the men what should be done.

These Christians originated from different castes, ut feeling they being brethren in Christ to Jaibol, hen said, "The rainy season is in swing, all the ields, the ravines, the one-mile wide rivers are filled o overflowing." Again the clouds are threatening nother heavy downpour; the distance to the mission tation is more than fifteen miles, no oxcart can ossibly go. Above all our fields need attention, evertheless we shall look for rope, bamboos, get basket, or some kind of a bed. Brother Jaibol will be carried by us four to the mission dispensary or treatment!" This thought unexpectedly quickly materialized. When our Bible Class for that day was finished at Mauhadei, these brethren arrived nd deposited their load with joyfilled faces after toilsome effort to save a fellow-brother's life. hey said, "This our brother is unable to walk, we ope the Lord will in His grace restore him soon!"

Brother Jaibol passed on into the Lord's presence oon. These brethren never regretted having helped he lonely saint of Christ. These four brethren certainly set an excellent example to help our fellow-saints in spite of other quite pressing obligations waiting; besides that various adverse situations prevailing. This affair reminded us of the four men in cripture who with much painstaking brought the an to Christ for attention. Where have I been so arnest in my service for the Master?

Yours in his service,

P. W. Penner

hampa, C. P., India, June 12, 1944.

or our church papers through the Mission Board ecretary.

TWO EFFECTIVE CHAINS

The Lord during one of the last interviews with His followers ordered them to go out to the multitudes, yes, told them, "Ye shall be witnesses unto me!" Had this been ignored by the followers, the church could not have been spread until now almost over the entire world. Of course, the spreading should have been done infinitely more energetically, and presently be exercised with greater zeal. Here are a few evidences that such testimony is true of His witnesses, whereas they are unlearned and frail at that.

Firstly, an elderly widowed mother had at some distance from her a nephew residing. He heard from an ordinary Christian Christ's Gospel. One day he felt an inward craving to enter the Christian fold, make the contents of this teaching His own. He requested his aunt to take him to a pastor for baptism. They walked to the nearest church about seven miles away. The pastor was absent, so the widow took him another 25 miles. The entire distance led them through watery rice fields, and across a one-mile-wide river, covered more than 30 miles in all. At the same time this aunt was seriously affected with the after-effects of malaria. The lad was baptised shortly after arriving at the end of their tiresome journey. On their return journey both were singing and praising the Lord; illiterate they were, the hearts bubbled over with joy unspeakable.

When on his return he entered the home, his widowed mother met the saved son with a deluge of abusive language, he was shoved out of the room onto the veranda. She would not any longer dine with the son. However, she ate and distributed the son's rice, even sold a portion of his fields and spent the money selfishly. The son in the meanwhile got married. The struggle continued unabated, but the son and the young newly converted wife bore the cross patiently.

One day not many months hence the son Dharmsingh (born of salvation) appeared on the mission station with his mother, the faces overstreaming with joy, asking that the mother should be baptized the next morning This baptism happened. The work continued. Not long hence this young man, the mother, and aunt came with another middle-aged couple and two children over 30 miles for the baptism of the parents and the blessing of the children.

That same village has now several other candidates under instruction. This unlearned couple with the mother, and the newly won couple instruct them. How is this done, the reader may ask? I hardly know what to say, but here is the Holy Spirit active. The relatives of these candidates, knowing what happened aforetime, are now watching them with greatest vigilance. But, for certain, some night the enquirers shall break away for baptism. They will!

Secondly, in another village a lone man had been baptized some years ago. His own wife and relatives made it exceedingly unpleasant for him. He felt the loneliness, also the strain to be unbearable, ultimately he contemplated to rejoin caste. One day suddenly it came to him strongly, "Try to win your wife for Christ!" He immediately shouldered this responsibility boldly; soon the wife was brought for baptism. This couple now won their daughter and her husband. This latter couple returned to their village after much reproach won the husband's parents and several young men. The above lone man with his wife in their village went after and won other families. Thus both villages show the rich fruits of real testimony. "Let us diligently testify, He honors the testimony of the simplest to His followers!"

Yours in His service,
P. W. Penner

On a summer leave at Landour, U. P., India,
May 12, 1944.

A LETTER WRITTEN FOR THE REPORT FOR THE CONFERENCE

Jagdeeshpore, via Raipore, C. P. India
June 8, 1944

Rev. P. A. Penner
Newton, Kansas

Dear Brother:

Today only a short airmail letter with a few items which you perhaps can use partially in your report to the General Conference. Your two letters, the last one of March 17 have arrived. The last one came just yesterday. The reply to your letters will be somewhat longer, D.V., and will come by ordinary mail. Thank you for both letters.

Christ Jesus our Saviour said, "I will build my church." We believe Jesus leads on and leads on the various phases of this building of His church. One of these phases of building is the work with the youth and the children. This is, our special task and joy in India. We have been in this phase of work in India now for 20 years. By the grace of God we have learned to know India's youth. It is with India's youth as it is with youth all over the world; viz., their first and primary need is Christ the Saviour. This great need we have tried our youth to answer by leading them to Him who loved all. We have striven to point them to the Saviour in our daily scripture courses, in our contact with them in the boarding homes, and on the playground, and also in physical work. Through the years we have found that it is very necessary that children and youth receive practice in following Christ in the daily problems of life. If a boy does a dishonest job on the farm, it is pointed out to him, that Jesus would not approve of that. If a girl sews a garment in a shoddy way, when she herself knows that she can do better, we show her that it is a matter of disrespect to our Lord. If a boy takes his chance of carefully writing a one before his cents (annas in our case) in his bank book, thinking that in that way he will be one dollar (one rupee) ahead, a rather big case is made out of it, lest the roots of Christlessness in such a case of dishonesty, take hold of the soul. Such, many more similar incidents, fill our days. But the results? Thank God we can say that they are as good as anywhere in the world as far as we can observe. Not perfect results, no, not at all. But this last year 44 young people, mainly students in our school, dedicated themselves to our Lord making promise to be His and only His. Most of them have been consistent in their choice and resolution. Just one case I wish to mention. Lalhee, a boy of about 16 years of age, began to sow wild oats rather heavily, a little over a year ago. Matters became so bad with him that it seemed to us that we would have to expel him from school. No warnings or advice or prayers seemed to help. Then a Christian brother showed slides of the prodigal son one evening, and that took a hold on Lalhoo. He turned, and in the words of the apostle Paul, became a new creature. This took place nine months ago, and since then Lalhoo has walked in the way of Jesus consistently. So we can be sure by now that his conversion was not merely a passing emotion, but that it took place in his inmost being. He, the prodigal, really came back to the Father.

I should yet make brief mention of the Normal Training Department in our school. As most members of the conference know, in the Phuljhar or Basna area we have Christians in over 80 different villages; altogether nearly 3000 souls, including unbaptized children. Because of being so scattered, many of these Christians and their children do not receive the Christian nurture they should have. So in our Normal school we aim to build up workers during the two year's course, who are prepared to go out and settle in villages where Christians are, and teach their children, and lead the adults in further knowing and understanding and following Christ Jesus. This means that these Normal School students are prepared to preach the gospel and lead the group in daily worship. As a special scripture basis for this preparation I study with them during the two years the Gospel of Mark for which our during the two year's course, who are prepared to Then we study the Acts of the Apostles in order to appreciate the beginnings of the Christian church. And then we study three of Paul's letters, namely the Galatians and the two Corinthian letters. In these letters, especially in the Corinthian letters, we have almost exactly the picture of our young churches in India,—full of troubles and divisions and quarrels and immorality; yet their direction is toward Christ. Such was the Corinthian church, too, and Paul called them saints. Let us also keep on believing in the young church, and working with her and praying for her.

Yours for Christ in India
—John Thiessen

"IF MOTHER HAD DIED LONG AGO"

Thus spoke Christopher, a fine young man, honoured in the church and a member of the local church council. I was amazed, and asked him what provoked such hard words from him. Then the following story came. His father had died many ears ago. His mother married again, and had one ttle daughter. Mother and stepfather lived in a ar away village where this little girl had no opportu- ity to go to school nor to form friendships with ther children of Christian homes and with other outh. Christopher begged his mother to let little otimani (name of the girl), stay in his home and o to school. He lives near the mission school. The other let her come for a few months, and then rcefully took her home because she was so lone- me without the girl. So Jotimani never even nished one complete grade in school. The girl ew up to young womanhood. But she learned othing, and had no contact with other youth. Just ross the street lived a rogue of a man who chased s own wife from his home. One night Jotimani sappears with this villian. The news soon came to hristopher, and he was so distressed crushed in ame for his little sister, because she is barely xteen that the above statement came out of his outh.

I bethought myself. Are we parents actually some- nes such a hindrance to our children that it were tter if we were dead? This mother loved this tle girl to whom she had given birth in her old e. Her lonesomeness for the girl was natural. Yet is affection seems to have been the direct cause of e girl's ruin. At least her own son thinks so.

—*John Thiessen*

MAATA DAI DEVI

The above are three Hindi words, which mean nallpox mother goddess." Generally speaking, lia's non-Christian people, i.e., the Hindus, feel that knesses are brought by evil spirits or gods. Small- x is a dread disease; when it takes a hold of a nmunity, people do all they can not to anger the ldess who brings these pox, lest she reek ven- nce in a terrible manner. Government enforces cination, but as a whole not much faith is put that by the general public. One way of pleasing goddess is not to publish her activity.

Many of our Christians are still very close to ndu thinking, especially when it comes to domestic ubles. The old devices are then very often re- ed to. Right here in our Jagdishpore area we all a sudden had a case of smallpox. The afflicted was Saribai, who is often in our home. So we w it at once and did all we could to check the ase and make it as bearable as possible for our istian sister. She got better, and we were glad to hear of any new cases. So we thought all over. But we noticed that several people did come to church or other public meetings. So hance I went to the homes and insisted on greet- every family member. There I found several s of terrible smallpox. I was shocked and dis- ed and said, "Why in the world don't you notify the hospital." No answer was given. I called the local evangelist, and asked him why medical aid was not sought. His reply was: "Fear; they fear the wrath of Maata Dai Devi." Here we are with our poor young Christians, fearing Maata Dai Devi instead of fearing God. Please pray for us that we may not be discouraged when the "line upon line, precept upon precept, here a little and there a little," goes very slow indeed.

—*John Thiessen*

WHEN THE BOYS COME BACK

That will be a great day in present world history when the boys will come back from the world wide battlefields. With us locally it is always a great day too when our boys come back to our school. At the end of April they left, scattering far and wide, even to other mission areas. By the beginning of June, preparations are made in Jagdeeshpore for the boys when they will come back. By the middle of June there is great hustle and bustle, because the boys may start coming in at any time. Then on the fifteenth the first boys arrive, on the sixteenth more, and on the seventeenth there is a swarming around. The boys have come, the whole Basna area, from dozens of villages. They have come from Mauhadih, from Champa, from Janjgir, and from Korba and beyond, just about a hundred miles. A few have even come from Baitalpore in the Evangelical mission way over a hundred miles away. Then come the "hello's," "are you well?" "how did you spend the hot season?" and scores of other questions. But the housefather of our boarding and I are rather quiet. Over a hundred boys and a number of girls are delivered into our care—all young and formative in character. How will we be able to help them so that their characters may be established in Christ? Will any child drift farther away from Christ because of us? May God forbid. Especially one boy is a real challenge to us. He is not so young. He has just accepted Christ and has received terrible beatings from his family members because of it. Here he is in a "Christian Boarding School." Will he be disappointed? Will he see too much which is not Christlike? One trembles. Indeed, we need the intercession of everyone who reads this and of others too. Please remember us before the throne of grace.

—*John Thiessen*

"YOU GIVE TO ME; AND THEN I WILL GIVE TO GOD"

It was Thanksgiving Day morning. Several brethren casually came to our house for a little chat. I asked them what they were going to give to God today on this special day of thanksgiving. One of them said, Missionary, you give us something and then we will give that to God." I told them the real value of an offering consisted in it being a real sacrifice of what one had earned. I asked them whether they didn't have some chickens in the home; or, since they were weavers, whether it wouldn't be nice to offer a yard of cloth, or a dish of country beans, etc. It was soon revealed that these brethren had something of all these things I had enumerated, and they went home to make ready. When church meeting time came they came with their hands full of offerings for God's work, and their faces shone as they presented their gifts. All they needed was a suggestion. That is so very often the case. One of the big functions of the missionary is to make suggestions and give encouragement. We would implore our home churches to pray for us that we might always have the power of the Spirit to make the right suggestions, spiritually and materially.

—*John Thiessen*

From Gerald Stucky's Scrapbook

San Joso, Costa Rica

I don't think you'd like our hotel room here very much—nor do I. It's as expensive as the one in Guatemala City, but it is very, very poor. The only thing between us and the street is a wooden screen. We hear everything that passes. Being in the heart of the city, we hear plenty. But no use complaining, it is the best thing we could get. We and about 1000 ants share the same room. It's very warm here. I'm tempted to call it hot.

This city is very much like East Side (lower) New York City. Hotels, shops, people, streets, are slummy. No big stores, no up-to-date things. No street cars. The taxies are wonderful, however—2 horse-drawn carriages. They are great fun. There are a couple of quite nice parks.

I think mission work is very needy here, but I think it would be hard. Certainly it isn't a very desirable place to live. We visited the CAM and Baptist work here. The CAM has a baptized membership in Nicaragua of about 1000, the Moravians about 13,000, and the Baptists possibly about the size of the CAM. The ratio of Christians here may be 1-130. Northeast and northwest parts of this country are still open territories—up there it is very hilly, about 1500 feet above sea level, and a scattered population. At present we are not investigating it further.

There are primarily two classes of people, with a trace of a middle class. To wear a coat here is a mark of dignity and culture. But it is so very hot here, I lowered the standards and wore a sport shirt. Very few have culture here anyway.

It appears thus far as if Mexico is by far the neediest place of the places that we have visited. Though Central America is certainly not evangelized in any sense of the term, yet the facilities seem to be here and progress is definitely being made. The work in Guatemala is a progressive work. In the other Central American countries possibly less so. Nicaragua seemed to be a slow and difficult work, with an indifferent, lower type of people. As Dr. Strachan says, Costa Rica is too small to begin new work. Mexico never used to appeal very much to me, but after having visited it, and having met some of the very fine missionary personnel that is there at present, and after having seen at least a little of its need, I think that it could be a very desirable place to work with great opportunity. The openness and closedness of Mexico seems not so much to lie with the government as it does with the vision of the particular missionaries. We have seen various kinds of them. Some seem to fold up and think that there is not much that can be done in that country because of the attitude of the government. So, piously they sit back and work under their "dreadful" handicaps, and even feel that the present attitude of the government has been a very great blessing to the church in Mexico, for it has made the missionary take a secondary place and has been an effective step in making the church indigenous. Men like Captain Taylor, Mr. Townsend, Mr. Dale, and others seem to be doing a very, very fine work—the former two in complete cooperation with the government. As I say, the work there seems to be a matter of vision and willingness to endure red tape for a season.

I was certainly glad to get out of hot Managua—it is a mighty stuffy place, and as I said, dirty. Costa Rica is much better, and the climate far more agreeable. We haven't seen too much of the city as yet, but thus far my vote still goes to Guatemala City—what a place that is!

—San Joso, October 7, 1943

MARRED FOR US

There was once a lady who was very beautifu except for her hands, which were misshapen an marred. For many a long day her little daughter ha wondered what was the meaning of those repulsiv hands. At last she said to her, "Mother, I love you face, and I love your eyes and your hair, they ar so beautiful. But I cannot love your hands, they ar so ugly."

Then the mother told her about her hands: ho ten years ago the house had taken fire, and how th nursery upstairs was in a blaze, and how she ha rushed to the cradle and snatched the baby from i and how her hands from that hour had been deformed. The baby saved was her listening daughter. An then the daughter kissed the shapeless hands she use to shrink from.

"But He was wounded for our transgressions, H was bruised for our iniquities: the chastisement our peace was upon Him; and with His stripes we a healed." Isaiah 53:5.—*Rev. P. K. Regier*

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Utah State Training School

By Arlo Sonnenberg

(In this Training School fifteen C.P.S. men under M.C.C., are serving as attendants, supervisors, etc., giving their testimony of constructive service in a ime of war. —C.P.S. Headquarters)

Northeast of American Fork, on a ridge overooking that sidestreeted town of three thousand, here rises a group of tan brick buildings—a home or nearly six hundred boys and girls. Here they work and eat and sleep. More than a hundred men and women supervise the activities of these children. All together they farm nearly five hundred acres of irrigated land, milk forty cows, harvest and can thousands of bushels of fruit and vegetables each year, make brushes and brooms, do all of the aundry, and help to prepare and serve all food. n addition they carry on varied activities of group inging, Sunday School, and a regular schedule of chool classes for those of school age and ability.

In age our big family varies literally from seven o seventy. Some are in cribs; some shovel coal. Many cannot write their name, but some can sing, play the piano, execute intricate steps on skates, r iron a shirt much better than you or I.

The older boys and girls help the younger—elp feed and dress them. The well lead the helpless. They interpret each other's wants. One boy ust picks up papers. Green grass grows, and trees nd shrubs, and the children join in to make it home.

In a little more than a decade since the school egan, almost 400 boys and girls have been discharged, and nearly 300 are on parole. Some of his number are married—often as a result of romances which began at the school. A great many f them are working, at least enough to make their wn living. A few earn up to a dollar an hour.

The boys and girls here will always require some supervision because their judgment will never ecome very mature. They will never become doctors or teachers or stenographers or even good armers. The School does not intend for them to e. But a great many can be taught to do much seful work faithfully and well. The School can elp them in learning to be neat and clean, to work with others, and to be good and useful citizens. The chool can often take the burden from the child's amily, it can offer protection to the child, and for many, it can offer a haven from criticism, teasing, nd a world of cruel competition. Not all of the oys and girls can go out to take their place in society, but they have a right to life and love—our love! Most of them in their playing or working are about as happy as you and I. God gives life and takes it away, and after all, He only knows its value.

Via C.P.S. Headquarters
Akron, Pennsylvania

C.P.S. Searching Party

By Claude Miller

C.P.S. Camp No. 107, Three Rivers, California

"There is a man lost and twelve men are needed to make up searching parties to look for him." Such were the words, spoken over the loudspeaker that woke the camp at 5:00 a.m. Sunday, June 4. The group of twelve was picked and, after an early breakfast, left for the Ranger Station at Ash Mt. for instructions. The Rangers informed us that the lost man was a fisherman and was lost on the Kaweah River below Hospital Rock. We were divided into four groups and each given a section of the river to search in the vicinity where he had last been seen. There was a Ranger in charge of each group of three, each of which was equipped with climbing ropes, as some of the terrain was very rough. One group, after scaling the wall of a box canyon which was about seventy-five feet high and searching on down-stream for another hour, finally found the man. He had fallen about seventy feet and was lying near the edge of the water. He had been killed by the fall. Ranger Hansen gave several gunshots as a signal and started back to the road with one man. The parties reunited and then began cutting a trail with brush-hooks to the river so that the man could be brought out on a stretcher. A fresh group of fellows arrived from camp to help in making the trail and carrying the stretcher. We arrived back at camp about noon after a memorable morning.

Via C.P.S. Headquarters
Akron, Pennsylvania

WANTED

Fresh news items from your C.E. society. Do you have interesting and worthwhile activities? Let us hear about them. Every C. E. society ought to have a reporter that sends in news for the "Youth Jottings" of The Mennonite.

YOUTH JOTTINGS

—**Delmar Wedel** to go to Near East as relief worker: According to the M.C.C. news release in this issue, Delmar Wedel is to do relief work in the Near East under the M.C.C. sponsorship through UNRRA. Delmar is a member of the First Mennonite Church, Aberdeen, Idaho. For the past several years he has been attending theological seminary in California. He is a graduate of Bethel College.

—**The C.E. societies of the First Mennonite Church, Reedley, California,** recently held a fellowship supper on the church lawn in honor of Elenore Schmidt, who is leaving for India as missionary.

—**Miss Lenore Friesen,** who did mission work among migrants this past sumer, told of her experiences to the Women's Missionary Society of the Bethel College Church at a recent meeting.

—The choir of the **First Mennonite Church, Hillsboro, Kansas,** recently had a social at the parsonage after one of their evening practices.

—**Florence Wiebe of Aberdeen, Idaho,** and **Titus Nickel of Salem, Oregon,** were married by Rev. Phil. A. Wedel on August 31, 1944. The young couple is planning to do missionary work in Peru, South America, under the Wycliff Linguistic School.

—**The C.E. of the Burrton Mennonite Church, Burrton, Kansas,** had a time of fellowship and ice cream, cake, and cookies after one of their recent programs.

C.P.S. SEARCHING PARTY

—**Elmer Ediger** is Educational Secretary for the Mennonite Central Committee and is in charge of the educational program in the forty or so M.C.C. administered C.P.S. camps and units. Elmer comes from Buhler, Kansas, and is a member of the Mennonite Church in Buhler. His father is Rev. D. J. Ediger, who served as minister in Western Kansas for some time. Missionary J. B. Ediger of Clinton, Oklahoma, is an uncle. After graduating from Bethel College in 1940, Elmer taught for a year. He first entered C.P.S. in 1942, when he was inducted into the Colorado Springs C.P.S. camp. After a few months there, he went to Weeping Water, Nebraska, where he served as Educational Director until his call to Akron. He took up his present work in April, 1943. His main work is the organization of special schools in C.P.S. and the arranging of speakers for camps. He also gathers materials and suggestions for use in the classes held in C.P.S. camps and units. Elmer plans to continue his education after C.P.S. and then enter the ministry. His wife is the former Mildred Gerbrand of Buhler, Kansas. She is a registered nurse and is now serving in that capacity at Ephrata, Pa., where the Edigers are at home. When asked by the editor about his convictions relative to the welfare of young people, Mr. Ediger made the following statements:

1. "It seems to me that in C.P.S. we have learned that when we have been in our home communities most of our life we tend to be unaware of the great worth of our solid church communities and those things which we as a distinct Christian group have to do to fulfill our individual and group Christian mission."

2. "There is a big difference as to whether or not we attend our own Christian schools."

3. "I believe that it is for the high school age group that we need a more unapologetic Christian education, more in the high school itself and also a more careful Bible and Christian doctrine follow-up in the church after we have joined the church."

4. "Regardless of how strong a minister we have in our church, we as individuals must learn to use the Bible more meaningfully in our personal and family life."

5. "Even if we don't have C.P.S. after the war, is it not our duty as disciples of Christ to give at least one full year of Christian service? I believe our church should provide such opportunities for such service for individuals between the ages of 18 and 25 perhaps in Puerto Rico, in the south, in some of our own or other rural communities where the church needs bolstering, or in some large city. The war has made some of us choose to render such a Christian service. Will we not choose voluntarily to do good, to serve Christ?"

Our Early Christian Faith

By Harley Stucky

(Continued from last Issue)

In the sphere of Christian living we aim to receive the New Testament ideal; secondly, to practice love and brotherhood; thirdly, to refuse the oath; and fourthly, to give the world a new interpretation of the significance of Christian life.

We aim to translate the gospel into life. Our goal is to revive New Testament Christianity. Our ideal is the Sermon on the Mount. Diligently we strive to follow the footsteps of the Church of the first centuries nd renew unadulterated original Christianity. "We btained much instruction from various writings of uther, Zwingli, and others. . . Yet we recognized a reat lack in regards to repentance, conversion and ne true Christian life. . . .The minister had much to ay of amendment of life, of giving to the poor, loving ne another, and abstaining, from evil. But. . .the octrine which was preached. . .was not carried out." hen God sent his messengers to us we established congregation in which repentance and life as reveal- l in Christ was in evidence. Undoubtedly, we will ver be able to bring this real life, this pure life, this ly life to the mass of people living in our day, ut wherever there are men and women who want to ke Christ seriously—there, at least, we want to es- blish the Kingdom of God.

A pure Christian life is more than an expression of ous sentiment—it is the actual practice of sharing ssessions to meet the needs of others—it is the actice of Christian love and brotherhood. One of r Brethren, Hans Leopold, the Swiss martyr of 28 said, "If (we) know of any one who is in need, nether or not he is a member of (our) church, (we) lieve it (our) duty, out of love to God, to render lp and aid." Another one of our early leaders, ubnaier wrote: "When one sees his neighbor suffer, should give him alms, in order that the hungry, irsty, naked, and imprisoned may be helped, and at the more a man practices such works of mercy e nearer would he be to the spirit of Christianity." e are but the mere stewards of our possessions. ne of our bitterest enemies, Heinrich Bullinger, suc- ssor to Zwingli as leader of the reformed Church of rich, said of us; "They teach that every good ristian is under duty before God from motives of e, to use, if need be, all his possessions to supply e necessities of life, to any of the Brethren who are need." May we be worthy of that appraisal.

We believe that life is to be lived so simple and so aight-forward that when we say "yea" or "nay" at answer ought to be sufficient. We, being follow- of Christ, believe that his statement on this sub- t is to be taken as a literal imperative and there- e we refuse to take the oath.

We interpret the Christian life as an outward evi- ice of an invisible grace. The "good life" is refore essential to salvation. It is both the fruit the spirit and the evidence of Chrisian faith. We convinced that those who give no evidence of d works are not saved. Menno Simons put it way: "Whosoever does not walk according to doctrine, testifies by his deed that he does not eve in Him or know Him and is not in the com- nion of the saints."

t was this emphasis upon the establishment of the gdom of God here on earth, this conception of Christian life which caused us to create a new e of church. We announced to the world the conception of a pure church consisting of the regenerated only; secondly, we gave to the world the principle of a voluntary church membership; thirdly, we set the Church in contrast with the world; and fourthly, we were the first to insist on the separation of church and state.

Our aim is to create a church of those who are serious in their endeavor to alter their lives to meet the requirements of the gospel. We want a church of pure convents instead of a mixed church of the world where some are redeemed and some are unredeemed. The true church is a fellowship of believers and this means a church consisting of the regenerated only. We do not aim to reform an old church *by the Bible;* we aim to build a new church *from the gospel.*

We believe that such a church must have a voluntary church membership. Instead of the church consisting of all the people living in a community, it is to consist only of those persons who voluntarily accept Christ and are willing to confess him and to assume the responsibility of living in obedience to him.

We, therefore, believe that infant baptism must be rejected. Our reasons are: first, that faith must precede baptism and since a child does not have the capacity to think for itself it could therefore not have faith; second, this means that children before he age of accountability are unresponsible and sinless and therefore do not need baptism; third, infant baptism is un-scriptural, and fourth, in the true church the individual must voluntarily choose to belong to it.

A further consequence of our theory of the church means that it must be separated from the world. The body of Christ must be kept pure and spotless. It must be a body of believers who have deliberately turned their backs upon the world and who now are a people separate unto the Lord.

And finally we believe that our conception of the church requires the separation of church and state. At this point we stand in sharp contrast wih he popular conception of our day, even the great Protestant reformers have continued the medieval principle of the union of church and state. We acknowledge the duty of the state to perform secular functions in a secular society. But we believe that the church must be free to preach and to practice the Christian Gospel and the Church is to be responsible to God alone. This, of course, means that the church cannot depend on the state for financial support, or protection, legal, or otherwise.

A CHARGE TO KEEP

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in godd works, ready to distribute, willing to cmmunicate;" I Tim. 6:17, 18.

Thoughts on the Parables

By Willard Claassen

(Continued from issue of August 1)

The parable of the Tares presents a case where the weeds were deliberately sown with hostile intent. It confronts us with the problem of the mixture of good and evil in a God-created world. It pictures a field in which there were two sowings. The owner of the field sowed good seed but an enemy came by night and sowed darnel. When the dark deed was discovered by the servants they asked what should be done about it. Wisely, the master counseled them not to root out the darnel lest they pull up the good wheat. "Let both grow until the harvest," he counseled; then there would be no mistaking.

Inferentially our Lord was claiming that the whole world belonged to him. Satan is a usurper. The seed is the sons of the kingdom; the field is the world. But our Lord says another sowing is going on at the same time, and the sower is Satan (diabolos). What is he sowing? Sons of the evil, men and women who are devoted, not to God, but to evil. What shall we who are the sons and servants of the King and kingdom do? Shall we go out and root up these evil seeds? No, let both alone said Jesus. Till when? Till the harvest, the consummation of the age when he will deal with the situation by supernatural agency. Then, in Divine justice, the good and the bad will be separated.

In the parable the questions fairly bristle! Arguments have centered around this parable as to whether or not it concerned church discipline. Should heretics be tolerated in the church or driven out? A long controversy has intermittently raged over that question. Such a question could hardly been in the mind of Jesus. Actually the church was not in existence when this parable was spoken, and no gospel writer ascribes to Jesus the view that no attempt should be made to root out iniquity from the church. George Buttrick wisely remarks on this point, "Does it offer a rule of thumb for practical conduct? No, it offers more than a rule of thumb; it breathes the spirit from which alone wise action can proceed."

The parable graphically sets before us three practical points. 1. There are missionaries of evil in the world as well as missionaries of the good. If there is one who sows good seed there is also one who sows darnel. While Christian preachers, writers, and witnesses are sowing the seeds of the kingdom, others in the press, on the radio, the saloon, in the theatre and in every conceivable way, are sowing the seeds of destruction. Wherever there is an effort to plant men and women in the kingdom there is opposition.

2. The evil and the good are mixed in the closest way, deceiving even the elect. The evil is often a parasite of the good. Invention for example, has enlarged the opportunity for the criminal as well as of the respectable citizen. Science, with all the blessings it has brought mankind, is now being utilized to make an inferno of destruction. To be specific, the aeroplane has become a scourge as well as a blessing.

Our Lord's thought was moving in the moral and spiritual realm. With his own people in view, he must have known what a travesty on religion the sacrificial and ceremonial system in Judaism had become. Pharisaic zeal for purity of race and religion issued in the ugly Pharisaism depicted in the Gospels. God meant it all for good, but what a mixture it had become in the hands of Jewish leaders!

3. Rash attempts to destroy the evil may involve the destruction of much of the good. There must have been much that was revolting in the Judaism of our Lord's day, yet he conducted the whole of his ministry within its confines. He did attack the corruptions of Judaism in some of the fiercest denunciations in literature, yet in all his dealings with it, he kept in view his own principle that the uprooting of the evil should not endanger the good.

Church history abounds in examples of rash uprooting. Many movements persecuted in their beginnings for being "lawless" have later come to be recognized as bearing genuine fruit. The first protests against slavery called down fiery persecution. One thinks of our own Mennonite history checkered by pilgrimages from country to country; it has been so because the world found it hard to make room for our interpretation of "the life in Christ." The judgment concerning us has already been greatly modified in the course of centuries. The wise man will "judge nothing before the time." (I Cor. 4:5)

If the unrighteous are to be uprooted, could any of us hope to be spared? When we remember how the Light has shone on our path, and how not once, but often we have quenched that Light, how dare we stand up and judge freely? We are driven by our weakness to humility before God.

Furthermore this matter of rooting up tares is dangerous because the roots of human lives are so closely interwoven. By pulling up tares we may pull up wheat! A worthless son for example receives his due reward, but we need to remember that the sword that pierces his body enters his mother's soul. Or when has the church undertaken to root out heresies without forfeiting gentle spiritual qualities?

"Until the harvest," what ominous words! God's control will not be ursurped. Tares will become manifest. That revealing crisis may be reached in this life, but obviously Jesus was looking still farther to the consummation of the age. The seed was wn with differing results. The antagonistic forces f good and evil are at work in this age. The emy has been sowing darnel with the wheat, perplexing even the elect. In the "harvest" the wheat and the tares will be revealed. —Freeman, South Dakota.

Relief Service in a Yugoslav Refugee Camp in Egypt

The following excerpts, which provide snap shots the activities of a relief worker in the Middle-East, ugoslav refugee camps, are taken from the letters the Mennonite relief workers, Dr. G. Richard der and Delvin Kirchhofer.)

New Refugees Arrive

"What a day we had yesterday! We received a rge number more at this camp but what a difference m the groups we had received before! Truly the uation was pitiful. For ten hours we strained ourves to register, bathe, feed, disinfect, inoculate and ccinate and tabulate them. Providing them with dding and transport to their tents was another job. her camps said it just could not be done in one y but we accomplished it. (Several of us in talk- it over at bedtime felt ashamed that we placed much emphasis on making records instead of help- the individuals and making them more comfort- e.)

'I suppose thousands and thousands in Europe and other places are far worse off than these, but it s my first experience in working with people that re actually in need. Especially in the children the old people, one could actually see the effects hunger. Dr. Yoder said last night that one baby ught to him looked exactly like the picture in book, *Starvation in Europe.* Time and again, ing the grueling process yesterday we had to take e of women and children who actually fainted ore us from sheer exhaustion; time and again we to rush one or more to the medical room or to hospital (the worst cases never reached us for y were dispatched directly to the hospital) for nediate attention. I could not begin to tell you all the ailments that were evident to even an xperienced eye like mine. I can see where the lical staff will be more than plenty busy for some to come."

Orphan Refugees

Not only are they a group of proportionately e numbers of women and children, but there are so many orphans. Again and again we found e children ranging from six to thirteen or so who no parents, often not even an aunt or uncle in some cases they knew absolutely no one in p. We would find them crying, not knowing what o or where to go. Since this was my first actual rience in working with incoming people, on the day, my efforts seemed rather feeble, I am id. I have learned many lessons, though, and I ld be able to profit from my mistakes. Certainly, ing after their welfare on the very first day is of the essentials we dare not forget, and trying to keep families together or to care for the homeless orphans is one of the first things one must do. Our 6,400 or so at the present time will give us plenty to do in this camp for some time to come."

Need of Clothing

"And the clothing! How often I wished we had some of the twenty-five tons you are planning to send to us. Many of them were mere rags. I hope the Red Cross will have plenty of clothing on hand for it will take a lot of it to supply these people with the barest necessities. Yes, how far more in need are these people than the ones who have come heretofore. The sights were so pitiful yesterday that in spite of our rush we could not avoid tears of sympathy for some of them."

"It is so difficult to obtain tents and palliases, but I think everyone slept inside last night. I am not sure how much the lack of clothing is due to the war conditions and how much to their natural state of poverty in their own country, but in any case they must be supplied with clothing. I could tell some horrible instances they have told of past tortures, and we have plenty of evidence that it is not only a rumor. I took a picture yesterday of one women which, I hope, will be clear enough to illustrate what I am saying."

Welfare Work Problems

"My work in welfare is progressing slowly. There is a great deal to be done especially in education and recreation. The problems we face seem terrific, such as lack of tools, wood, equipment of all people who always say "sutra," meaning tomorrow, kinds, etc. The procrastinating habits of these when something needs to be done take patience. The constantly changing personnel among the Yugoslavs with whom we work is trying. Often the hot weather or sand storms make the refugees cling to their tents like chickens in a summer shower. We seem to spend half our time revising our plans or else waiting on someone or trying to get transport."

The Medical Situation

"The situation on the medical side is far from being satisfactory. A lady doctor, Dr. Brown, of the FAU (Friends Ambulance Unit) has been stationed here and has been serving admirably. Unfortunately she became sick a few days ago but is now again about ready to begin her duties. In the meantime Dr. Yoder has been all alone in the work as far as doctors are concerned, both for day and night duty. He usually sees from eighty to one hundred patients every day and sometimes has to continue this pace for seven days a week. . . . I do hope the doctors who are expected from Palestine will be arriving soon and will be satisfactory. It is not a case of negligence, doctors are just non-existent in this area."

Via M.C.C. Headquarters
Akron, Pennsylvania

Non-Resistance in the Home

By Oscar Wiebe

Non-resistance, to become universally accepted as a solution to world peace, must first become practical in a smaller sphere, for instance the home. The individual must first be convinced of its worth before he can offer it to the nations. He must learn he reasons for resistance. He must get to the roots of the matter to get a better understanding of its cause and effect. Where can he find a better proving ground than in the home? The place where possibilities for strife and distrust are identical with those of nations, except in a smaller measure.

What, then, are the reasons for resistance?

1. Fear—of losing prestige and security.
2. Pride—Counting ourselves better than others.
3. Greed for Power—Dominating others in the home.

Along with these go other so called "little foxes" that tend to build a wall which must be upheld to guard our security, regardless.

For want of a better method, fathers try to maintain their position as head of the family through unkindness and stubbornness. For the same reason, mothers try to retain their position as counsellor and guide through selfishness and cunning. Quite often a child will dominate its brothers and sisters as a result of such parental influence.

Let us read what the Bible teaches about fear. There is no fear in love; but perfect love casteth out fear. (John 4:18) No fear of losing prestige. No fear of losing security. Fear of losing the two things most strived for—gone! No more pressure on the mind, and thinking becomes clear. Too many minds today are laboring under the pressure of an insecure future.

Then there is pride, selfishness, jealousy, unkindness, and stubbornness. Let us read I Cor. 13:4-5-6. "Charity suffereth long, and is kind, charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.

Unkindness turns to kindness, stubbornness turns to seemly behavior, selfishness to unselfishness, pride to humbleness, and greed for power to rejoicing in the truth. What child would not respond to love and kindness from father or mother. A love and kindness that goes hand in hand with discipline, for the two cannot be separated and at the same time reach the objective. Discipline influenced by love will bring forth good standing for parents. Out of this is born cooperation and a willingness to serve, a willingness to admit a wrong and to seek the truth. Observe a happy family and you will find love and discipline reigning in that home.

Love, therefore, is the key to non-resistance—a Christ-like love that surmounts obstacles such as race, religon, poverty, and disease in the fellow man.

—*Rushmore Reflector*

RELIEF

Departures to England

Farewell services were held on the evening of September 4 for Ellen Harder and John Thut. Ellen Harder, R.N., has departed for "South Meadows"—an evacuation center in England for children two months to six years of age. John Thut will be recreational director at the "Taxal Edge" boys' convalescent home near Manchester and Birmingham, England.

M.C.C. Executive Meeting

The M.C.C. Executive Committee met at Chicago, September 1 and 2. Among other things they discussed the possibilities of relief in Europe in the light of the rapid progress of the war. Orie Miller gave a report on his recent trip to Paraguay, and P. C. Hiebert reported on his visits to Puerto Rico.

Clothing Center to Open in Mid-West

Another collection and procession depot for relief clothing is to be located at Newton, Kansas. Elma Esau has been appointed to direct the new center with H. A. Fast to assume supervision o the work. It was also decided that Mrs. M. C Lehman should hereafter assume general directorship of all three clothing depots—Kitchener, Newton, and Ephrata. Anna Snyder will succeed Mrs Lehman as director of the local depot at Ephrata (Further details concerning relief clothing an the new collection center will be given later.)

Ingenuity Builds a Hospital

The following are excerpts taken from the September, 1944, issue of **Rio La Plata** news letter o the C.P.S. Unit at La Plata, Puerto Rico:

A gray, barrack-like structure, 130 feet long an 20 feet wide, and an additional wing of fifty-fiv by twenty-six feet became the present Mennonit hospital in Puerto Rico. Four feet of filling had to be done for the new wing which is now t dining room, kitchen, and women's ward. Dirt ar gravel were hauled from the creek bed, loaded, u loaded, and tamped by hand. Cement for found tions and floors was all mixed by hand.

Lumber of any kind was scarce. Yet the straig est pieces available were used for door frames, whi more cork screw-like two by four's were dispos of at less conspicuous places. Looking at the bedsi stands, bassinets, and instrument tables one wou never suspect that underneath the nice finish a fresh coat of paint is the lumber from old pig pe

The walls, seven and a half feet high, were ma panels of heavy tar roofing material.

Good tile floor for operating room, dining room, nd kitchen has solved the problem of putting a nooth surface on rough cement floor. The other oors are still rough for lack of better suggestions.

elief Briefs

Delmar Wedel, Aberdeen, Idaho, has been appoint- for service in the Near East under M.C.C. spon- rship through UNRRA.

Rodolfo Olgiati, a native of Berne, Switzerland, who r many years has been active in Swiss Relief or- nizations visited the Akron Headquarters Septem- r 4. In the brief visit he expressed grave concern the type of workers that would be going to do ief work in Europe. Nothing short of workers th the most wholesome, Christian outlook and turity would well succeed.

C. P. S.

leling Hill Camp to Close

.P.S. Camp No. 20, Dells Tannery (Sideling Hill), , will close in the near future, probably by the l of September. Public disapproval of the type project work engaged in was one of the reasons en for discontinuing this camp. Campers will nsfer to other base camps in the West and a will enter special projects.

ff Appointments

he following appointments for C.P.S. camps and ts were made at the recent M.C.C. Executive Com- tee Meeting:

ertram Smucker—Assistant and Educational Di- or, Denison, Iowa.

ames, Clemens—Instructor in Relief Training, ison, Iowa.

oy H. Umble—Educational Section, C.P.S. Head- rters Office, Akron, Pa.

wight Weldy—Assistant and Educational Direc- Luray, Virginia.

aron Epp—Assistant and Educational Director, ney, Idaho.

ester Cook—Director, Unit 1, Lincoln, Nebraska m Units.

eter Klassen—Business Manager, Unit 1, Lincoln, raska.

ctees Mistreated

x Mennonite inductees from McPherson, Kansas, mistreated by other draftees on way to Fort enworth for physical examination. Because were conscientious objectors, the Mennonite were beaten and given crude haircuts. The of- at the fort took the situation in hand when men arrived, and the offenders were fined.

nea Pig" Unit Closed

of July 31, 1944, the C.P.S. unit at the Uni- ty of Illinois, Urbana, disbanded and the men ned to base camps. This unit consisted of six from Mennonite camps who were used as ea pigs" in an experiment which sought to mine proper diet for extreme climatic condi-

PEACE SECTION NOTES

Post-War Conscription

Discussions on post-war conscription have of late again been coming from men in high Government circles. The President has declared himself in favor of a one-year Government training program for youths, not necessarily military. General Marshall has advocated a system of permanent conscription but is not in favor of a large army. Strong unqualified statements for post-war militarism have come from Secretary Stimson, General Hershey, and prominent members of Congress.

In the light of these statements, the Peace Section has given increasing attention to the implications that a prmanent conscription program would have for Mennonite youth, as well as for others. At the meeting of the Peace Section in Chicago, September 1, these concerns were discussed. The prayer concern of the churches is desired.

Rleased September 6, 1944
M.C.C. Headquarters, Akron, Pennsylvania.

JOTTINGS

—**Brother H. A. Toews** writes from 4221 S. Rockwell Street, Chicago, Illinois, "We are still here in Chicago waiting for our passage to Africa. As it looks now, we will not get to go till the war in Europe is over."

—**Dr. Cornelius Krahn** gave the address at the official opening of Bethel College for this year, held on the evening of September 10. The enrollment of the college is over 150 and that of the Mennonite Academy is over sixty.

—**First Mennonite Church, Paso Robles, California:** July 23 was an outstanding day in our church. Our new minister Rev. Orlo Kaufman, wife, and little daughter, Bonny Jean, were with us for the first time. Following the morning service we had a pot-luck dinner out under the trees to welcome our new pastor and to get better acquainted with him. In the afternoon we had a song service which was led by Norman Weathers from Camp Roberts. Ministers from different churches of Paso Robles were there to give him a word of encouragement in his ministry. On the evening of August 27, we had a Christian Endeavor meeting which was led by the young people who had been privileged to attend the Young People's Retreat at Lake Sequoia. The retreaters told about the blessed time that they had had. After the C. E. we all enjoyed a wiener roast at the home of Mr. and Mrs. Gus Toevs.—Lydia Quenzer, Corr.

—**Rev. and Mrs. Lester Hostetler** returned September 8 from a month's vacation spent at their former home, Sugarcreek, Ohio. On August 27, Rev. Lester Hostetler brought the morning message to the Salem Mennonite Church, Dalton, Ohio.

—**Rev. H. J. Brown** spoke to the First Mennonite Church, Hillsboro, Kansas, on the evening of September 17.

—**The Bethel College Church** is planning to wipe out the remaining $500.00 debt on the parsonage. The Men's Brotherhood is conducting the campaign.

—**Deer Creek, Oklahoma:** Rev. Herbert E. Miller and family have moved into the parsonage recntly purchased by the church. Mrs. Miller is slowly recovering from an illness. Pray for her recovery.—Mrs. M. C. Lichti.

—The new **Who's Who Among the Mennonites** is selling well, according to a statement by Dr. Melvin Gingerich, co-author of the book with Dr. A. Warkentin. About 600 hundred copies have already been sold. The book is of special interest to Mennonite ministers and other church workers. It is about twice as large as the first edition which was very well received.

—**Missionary H. J. Brown** is publishing a book entitled, **In Japanese Hands.** It is a cloth-cover book of 250 pages, and it will sell for $1.50. It is described as a "book of thrilling experiences."

—**Rev. Clyde H. Dirks** of Hutchinson, Kansas, spent several days the fore part of September in Aberdeen, Idaho, conducting evangelistic meetings in the First Mennonite Church. Rev. and Mrs. Phil A. Wedel are the proud parents of a new baby girl, born September 5. Congratulations! The girl has been named Lois Ann.

—**Former South Dakotans,** now living around Newton and Moundridge, Kansas, had a great time when they got together in the city hall of Moundridge for a program and a meal on Sunday evening, September 10. Due to the rain they could not have the picnic in the park as planned. This was the first meeting of its kind. It was liked so well that another one is contemplated next year. Around fifty people attended. According to reports from the meeting, South Dakota must be a very nice place to live.

—**The Second Mennonite Church, Beatrice, Nebraska,** is considering the prayers of the Lord Jesus Christ in its Bible Study and Prayer Period. The pastor Rev. Elbert Koontz, recently sent out a very interesting newsletter to non-resident members. It had the conversational, homey touch.

—**The First Mennonite Church, Reedley, California,** recently sent 450 pounds of dried fruit, such as raisins, peaches, and apricots to the missionaries in India. Part of the fruit was bought at a reasonable price, but quite a bit of it was donated by church members. Dr. D. V. Wiebe, who recently returned from doing relief work in China under the Friends Service Commission, is again at home in Reedley and spoke to the church on the evening of September 17.

—**Bessie, Oklahoma:** The Oklahoma Convention was held in a tent on the Herold Church grounds, September 15, 16, 17. Rev. C. B. Friesen went to Mountain Lake, Minnesota, to bring his wife and children home. Mrs. Friesen had an operation in Mountain Lake early in the summer. Rev. Friesen will teach school near his home this winter. The fiftieth anniversary celebration of the Bergtahl Church was well attended.—Mrs. Jacob Penner

—Bulletin, **First Mennonite Church, Upland, California:** "Next Sunday after the morning services we shall adjourn . . . for the annual Sunday School picnic. (Remember those good old picnics we used to have when every family brought a big basket—or even a field box—just filled with food, from apple pie to zwieback, from fried chicken to potato salad? Remember? Wouldn't you like to do it again? Why not next Sunday?)"

—**The Mountain Lake, Minnesota, Bible School** opened on September 5. It is offering a kindergarten course for six weeks.

—The sewing societies of the **First Mennonite Church, Beatrice, Nebraska,** have made C.P.S. dormitory curtains and quilt patches out of printed feed sacks.

—The address of Rev. and Mrs. H. Albert Claassen after September 17 will be Clinton, Oklahoma.

P. W. PENNER VERY SICK

September 7, 1944

In a letter from Dr. Dester dated August 5, writing about P. W. Penner:

"P. W. is a sick man. If he gets on his feet again it will be by the power of God, and his mercy, also, I say mercy because that it will be if He grants us another opportunity to get P. W.'s work turned over to someone else. He is now behind in his work and who will be able to gather up the loose ends if he should go. He knows right well that he may. They both send Greetings."

Yours sincerely,
P. A. Penner

IF

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:7.

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After January 1, 1944 the following prices wil be in effect on **The Mennonite: NEW SUBSCRIPTIONS $1.25** for the first year, **RENEWALS $1.7** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, SEPTEMBER, 26, 1944 NUMBER 38

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The Bergthal Mennonite Church

Pawnee Rock, Kansas

By Ruth Smith

Standing near the intersection of two country oads, four miles north of Pawnee Rock, Kansas, is . stately brick building. This is the meeting place f the Bergthal Mennonite congregation. The history f the church is a fine tribute to the religious sinerity of the people.

Early Years

In 1874 a number of homeless, weary, and homeick Mennonites landed on the shores of America. hey had left their homes in Russia in order that hey might have greater freedom in both religious nd secular matters.

Many of these Mennonites settled in Barton County, ut their homes were scattered. Traveling was diffiult and slow, so, in order to have some religious ieetings, the minister held services in three different laces. One Sunday he would be with a part of the ongregation in a little brick school house, the next unday at a sod home belonging to Jacob Base, and n the third, in another school house (District 48). he Mennonites at Pawnee Rock were somewhat nder the supervision of the Canton Church until 895, when Peter Dirks was ordained as elder. The ext year the Church became a member of the Westn District Conference. The names appearing on ie church charter are: J. B. Schmidt, J. J. Schmidt, . H. Unruh, P. H. Dirks, S. P. Smith.

The years brought other Mennonite settlers, and added size and strength to the church.

Since this group, which was sometimes known as Brother Dirk's Church or Bruderfeld, was weak and isolated, the Kansas Conference of Mennonites urged their ministers to visit and encourage them. These visits were always appreciated and many blessings received.

In 1899, the first real church building, a frame structure, 34 x 54 feet, was built at a cost of $2500.00. It was located four miles north of Pawnee Rock on land given as a gift by Jacob P. Wedel. This is also the present location. Equipment consisted of "factory seats," a coal stove, a hand-made pulpit, and curtains for the partitioning of Sunday School rooms. Dedication services were held on July 30 of the same year. The people gathered before the closed doors, and, after short services, during which the choir sang and Psalm 24 was read, they went into the new and beautifully decorated church.

Complete organization of the church seems not to have taken place until 1900, when it was also officially designated as The Bergthal Church of Mennonites near Pawnee Rock, Kansas.

As time went on, the little one room church was not large enough for the growing congregation. The members, in 1915, began to build a modern brick structure at an approximate cost of $15,000.00, to meet their needs. Construction progressed slowly at first because of many rains. The building was dedicated on December 19 of that same year however, at which time Prof. T. F. Balzer and P. H. Richert of Bethel College, were speakers. Less than a year after

(Continued on Page 14)

ie Bergthal Mennonite Church at Pawnee Rock, Kansas. This building was erected in 1915.

WESTERN DISTRICT CONFERENCE MEETS OCTOBER 18 AND 19

The Lord willing the Western District Conference will be held on October 18, and 19, Wednesday and Thursday, in the Memorial Hall at North Newton, Kansas.

D. C. Wedel, president
H. E. Miller, secretary

International Relief In Action

1914-1943" by Herta Kraus

(Reviewed by I. W. Banman)

Since relief on an international scale dates largely from World War I, no really comprehensive study on the subject has been available and the scattered literature dealing with the problem has been inaccessible to most of us. We, therefore, welcome a source book containing materials gathered by Hertha Kraus who worked in collaboration with the Research Center of the Peace Churches in Philadelphia, published recently under the title *"International Relief in Action*, 1914-1943.

This volume of 248 pages contains a wealth of materials gathered from books, records, and accounts of many relief agencies who have worked in this field in the past, including the Mennonites. Since the object of the compilers is to give the best information available on the problems of international relief and reconstruction, and the methods that have been employed at various times to meet these problems, one finds a great variety of topics such as the providing of food, clothing, shelter, child care, employment, education, medical service, and many similar ones presented. Each selection deals with a specific problem or problems such as: "Joys and Sorrows of a Large Child-Feeding Center; Hungary, 1919-20," "A Community Kitchen in Operation; Russia, 1922," "Work Projects for Handicapped; France, 1942" to mention only a few selected at random. This collection of materials has obviously been made with the one object of helping any one seriously interested in foreign relief to understand the situations and problems more clearly; it also aims to give prospective relief workers an insight into their tasks, and to help them to benefit from the experiences of those who have pioneered in this work. It is therefore not a book designed to entertain, but no one who would understand the problems of relief which we will be facing after this war can afford to be without this volume. It may be added that from a volume which has been written with the foregoing objectives, much material had to be omitted which one or the other of us might have wished to see included.

The value of the book is greatly increased by the addition of a list of thought-provoking questions at the end of each section, and by the extensive list of references on the subject of international relief given in the back of the book. Copies of this book may be obtained from the Mennonite Central Committee, Akron, Pa., or from the Mennonite book stores at $1.25 in cloth, or $1.00 in paper binding.

MUTUAL AID

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I Tim. 5:8.

VERNEY UNRUH ASSISTS IN EDITING

While the editor is gone on a trip to C.P.S. camps and making a visit to the Menno Mennonite Church, Lind, Washington, Verney Unruh, a ministerial student at Bethel College, is assisting in the editing of this paper.

Mennonite Colonization

Lessons From the Past For the Future

By J. Winfield Fretz. Publication Number 1, Section for Mennonite Aid, Mennonite Central Committee, Akron, Pennsylvania. 80 pages. 20 cents.

When the various branches of Mennonites through their Central Committee employed a full time man to do research in those areas in which they had common problems, Mennonite history was being made. The result of this first effort in this type of cooperative enterprise is now ready for our study. It is the book *Mennonite Colonization* by Dr. J. Winfield Fretz.

For almost a year, Dr. Fretz carried on research in Mennonite colonization, visiting different colonies an dstudying the records of successful ventures. His findings are summarized in this study under such topics as the types and causes of migrations, the types and causes of colonization, factors contributing to success and factors contributing to failure in colonization plans, and finally suggestions for future colonization.

Although Mennonites are thought of as successful colonizers, they have often failed tragically. His chapter on factors contributing to failure lists inadequate preparation, lack of leadership, absence of group consciosness, internal conflicts, poor land, unfavorable climate, poor markets, and inadequate financial credit.

This book s not intended to be an academic study but it is a practical, easily understood discussion that will prove very valuable when the church faces the problem of rehabilitating its young men now in C.P.S. or the problem of starting new church communities. As a church we are recognizing more clearly than we have for many years that it is necessary to extend our Christian principles more effectively into the realm of our economic life and that the church must study the Christian implications of the economic life of its people. Every Mennonite minister and church leader should, therefore, procure his own copy of *Mennonite Colonization* and study it carefully.

—*Melvin Gingerich*

WHERE TO GET THE ABOVE BOOKLET

Copies of **Mennonite Colonization** can be gotten from the Mennonite Central Committee, Akron, Pa. For convenience those in the Western District may secure their copies by addressing their requests to Box 98, North Newton, Kansas. Price per copy is twenty cents.

Editorial

A New Mission Field

One of our Mennonite leaders, who has visited uch among the C.P.S. units in mental hospitals, opes that after the war we will capitalize on the ex-erience of the men serving in mental hospitals by iving them an opportunity to serve in a mental ospital of our own. From reports available it seems hat not very many men care to stay on in mental ospitals. Perhaps, that is due to the poor working onditions that prevail in many of the institutions. s a whole, mental institutions so far have not at-racted the most efficient and consecrated laborers. he influx of C.O.'s into mental hospitals has intro-uced a quality of service that has been lauded by any, including hospital superintendents and Eleanor oosevelt. Better working conditions, as could be rovided in one of our own hospitals, would un-oubtedly make the work with the mentally ill appeal many whom it does not attract greatly now.

Work with the mentally ill presents a great mission eld. Firstly, present standards of care, as a whole, re inadequate. Secondly, the number of mental atients has greatly increased as a result of this war. illiam B. Hesseltime, writing in the *Progressive* of uly 17, on salvaging the war's mental wrecks stated at already the army had discharged more than a illion and a half men as neuropsychia-ic. He went on to point out that there is a great carcity of psychiatric clinics and psychiatrists. Then ointing hopefully to the C.O.'s in mental hospitals he ent on to say, "there is now being trained a goodly ody of young men who can serve in caring for the ar's mental casualties. Fifteen hundred conscien-ous objectors to war on 'detached service' from ivilian Public Service camps, are now working as tendants in 34 mental hospitals . . . Already, the Co's the hospitals have produced some minor revolutions hospital methods. . .They are discovering that the entally ill respond to sympathetic, cheerful, tactful, d kind treatment. . .Perhaps in the ranks of these en lay the hopes of the nation. They will be the rgest single group, outside the professional psychi-rists, with valid and useful experience in dealing ith mental cases. The framers of the Selective Ser-ce Act were wiser than they knew when they pro-ded that conscientious objectors should be assigned 'work of national importance.'

A mental hospital, supported by Mennonites and affed by highly competent workers drawn from our .P.S. experience, is a new mission field that lies be-re us. How fitting it is for non-resistant Christians minister unto those who need especially much love! ho will heed the call and take up the work? "I was k, and ye visited me:. . ." Matt. 25:36. Should r church feel responsible for those who are mentally ?—rw.

Churches Having Sunday Bulletins

About 22 per cent of the churches of our conference issue a Sunday bulletin, according to a rough survey made by the editor. The Western District has a total of 14, the Eastern 9, the Middle 5, the Pacific 5, and the Northern 2. This makes a total of 35. Some churches may have stopped issuing a bulletin and some may have begun one. Consequently, the above figures may not be absolutely accurate, but the editor believes them to be reasonably so. In case of mistake, please notify us.

And, please, do send us your bulletin regularly. Bulletins which are sent off on the day they are printed are of greatest worth. Please, put us on your regular mailing list.

What has just been said also applies to all monthly papers issued by various churches and also to all papers going to men in service. Yearbooks and constitutions are also welcomed.

Churches Issuing Bulletin

Western District

1. Bethel College Mennonite, North Newton. 2. Buhler Mennonite, Buhler. 3. Burrton Mennonite, Burrton. 4. Emmanuel Mennonite, Moundridge. 5. First Mennonite, Beatrice, Nebraska. 6. First Mennonite, Halstead. 7. First Mennonite, Hutchinson. 8. First Mennonite, Newton. 9. First Mennonite, Hillsboro. 10. Inman Mennonite, Inman. 11. Lorraine Avenue Mennonite, Wichita. 12. Second Mennonite, Beatrice, Nebraska. 13. Walton Mennonite, Walton. 14. West Zion Mennonite, Moundridge.

Eastern District

1. First Mennonite, Allentown. 2. Deep Run Mennonite, Bedminster. 3. East Swamp Mennonite, Quakertown. 4. Fairfield Mennonite. 5. Grace Mennonite, Lansdale. 6. First Mennonite, Philadelphia. 7. Second Mennonite, Philadelphia. 8. Zion Mennonite, Souderton. 9. Springfield Mennonite.

Middle District

1. Emmanuel Mennonite, Noble, Iowa. 2. First Mennonite, Bluffton, Ohio. 3. First Mennonite, Wadsworth, Ohio. 4. Grace Mennonite, Pandora, Ohio. 5. Salem Mennonite, Dalton, Ohio.

Pacific District

1. Alberta Community, Portland, Oregon. 2. First Mennonite, Reedley, California. 3. First Mennonite, Shafter, California. 4. First Mennonite Upland, California. 5. Menno Mennonite, Lind, Washington. 6. Emmanuel, Los Angeles, California

Northern District

1. Bethel Mennonite, Mountain Lake, Minnesota. 2. First Mennonite, Mountain Lake, Minnesota.

Being Receptive To God's Will At All Times

By Walter Gaeddert

Throughout history we find that progress that was made, in terms of a common good for a worthy cause, that this was usually brought about by good leadership and a general repentance of the people for their mistakes and a turning again to the Lord.

Again we also find by modern psychiatry that it is natural to lead a Christian life. (That is, it does not come naturally, but God made man for right living.) Man can and often does live against, or below, the way he is made to live as a man. And according to E. Stanley Jones, "He can be unnatural. And to be unnatural is to be frustrated. The laws of God wrought into the constitution of our being. To be true to them is to be true to God, and to be true to God is to be true to them."

Therefore when our whole being functions most naturally—it is also natural that when our daily activities, our thought-life, and our dealings with man are done right—we are constantly attuned to the will of God.

When we are attuned to the will of God, we are doing this through conscious or unconscious communion with God through prayer. When we are at our best we are constantly guided by better knowledge of how to live and live creatively and effectively for that goal that we are trying to achieve. And to achieve that we seek for knowledge, wisdom, and guidance which again can only be had through the natural channel, and that is constant communion with our Maker.

So whether we are farmers, bankers, housewives, or in whatever field we might find ourselves, we try to be natural in our every walk of life, and to be natural in the sense that we are made for right living is to be Christian. To be Christian we live in constant receptivity to the will of God. This we gain through building an inner life that is well-rounded and understands the human being. Thus evaluating his dealings with man by his better knowledge brought about by the same growth that was said of Christ, "He grew in wisdom and in stature and in favor with God and man."

We all arrive at a point in life when we face squarely the question "What is our purpose in life?" Some years ago a minister overheard his two small children talking as they lay in their beds waiting for the hush of sleep to settle down on their busy little tongues. One said to the other, "What are we here for, do you know?" The other replied, "Well, Dad says it's to help other people." There was silence for a time, when the first, a little five-year-old, piped up again, "Why are they here then?" Yes, why are we here? No doubt, if we would ask that question of ten different people, we would probably have ten different answers. Too many of us are here just to try to take everything out of life, rather than to try to put everything into life, and also to many of us are here to make a living and forget to make a life. The struggle is ever on between good and evil. That struggle is a crisis now. The scales are in such delicate balance that each person's influence counts.

Someone has said, the early Christians did not say in dismay: "Look what has come to the world!" They saw not merely the ruin, but the resources for the reconstruction of that ruin. They saw not merely that sin did abound, but that Grace did much more abound. On that assurance the pivot of history swung from blank despair, loss of moral nerve, and fatalism, to faith and confidence that at last sin had met its match, that something new had come into the world, that not only here and there, but on a wide scale, men could attain to that hitherto impossible thing-Goodness. And not only goodness, but health of mind and body—rhythm and harmony in their total being.

This same sense of confidence must be ours if we are to come into a reality of an inter-relationship with our fellowmen and with Christ.

We cannot permit ourselves to come out of the present-day chaotic condition, and not see the possibilities that lie ahead of us as Christians. We must not permit ourselves to be over-shadowed with the problems that confront us so that we would not be master of circumstances. Today more than ever, we must realize that our responsibilities are international, inter-racial, and inter-denominational, and that our Christ is truly an individual as well as a global Christ that will look to us as Christians not to say "Listen Lord, for thy servant speaketh," but rather with Samuel say, "Speak Lord, for thy servant heareth."

So with an open mind, a receptive heart, and an active personality, we have that inherent privilege to live creatively, effectively, and abundantly by constant response and receptivity to God's ability and will.—Moundridge, Kansas

---

My boy, men will tell you to be slow to quarrel but when you do quarrel make your quarrel so strong that you will not need to quarrel again, for your enemy will respect you for life. My boy, do not take their advice. My counsel is, never quarrel. Even if you succeed in your contest you make an enemy and you lose more than you gain. —Abraham Lincoln.

A Blessed Supper

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Our Glorification

By Wilbert A. Regier

The Apostle Paul, in writing to the Corinthian hurch, gives to all the Christian Church a most hallenging truth when in II Cor. 3:18, he says: But we all, with open face beholding as in a glass he glory of the Lord, ARE CHANGED into the ame image from glory to glory, even as by the pirit of the Lord." From this positive declaration e learn that the growing Christian will of necessity e a progressing Christian for a constant transformaon is taking place within his life. Christian developent is the result of a process through which God ads every believer that is yielded to Him and to is Will. In the Chrisian life we can honestly reice in the fact that the best is still ahead.

Now I want to consider with you five steps through hich God leads every believer in carrying out His lan and purpose, which is OUR GLORIFICATION. want you to notice especially how that every step a definite act of God—we are absolutely dependent on Him and His infinite grace, even as the Lord sus said, "Without me ye can do nothing!" The rst great truth therefore is:

I. We have been CALLED unto Glory.

Have you ever stopped to think how much you ould have missed in this life if someone hadn't lled you by name and singled it out to you? The me thing holds true in this matter of our attaining to Glory—if God hadn't called us we would never ve sought it, for how could we when we were "dead trespasses and sins"? Of ourselves we couldn't ve known that such a glorious thing was ever ant for us. How wonderful therefore to read in Pet. 5:10, "But the God of all grace, who HATH LLED US unto His eternal glory by Christ sus."

Naturally the question comes to us, "Why did d extend such a CALL to us?" I believe the swer to be two-fold—the first I have already anipated, namely, we couldn't possibly come of ourves—there is absolutely nothing in us that would d could lift us beyond the lostness of our sinful ndition. Secondly, God couldn't help Himself, for is "The God of ALL GRACE" and "Isn't willing t any should perish!" Thus He called us that we ght find our way home to glory. No doubt we e all at one time or another had occasion to obve carefully a person walking in his sleep. The ng that perhaps struck us most forcefully. at least most cases, was that he was walking in the wrong ection—walking away, rather than to his resting ce! And he continued walking in that wrong ection until he was awakened, or shall we say ed to consciousness by someone calling his name. a very small way this illustrates God's dealing h us, for in Isa. 43:1b we read, "Fear not: for I e redeemed thee, I HAVE CALLED THEE BY Y NAME; thou art mine."

ow, how did He call? I Pet. 5:10 tells us, lled us unto his eternal glory by Christ Jesus!" n while we behold Him on the Cross, we hear pleading, "Father, forgive them; for they know what they do!" Luke 23:34. Surely, it lifts the Cross to a new height when we come to fully realize that it was God's CALL to us. I Cor. 1:9, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." II Cor. 5:18-19a, "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."

The question of course now is, have we obeyed that Call? If so, then:

II. We have been BROUGHT into Glory.

Heb. 2:10, "For it became Him, for whom are all things, and by whom are all things, in BRINGING MANY SONS UNTO GLORY, to make the captain of their salvation perfect through suffering."

We have already dwelt upon what our natural condition is apart from the Grace of God, but let us view it again to thus come to appreciate more fully what the Grace of God has done for us. In comparing Eph. 2:2-3, with Eph. 5:6, we glean this truth: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also WE ALL HAD OUR CONVERSATION (or, manner of life) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." I say, how wonderful to know that God didn't wait for us to REFORM—for no one knows better than God of the utter futility of mere reformation, even as pointed out in Matt. 12:43-45. The tragedy with mere reformation is that it leaves the place EMPTY! It reminds us of the illustration of the little girl, who in speaking of her conversion, referred to it in the following way: "Before I had let the Lord Jesus come into my heart, I would hear a knock at the door and I would quietly slip to the door and open it just a very small bit—but the devil would quickly slip his foot into the door, and would always make me do exactly as he willed. But, now that I have the Lord Jesus in my heart—when I hear the knock at the door, I say, 'Lord Jesus, you had better go!' And when He steps to the door, He opens it wide, and the devil seeing Him, gets very much embarrassed and says, 'Pardon me, I'm at the wrong door! ' " Ah, friend, it takes transformation! Therefore the Lord Jesus came to indwell us when we accepted Him as our Saviour, and thus has brought us into glory, for God always views the redeemed as a finished product in Chirst Jesus. How often I have thanked God that He didn't just bring us up to Glory and then taunt us because of our wretchedness and helplessness. It is because of this fact that the mere example of Jesus isn't sufficient—merely to have the example of Jesus is but to magnify our own sinfulness, and then be left in utter dispair. It was because of this that the Lord Jesus on Calvary's Cross had to arouse us to the true state of our natural condition—take our place, die our death, impart faith, and then give us grace that we might with that faith believe on Him and in the power of His resurrection. And having done all this, finally bring us in! Oh, let us not limit the Grace of God!

Having brought us in,

III. He ESTABLISHES us in Glory.

A moment ago we stated that before we are born again, all the example of Jesus could do, was mock us! But having been born again, and having yielded our lives to the indwelling Holy Spirit, thank God, the example of the Lord Jesus moulds our lives, for He is ever the Holy Spirit's pattern. Rom. 8:28-29, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow. He also did predestinate to be conformed to the image of His Son." Weymouth translates it, "He has also predestined to share the likeness of His Son." And Conybeare and Howson translate it, ". . . to be made like the pattern of His Son."

Now, this transformation into the "likeness of Christ," calls for a daily yielding of ourselves to the indwelling Holy Spirit—He can only mould that which is yielded to Him! I am sure that Paul had this in mind when in Phil. 3:10 we hear him pray, "That I may know Him, and the power of His resurrection, and the fellowship of his sufferings, being made conformable unto His death." How often we Christians are willing enough to share in His Glory, but are unwilling to endure that which fits us for Glory!

In I Cor. 15:49, we plainly have God's purpose set forth for His Children, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." In other words, God is going to reproduce in us His Children the image of His Son. Thus we have implied the fact that God has a plan. Read Eph. 3:1-6, "That the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel" . . . Again we discover—God has a purpose. Read Col. 1:24-29. It may be summed up in one sentence, "present every man perfect in Christ Jesus." And, of course, we realize that this plan and purpose, calls for a process. And among other things God very definitely uses circumstances! I have often meditated on the fact that the world would never have had a Martin Luther had not God used the corrupt circumstances within Catholicism to awaken him to the need of "Justification by Faith!" Thus I believe that God today is longing to use even the corrupt circumstances of our day to produce men and women of stalwart character, whose confidence rests not in their own wisdom and strength, but in Jesus Christ through whom we are more than conquerors! II Tim. 2:1-3, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." Also notice I Pet. 4:12-13; James 1:2-3. God uses these things to establish us in Glory, and to make us strong in Christ. Let us therefore keep looking unto Him, for it has been well said, "It is the look that saves, but it is the gaze that sanctifies."

IV. In John 17:24, we discover that we shall BEHOLD His glory.

Listen to our Saviour, as He prays, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." It has been suggested that this is our Lord's one unanswered prayer, but thank God, we have every assurance that it too will be realized, for He prayed, "Father, I will!" Certainly His will stands supreme! Thus one day it shall be the believer's endless joy to behold His Glory. But God doesn't stop there, but gives us the further assurance that in the day we shall also—

V. SHARE in His Glory

I Pet. 5:1, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." I John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." This is a truth the world cannot possibly understand, but we know it to be gloriously true—there need be no doubt about it, for it is our present and known position in Christ. Having believed on Him, we have been born again and thus have become heirs of eternal salvation, and as a result "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His Glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20-21. In the light of this then it is little wonder that Paul in Rom. 8:18 says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." II Thess. 1:10-12, "When He shall come to the glorified in His saints, and to be admired in all them that believe . . . in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness, and the work of faith with power: that the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ." Note also II Tim. 1:6-13.

Listen To Napoleon

"The more I study the world, the more I am convinced of the inability of force to create anything durable. Alexander, Caesar, Charlemagne, and I myself have founded empires; but upon what did those creations depend? They depended upon force. Jesus Christ founded his empire upon love and to this very day millions would die for Him."

A SOLDIER OF JESUS CHRIST

"Thou therefore endure hardness, as a good soldier of Jesus Christ." IITim. 2:3.

A Meditation

By Erland Waltner

'My dear children, let us put our love not into words r into talk, but into deeds, and make it real." I John 3:8 (Moffatt)

It is easy to talk about love. We speak of loving ur neighbors when what we mean is that we stay ut of their way. Sometimes we glibly say that we ove everyone, when what we mean is that we are ot engaged in an active quarrel with anyone at the ime.

The trouble is that we have not realized the real neaning of love. Genuine love is something active. t is positive. Love is not only talking. Most of us alk plenty, but do very little. We speak sympatheically of those who are in need, but do not bend ur finger to help them. We wax eloquent in talkng about the tragic suffering in our time, but do not ncrease our contributions to charitable causes.

Our love is like that of the young man who wrote letter to his girl friend, trying to tell her how much e loved her. He would go through fire and water or her. He would swim the ocean for her. He would come to see her next Saturday—IF it did not ain.

It would be better if our love were like that of the ad who threw his arms about his father's neck and aid, "Daddy, I love you so much, and I'm going o do something about it."

We say that we love God. What are we DOING o prove that love? Have we made any sacrifices or His sake? We say that we love our neighbors s ourselves. But what are we DOING to help them n their material and spiritual needs? In what ways o we promote their welfare? We say we have comassion for those who suffer. What then are we DONG to relieve their suffering? We say we love the ouls of sinners? But what are we DOING to bring hem to Christ? "Let us put our love not into words . . but into DEEDS and make it REAL."

—*Mountain Lake Observer*

CATECHISM CLASS

But with the passing of each class there comes a ew group of young people. What a responsibility! nto my hands you as fathers and mothers are placng your son or daughter with the aim in mind of ading them in their Christian experience. Some of hem may have already accepted the Lord Jesus as heir Savior; others may not yet have done so. I o not know—what a wonderful thing it would be each member of the class would already know the ord as their own. Past experiences have shown hat usually there are both classes represented. To e falls this responsibility of sharing with you the sk of leading all of these to a rich spiritual expernce. That is no small responsibility and in my contact with other ministers I have discovered that they all feel much the same way—the responsibility for the Catechism class is one of the greatest which we face. If we fail in this, we have missed our golden opportunity. Nowhere do we have such an opportunity to deal personally with each individual as during the time of catechetical instruction. To fail at this point makes all future efforts of great difficulty. An unregenerate church membership is a detriment to all spiritual church growth. These thoughts impress themselves upon my mind as I look ino the future. I trust you will pray and work with me in this sacred task.

—Rev. Walter Gering in *Eden Chronicles*

Meditation

By Ronald von Riesen

. . *"Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken from her"* — Luke 10: 41-42

Martha had just reproached Mary for conversing with Jesus when she thought Mary should have helped her prepare the evening meal. However, instead of rebuking Mary for not helping Martha, Jesus rebukes Martha about being over anxious and troubled about many things. He did not rebuke Martha for wanting to prepare a meal but instead He wanted to point out to her that other things were much more important such as the part Mary had chosen to sit at Jesus' feet and drink words of wisdom.

So often in our everyday life we are so anxious about little insigificant things that we neglect time for devotions and reading of God's Word. This part Mary had chosen and Jesus commended her for her choice.

"One thing is Needful" for our lives, and that is that we have confessed our sins before the Throne of Grace and have accepted Jesus as our personal Savior, knowing that He is able to save unto the uttermost; knowing that He once and for all died on the cross for our sins and redeemed us from the penalty of sin and gave us the victory over sin in this life. He is our Rock and Salvation. He is the one thing needful. Have you chosen that good part, which is salvation through faith in Christ? Do you spend your time sitting at the feet of Jesus drinking in words of eternal life?

His Commandment

"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." I John 3:23.

DAILY DEVOTIONAL MESSAGES

By Emma Ruth, Reedley, California

OCTOBER 1,—*"Enter into thy closet, and when thou hast shut thy door, pray"* Read Matt. 6:5,6.

In a public address a woman recently referred to the literal interpretation of these words as something in which her grandmother believed, implying that we have advanced far beyond the idea of the closet with the shut door. The emphasis is on the fact that we can pray "anywhere," with the result that we pray "nowhere." The mother of Madame Chiang Kai-Shek, a devout Christian woman, never made an important decision until she had time to retire to her room for prayer. We have more to shut out than our grandmothers did. Only if there is prayer in the closet will there be prayer out of it.

"Lord, I have shut the door,
Speak now the word
Which, in the din and throng,
Could not be heard."

OCTOBER 2,—*"God forbid that I should sin against the Lord in ceasing to pray."* Read I Sam. 12:19-24

Most of us regard prayerlessness as a neglect, but to acknowledge it as sin is different. Samuel did. He called it a sin against the Lord to cease to pray. John Wesley said, "God does nothing but in answer to prayer." If that be true, and God has bound Himself to working only through prayer, then I am transgressing His law when I do not pray. I am hindering Him in His work. I am cutting off His power. I am blocking His progress in human hearts when I fail to pray. A fruitless branch separated from the vine. A lamp without oil. "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13.

"We kneel, how weak! We rise,
How full of power.
Why, therefore, should we do
Ourselves this wrong,
Or others—that we are not always
strong—"

OCTOBER 3—*"I will call upon Thee, for Thou wilt answer me."* Read Ps. 86

Perhaps many of us, from a day when we were taught to say prayers rather than to pray, have carried with us the impression that prayer is a one sided conversation with God. We do all the talking while God is a silent listener. The Psalmist knew better. He was positive that if he called God would answer. That prayer is a two-way transaction. God will answer provided we give Him a chance. But we are like the man who calls up the doctor, tells all the symtoms of his sick child, then hangs up before the doctor has time to prescribe the remedy. Children in a public school were asked each day to listen for a few moments to what God would say to them. They heard, "Help mother more," "Be kind to little sister," "Do your work better." Do we trust God enough to listen? Do we have the courage?

"Be silent, be silent,
A whisper is heard,
Be silent and listen,
O treasure each word!"

OCTOBER 4—*"After this manner therefore pray ye"* Read Matt 6:7-15

It was not the length of the prayer of the heathen that Jesus condemned, for He himself continued in prayer all night, but their meaninglessness. "Do not repeat empty phrases as the heathen do, for they imagine that their prayers will be heard if they use words enough." (Goodspeed) Someone has said "We make long prayers, but pray little." The prayers of the Pharisee and the publican are an illustration in point. Their essential difference distinguishes prayer from "empty phrases." Sincerity! Not less words, necessarily, but more meaningful words. More meaningful, because they are the expression of our mind, heart and will. There may be less words when each one is weighed with meaning that follows from a sincere heart.

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast."

OCTOBER 5—*"Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak."* Read Mat. 26:40-46.

An airplane rising from the earth must have power to resist its natural attraction. That power must be supplied by the motor which lifts it. Then it can rise to almost unlimited heights. So in the spiritual realm, there is a natural attraction, the weakness of the flesh, which tends to keep the spirit from rising in prayer. There is the resistance to sleep. There is the resistance to the wandering mind. There is the resistance to the press of duties. Only an ardent desire for God can release His power to lift us above the weakness and attraction of the flesh.

"Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses
move;
Stoop to my weakness, mighty as thou art;
And make me love Thee as I ought to love."

OCTOBER 6—*"If any of you lacketh wisdom, let him ask of God, who giveth to all men liberally."* Read James 1:5-7; 4:1-3.

We are definitely encouraged in Scripture to *ask* of God. But our idea of asking is too often con-

(Continued on Page 13)

Sponsored by
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Union of the
General Conference

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North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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A C.O.'s Prayer

ear God, we thank Thee for our sense of humor,
nd for Thy help each day to keep it pure.
nd that our gripings are of little things
nd all of small significance.
or a living, sensitive conscience
hat sifts our thoughts and discards those of evil,
nd garners the true, the good and holy,
We thank Thee Father.

nd too for friends who share our thoughts of joy,
f sadness, misfortune and disappointment;
ho are as we, alike, of Christian mind,
elieving love will cure each ill the world endures,
d that we may share this love—
For these receive our thanks.

e owe a debt to numerous friends
hom Thou hast led to show us grace.
ou gav'st them food in crops and grains
om Thy bounteous stores in great abundance.
d they in turn give of their gifts to us,
at we might share their blessings at Thy hand.
Our thanks we give to Thee.

cause You bless our work and us who do it
e bless with You our neighbors and our foes,
d find a lasting glorious joy in it,
cause You keep our spirits strong, but humble,
d give us growth in spirit and in wisdom,
d teach us to be patient with our lot,
d for the words of promise in your gifts,
at as we grow and prosper in our life
'll find a greater field in which to serve—
We praise and thank Thee, God.

r health and fellowship,
ur love and tenderness,
justice, truth, salvation;
Jesus Thy Son, Who died for us,
h word You give us for each needy hour,
eive our thanks in word, in deed and life.
Amen.

Written by Victor D. Buller in 1943 while in .C. Camp No. 18, Denison, Iowa.)

Abiding Forever

And the world passeth away, and the lust thereof: he that doeth the will of God abideth forever." ohn 2:17.

Editorials

The young people's work of the General Conference began in 1917. While the conference was in session at Reedley, California, Miss Anna Stauffer passed a note to the chairman. This note suggested that something ought to be done for the young people. Nothing much came of the note, but a meeting was called of all those interested in young people. About two dozen people gathered and discussed the concern of the young people. The result was that the young people were granted one evening session of the General Conference. This followed a precedent set by the women's mission societies which had already been given an evening session on the conference program. Had the conference met this year, the young people would again have had their evening session. It would be interesting to have someone trace the progress of the young people's work or the lack of it during the years since 1917. In any such history some of the "old" leaders of today would appear as young people. Who will write a short, vivid history for the young people's section?—rw.

The young man had an excellent voice. He had had singing parts on programs since his grade school days, but stage fright had always bothered him. When before an audience he would become tense and his voice would not be at its best. One day he read I John 4:18. He was struck by the thought that ". . . perfect love casteth out fear: . . ." He began to take an attitude of love towards the audience. He found his fear subsiding. Love really drove out fear for him. Try to love those whom you are tempted to fear and see what happens.—rw

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The Board of Publication at its recent meeting passed a resolution which makes it possible for the young people of our conference to have four eight-page supplements of youth material during the year. Thus the young people can express themselves through the "Youth" pages in the regular issues of *The Mennonite* and through these thirty-two additional pages. Whether or not these supplements will be issued will depend upon the interest shown by the young people and the material provided by them. The editor of the "Youth" pages would welcome suggestions as to how these supplements should be utilized? Send in your suggestions. The Board in this resolution also invites the young people's union to share in the expenses of these supplements.—rw

The Young Christian Workers' Institute held at North Newton recently was a wonderful blessing for the young men who participated. These were men out of C.P.S. who are interested in preparing for full-time Christian service. From lectures and discussions the young men gleaned much information and inspiration relative to Conference activities. The Cultural Conference also provided a feast for thought.
—rw.

We Must Obey God

"First I begin with the assumption that there can be a conflict between what my country asks of me and what God has a right to expect of me. In other words, there not only can be but there sometimes is a question as to whether we will obey God or whether we will obey the 'powers that be.' How else can we explain why Paul spent so much time in jail? And for what reason did Peter say, 'We must obey God rather than men' when the authorities would put an end to his preaching? Scripture is clear on this point. There are times when to obey Caesar is to disobey God, and in the case of doubt a Christian would hardly go wrong in giving God the benefit of the doubt. It seems to me far too many Christians get this just backwards. They begin with the assumption that the edicts of one's country must always be obeyed and are not subject to question, and so they distort God's Word in order to make it agree with what the country demands or expects. Much as I love my country and the things for which it stands, the Saviour I learned to know . . . and the things He taught mean more to me than any nation can. If to act according to what He taught is not according to what my country expects, then I am sorry, but my course is clear—I must follow Christ. If I did otherwise I would not only deny Christ but I would also fail my country, for I am convinced that no greater service can be rendered to your country than that which you render when you are truly obedient to God.

To put my country and my God on an equal basis, to be equally obeyed, is to me rank blasphemy. I know that 'the powers that be' are ordained of God and are His ministers, but that includes Hitler. It applied particularly to Nero, who was even worse than Hitler. Are these too to be obeyed and acknowledged with equal authority with God? If so, why do we fight them? If the rulers of our country are the ministers of God in the sense that they have final authority over Christians, then so is Hitler, and you have God fighting God. The only possible interpretation of Romans 13 is that 'the powers that be' are always to be obeyed except when obedience to them conflicts with obedience to God."

—*Carl M. Lehman*

Letter To Drafted Men

(The following letter was written to young me from the Pacific District in service by Dr. J. H Langenwalter, then Minister-at-Large of the Pacifi District.—rw)

Reedley, Californi
June 15, 194

Dear Friend:

I think of you often under your present circun stances away from home and wish you well in bod mind and spirit.

This is a time when being one's self at one's be is being put to many severe tests. On the oth hand, this is the very time when such an attitude needed very much.

The limitations placed upon us at this time see hard and relentless. That makes one tempted to fe that there is nothing that one can do about it. Th temptation leads to no good end. None of us ca know how much good we may be or do to othe by just being ourselves at our best.

Even though one never finds out how much go he may have done, it is worth while to be able respect one's self for having placed emphasis on t kind of man one is becoming.

This message is being sent to more than two hu dred of you at this time because I am interested you and because I care about what is becoming you. Your difficulties are known to me sufficient to make it possible for me to enter into your proble sympathetically.

I am also sending this message to you in order encourage you to give yourself the best possil chance.

Our Great Silent Partner is more deeply concern about all of us than any of us can be for each oth Our Lord has revealed Him to us as our Father. must be a Father who suffers much these days. seems reasonable, thereore, that He enters deeply a sympathetically into the sufferings of His childr It helps to remember that as we suffer. It tends draw us closer to Him, and to each other. It is t kind of relationship which helps us to become o selves at our best, which means that we become t kind of person God has in mind.

What we say, and even what we do, is of lit importance as compared to what we are in the si of our Father. He finds ways for us to expr ourselves helpfully, in so far as we are willing to helpful.

"The hour cometh, and now is, when the t worshippers shall worship the Father in spirit a in truth: for such doth the Father seek to be h worshippers. God is Spirit: and they that wors Him must worship Him in Spirit and in truth."

Very sincerely yours,
J. H. Langenwa

Some Things C.P.S. Men Like About An Outside Speaker

By C. J. Miller

(I have compiled this material from suggestions written by the boys who were taking the Leaders' Training Course at Downey, Idaho.)

. *His Message:*

1. Should be spiritual.
2. Should be meaty (food for the soul).
3. Give a new slant on life.
4. Be plain.
5. Be well prepared.
6. Contain illustrations that fire the subject.
7. Be definite.
8. Have a discussion period follow the message.

. *His Behavior:*

1. Mingle freely with the men in camp.
2. Visit side camps and stay over night if possible.
3. Go out on the work projects for a while.
4. Be willing to listen to personal problems.
5. Seek to understand problems of the men in camp.
6. Be interested in the men.
7. Be approachable.
8. Be honest in answering questions.
9. Be a common everyday fellow.
0. Have a definite purpose in mind when he comes.
1. Take an active part in the recreation carried on by the boys in camp after working hours.

His Contribution:

1. Points out the bad as well as the good things or the camp.
2. Leaves the fellows with a feeling that those back home are pulling for them, not only in spirit, but in a tangible way.
3. Expresses no feeling of pity for the men in camp.
4. Lifts the morale of the camp.
5. Writes articles for the church papers.
6. Uses slides and other visual aids when possible.
7. Visits camps frequently, and stays for a few days.

(The boys do not want pity, nor sympathy).

Some Things C.P.S. Men Dislike About An Outside Speaker

His Message:

1. When it is directed only to the Mennonite group.
2. When it is too long and "dry."
3. When it is too emotional.
4. When it is dogmatic.
5. When it teaches doctrine instead of a way of life.
6. When it is milk instead of meat.
7. When it fails to give them anything constructive for the present.
8. When it is flowery and indefinite.
9. When it is read directly from a manuscript.
10. When it lacks Bible teaching.

B. *His Behavior:*

1. When he is too bashful to speak to the individuals.
2. When he comes only for the purpose of giving a sermon.
3. When he associates only with the leaders of the camp.
4. When he fails to give the boys a chance to get "next to him."
5. When he is late for the services.
6. When he checks up on the boys before services to see of they are coming to the meeting.
7. When he takes over the entire meeting. (The boys like to have a part in all services.)
8. When he lacks tact.
9. When he is not sincere.
10. When he comes to give destructive criticism and for the sake of curiosity.
11. When he is over-anxious to get out of the camp and back home.

C. *His Contribution:*

1. When he tells how important the work is the boys are doing. (Often these men know better, and they do not care to be "kidded.")
2. When he tries to encourage along lines he knows nothing about.
3. When comparisons are made between C.P.S. and the army.

A Smoke Jumper Reports

Our main job is, of course, fighting fires. Parachuting is merely the fastest possible way to get to the fire. It requires less energy as well as time. The actual jumping has taken over our interests so much that we think of that more than of fire.

Our training process before we actually become Jumpers is strenuous. We do a whole lot of running, hiking, calisthenics, and we have an obstacle course that gets you plenty tired. One of the toughest things during training is the tower jump. We jump from a tower that is about twenty-five feet high. You jump into a net below—only you don't hit the net. A heavy rope stops you suddenly at about eighteen feet. We do about sixteen jumps before we make our first parachute jump. After the first one we jump every day for a time. After we make seven jumps, get about two weeks of practice and instruction in actual fire fighting, we are considered genuine Smoke Jumpers.

We have a total of 112 Smoke Jumpers scattered over western Montana, Idaho, and Oregon. We have six side-camps besides the camp here at Huson. After our training we do a variety of work. We make hay, cut wood, keep up irrigation ditches, and so on.

We really do enjoy it out here—all of us.
—Leland Miller in the *Northern Light*. Leland's home is Marion, South Dakota. He is now stationed with the Smoke Jumper Unit at Huson, Montana.

YOUTH JOTTINGS

—**Oswald Schrag** of Parker, South Dakota, has returned to Hartford, Connecticut, to complete his last year in Seminary.

—**Rev. Sam Goering** spoke to the combined C.E.'s of the Lorraine Avenue church, Wichita, September 10. He told about his experiences on his recent trip to China as relief commissioner for the Mennonite Central Committee.

—**Rev. and Mrs. Ellis Graber** arrived in Souderton, Pennsylvania, September 3 to take up the pastoral duties there. Rev. Graber graduated from Hartford Seminary this spring and was ordained in his home church, Salem Zion, Freeman, South Dakota, after he accepted the call to serve the Souderton church. Ellis was very active in Young People's work, having served as president of the Northern District Young People's convention. Mrs. Graber is the former Delpha Waltner of the Salem church, Freeman. Her sister Stella is attending Bethel College this year.

—**Mr. and Mrs. Orlando Goering** (Violet Miller) have left for Chicago where Orlando will continue his study for the ministry at Garrett Biblical Institute.
—**Edna Ruth Goertzen, Newton, and Marlo Graber, Moundridge** were united in marriage at the First Mennonite Church, Newton, Friday evening, September 8. They will make their home on a farm near Moundridge. Both Edna Ruth and Marlo attended Bethel College for several years.

—On September 19, **Three Japanese-American students** arrived on the Bethel College campus to attend college. They came from a re-location center in Idaho. Before the government moved them there they lived near Seattle, Washington. All three are enrolled as freshmen. Besides these, three students of other nationalities are also attending Bethel this year. **George Flasschoen**, a Belgium refugee student; **Rev. Floyd Nunnly,** pastor of the Colored Methodist Church of Newton; and **Teddy Rising Sun**, an Indian from Busby, Montana. He is enrolled in the Academy.

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Our Early Faith

By Harley Stucky

(Continued from last issue)

Another great principle which we cherish is Freedom of Conscience. We believe that no one shoul "use force to compel anyone to accept the faith, fo faith is a free gift of God.... The Lord has commanded simply to preach the gospel, and not to compel any one by force to accept it." Every man i free to choose. This does not mean that we ar anarchists or indifferent to any kind of beliefs bu rather it means that we grant to each individual th privilege of voluntarily deciding whether or not h wishes to be a Christian. Every man is created free being. Over against those who claim that Go chooses some to be 'saints' and some to be 'damned we hold that every man by his own choice is mad spiritual and saintly or unspiritual or damned. An we recognize too, that what we claim for ourselve we are bound to grant to others.

Out of Freedom of Conscience comes also the do trine of religious toleration. We do not believe i forcing another to accept Christianity or any of it doctrines, or "to put to death anyone for the sak of his erring faith.... The true church of Christ ha the characteristic that it suffers or endures pers cution but does not inflict persecution upon an one."

We accept and apply the doctrine of non-resistanc We are convinced that the methods of force and c ercion as used by the secular authorities are contrar to the spirit of Jesus and the principles of the Ne Testament. As early as 1524 Conrad Grebel sai "The Gospel and its followers shall not be guarde the sword.....Truly believing Christians are shee in the midst of wolves... they must be baptized i fear and in need, in tribulation and death, that the may be tried to the last, and enter the fatherland eternal peace, not with carnal, but with spiritu weapons. (Christians) use neither the sword of th world nor war, for to kill is forbidden."

Here too, we were fortunate in having the insig to recognize the logical conclusion of our princip and to live accordingly. Thus when a few membe of our group were given shelter in Nikolsbury the "told their protector plainly that they utterly di approved of his threatening the Austrian Commi sary with armed resistance if he entered the Nikol bury territory to seize them."

In our day people believe that salvation com through the sacrament. We cut away all its magic power to insure eternal life. The sacrament is on the sign or the symbol of the body and the bloo of Jesus.

The real issue between our enemies and ourselv culminates in the sacrament of baptism. The bo of contention is not the mode of baptism, or i meaning so much, as it is pedo-baptism versus an pedo-baptism. With us baptism is a symbol of co version. Regeneration is one thing and baptism another. Baptism is merely the initiatory formu signifying entrance into the church. The latter a step by itself, but a necessary step. To refu ptism and entrance into the church is to disobey ie express command of God and therefore means iat one is "unsaved." On the other hand, no bap- sm can be tolerated unless it is taken as an act of ith and as an act of personal obedience to the com- and of Christ. One of our leaders put it this way; Vater is not baptism, else the whole Danube were ptism and the fishermen and boatsmen would be ily baptized."

The final difference between ourselves and the eform leaders of our day is on the doctrine of Salva- on. Over against the Catholic viewpoint, we main- in that true religion is an act and an attitude of e person's own spirit and "that nothing whatever wrought by magic, by sacredotalism, by rite, or ceremony. Salvation is a change of nature within e soul and this change is wrought by personal ansaction between the soul and God". Over against ther's idea of "justification by faith" alone we ld that faith requires the evidences of works. The v and the Gospel are one and it is possible for e individual to move from one to the other. To be ved means to acquire a new attitude or faith and live a corresponding life, which means faithful servance of the law of God which we interpret be brotherly love. "No one can earn salvation by nself: regeneration by divine grace is always nec- ary. But the regenerated man must make the per use of his opportunities or he will infallibly ish." Over against the Calvinistic ideal that all n are predestined by God either to eternal life eternal damnation we hold the Armenian principle t Christ died for all, and that with man lies the ver to accept or reject His atonement. As one of leaders has said: (All) "are called to salvation, ause Christ died for all. The universal call pre- poses the power to answer it. Therefore one's nation never lies with God . . . God forces no , but desires that every one look away from self God".

n conclusion then, ours is an attempt to establish Kingdom of God on earth. We may not succeed, we're going to challenge the world of our day ts utmost, for we have "caught the vision of a heaven and a new earth in which dwelleth right- sness and in which the Lamb is the light thereof, for that is (we) give our full measure of devo- ."

Cost Of War

eon S. Wellstone, of the Division of Commercial Economic Information of the Department of nmerce has estimated that half a trillion dollars been spent for destruction by the world since . According to First World War experience, the e of the property destroyed in the present war be equal to the sum spent for armaments. This s the total cost to one thousand billions or a on dollars.

hat this trillion dollars could have done for the d is illustrated as follows: It would build a comfortable, modern, five-room house for each of the world's families; pay for the common school education of the world's 400,000,000 children for twenty years; provide four-year college education for 500,000,000 young men; build a million dollar hospital for every community of 2,000 people the world over, and build 25,000,000 miles of four-lane cement highways.

—*The Reflector*

DAILY DEVOTIONALS

(Continued from Page 8)

fined to things. Favors for ourselves. "Ye ask and receive not because ye ask amiss." A small child asks his parent for bread—for all that he needs for his physical well being. But as he grows older we expect his desires to change from "give me" to "teach me." From things to understanding, wisdom, skill, so that he may supply his own needs. So in the spiritual there is something higher to ask of God than things. "Seek ye first the Kingdom of God." Things are a by-product. They will be added. George Washington Carver, the great negro scientist, said: "There is literally nothing that I ever wanted to do, that I asked the blessed Creator to help me to do, that I have not been able to accomplish."

"More holiness give me,
More striving within;
More patience in suffering,
More sorrow for sin;
More faith in my Saviour,
More sense of His care;
More joy in His service,
More purpose in prayer."

OCTOBER 7—*"Be ye steadfast, unmovable, always abounding in the work of the Lord."* Read I Cor. 15:57,58.

To keep a ship at sea in its true course a pilot does not depend upon the shifting clouds above nor moving objects around him for his directions, but upon a far distant fixed star. Our lives will be steadfast, unmovable as we take our directions from something fixed, unchangeable, "Jesus Christ, the same yesterday, today and forevermore." Only then will we be unaffected by changing circumstances. People may fail and disappoint us. We may suffer the loss of things. But we are not depending on them. Abounding in His work, we look to Him for directions, and away from self and others.

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely
dim
In the light of His glory and grace."

The Church

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

THE BERGTHAL MENNONITE CHURCH

(Continued from Page 1)

completion, a hail storm broke about a third of the windows, and rain damaged the inside of the building somewhat. The present membership is almost two hundred.

Auxiliaries

A growing church is active. As early as 1885, P. Balzer visited the church and stayed for three months. During this time, he organized two adult Sunday School classes and an adult Bible school. In the Bible school he instructed members in reading, writing, arithmetic, and God's word. P. Balzer also organized a choir at the same time. Practice was held immediately after Sunday School, but later it was held once a week in the evening. These activities did much to strengthen the spiritual life of the church.

Since the Sunday School did provide religious education for the youth of the church, it was decided a short term of Bible school should be held in the district school house after the regular school term. This began around 1903 with Rev. J. B. Schmidt, the present pastor, as teacher. By 1914, interest had grown until there was a total of fifty-five pupils in three separate school districts. This German Bible school was discontinued for a time, but was revived again in 1925. At this time, the German language was largely replaced by the English.

The ladies' Sewing Society, now called the Mission Worker's Society, was organized in 1905 to create interest in missions. The main promoter and first president was Sister Marie Wedel. Through the years, generous contributions have been given and much sewing has been done for the various mission projects. As a part of their work, their contributions support one widow and an evangelist in India. At first meetings were held in private homes once every three months, but now monthly meetings are held in the church basement.

Shepherds of the Flock

The elder of the Canton Church, J. Ratzlaff, was also elder of the Pawnee Rock church until 1893. At that time, Peter Dirks was elected as elder. He was, however, not ordained until March 17, 1895. He served until a short time before his death in the spring of 1924. Reverend J. B. Schmidt was ordained as elder in the fall of 1923.

Ministers who have served the Bergthal Church are Heinrich Siebert, Jacob Koehn, Tobias Dirks, Jacob A. Schmidt, David Schmidt, Peter H. Dirks, and J. B. Schmidt.

Reverend J. B. Schmidt, the present pastor of this church, was born in Russian Poland on December 29, 1869, and came to this country in 1874. He attended the Mennonite Seminary at Halstead and Bethel College. On May 10, 1896, he married Anna Schmidt. The names of their four children are Paul, Pauline, Edith, and Esther. For five years he taught public school. In 1909 he was ordained minister an in 1923 elder of the Bergthal Mennonite Church where he continues his faithful service.

Significant Facts and Events

Two conferences have been held in the Bergtha Church. In 1902, three years after the first churc building was constructed, the Eleventh Session of th Kansas Conference was held there. In 1918, thi time three years after the second building had bee constructed, the twenty-sixth meeting of the Wester District Conference with approximately five-hundr in attendance, convened at Pawnee Rock.

Two members of the Bergthal Church have serv in the mission field. Mrs. William F. Unruh, daughter of the present minister, with her husban served over seven years in India. Ivan P. Decke son of P. J. Deckert, is now doing missionary work Nigeria, Africa. Another member, Elmer Jantz, d reconstruction work in France and surroundi countries under the American Friend's Service Co mittee after World War I.

While most members of the church are engaged agricultural work, a large number of young peo have interested themselves in teaching and higher ucation. Some have entered the nursing professi One of these is now a deaconess at the Bethel D coness Hospital. Other members and former me bers of the church are serving in a variety of positio both business and professional.

Conclusion

A church is the reflection of its members. spiritual interest and growth of the Bergthal Me onite Church is a result of the desires and efforts a rural people who have accepted Jesus Christ as t Saviour and have earnestly tried to live His Way Life. (The interesting article above was conden from a theme written for an English course at Be College.)

Costly

It is estimated that twenty-two million civilians lost their lives in the war. The imagination ca begin to cope with such a figure. Nor can it conc of the horrors of slow starvation, of painful wou and of execution. That number is one-sixth of entire population of the United States, and we shared in wiping them out. Who knows what ta what genius went with them? Who knows whic them might have found the secret of cancer, w might have been a Beethoven, which one a G Fox or a John Wesley, which one might have pai better pictures than man has yet done, which m have been the best neighbor you ever had? Is worth the price of risking centuries of delay in th velopment of civilized man?

RELIEF

ie Clothing Drive

The clothing centers have adopted a standard for
lief clothing which will not be relinquished though
thing contributions are quadrupled from three
is to twelve tons per month during the 1944-1945
l and winter clothing drive. As the churches be-
me more zealous in collecting, making and buying
rments, the standard: **"Clothing should be good
ough for any of us to wear and not be ashamed"**,
l be maintained.

The address of new collecting and processing cen-
at Newton, Kansas, has been announced: 220
in Street, Newton, Kansas.

ler and Yoder at Alexandria

. N. Byler and Samuel Yoder informed Akron
adquarters, September 8, 1944, of their arrival at
xandria, Egypt, by the cable "ARE STOPPING
VISIT KIRCHHOFER", Samuel Yoder will serve
Middle East relief areas in an administrative
acity. J. N. Byler, as commissioner for the
nnonite Central Committee, is co-ordinating the
ial work of Dr. Richard Yoder and Delvin Kirch-
er with the work that will be assigned to the addi-
al workers now going to the field, and is seeking
proper relation of our work to other agencies
working in the field.

rkers Arrive, Others Leave Paraguay

Villard Smith's letter indicates that Orval Myers
Elvin Souder arrived at Asuncion, Paraguay,
urday night, August 26. The same letter stated
: Dr. and Mrs. G. S. Klassen left Asuncion, Au-
t 24, to return to the States. Dr. Klassen, with
. Klassen assisting him, has served Mennonite
nists nine months to meet their dental needs.
ing that time Dr. Klassen also trained several
ng men of the colony in the basic skils of den-
y, assuring the colonists of continued dental care.

Buller Granted Passage to England

enry Buller, still awaiting passage to England
ne time Ellen Harder and John Thut left Akron
dquarters, was able to leave the country with
Thut. Brother Buller will assist in relief at the
lon Center, until such time as permission is
ted to carry on relief in areas familiar to him
rance.

group of Mennonites, hard pressed and appreci-
of aid in previous years, has sent a sum of
33 to the Mennonite Central Committee which
desire to be forwarded, anonymously, to the
nonite Famine and War Sufferers' Relief pro-
being carried on in Bengal, India.

C. P. S.

ase of Men in Camps

of August 31, 1944, 3371 men were in Mennon-
dministered camps, while as of February 29,
the camp strength stood at 2977. This six-
h period brought an increase of almost 400 men. Of this increase 303 were Mennonite men and ninety-one were non-Mennonite. The inductions in this period were mostly men of the eighteen-year-old group. The increase of younger men in the camps requires additional attention on the part of the camp staffs.

The Mennonite administration of CPS mental hospital units began two years ago on August 19, when nineteen men from Grottoes, Virginia transferred to the Western State Hospital, Staunton, Virginia. Since that time the program has broadened to include twenty-one units with 799 men.

The unit at Staunton recently celebrated their second anniversary. While the unit has been increased to fifty-two, thirteen of the original of the original nineteen men still remain. A report of the anniversary contains the following statements:

"I cannot say that we received a royal reception upon our arrival unless all that yelling, threatening, profanity, and foolish remarks as we passed several wards would be called royal! I prefer to call the reception frightening and belittling. . . . Conditions have certainly improved in the last two years. The group morale is on a high plane and organized activities are making use of our dormant faculties. Our eats, public relations and working hours have improved."

Appointments to Camp Staffs

The following appointments to MCC-CPS camp staffs have recently been made:

Atlee Beechy	Director, Hill City, South Dakota
Warren Leatherman	Educational Director, Howard, Rhode Island
Mrs. Peter Klassen	Matron and Dietitian, Unit I, Lincoln, Nebraska

Missionary and Editor to Visit Camps and Units

P. P. Baltzer, Mennonite missionary to China for almost thirty years, will visit the hospital units in the East. Brother Baltzer represents the Mennonite Brethren group and is under appointment for relief service in China.

Reynold Weinbrenner, editor of **The Mennonite**, will visit the camps and units in Utah, Montana, Idaho, and California, September 16 to October 3.

Released September 13, 1944
M. C. C. Headquarters, Akron, Pennsylvania

ARRANGE A WORSHIP SERVICE NOW

Some concern has been expressed lest, when the actual fighting in Europe ceases, pent-up emotions be released in excesses and even in violence and destruction of property.

Some churches are now arranging for a service to be held just as soon as possible after the report comes that hostilities have ceased. Would it not be well for all to do this?

Let us give evidence of our joy and thankfulness by arranging for such religious song and worship services as are in accord with the Spirit of the Prince of Peace.

C. E. Krehbiel
Conference President

JOTTINGS

—**Rev. William Stauffer** of Sugar Creek, Ohio, recently gave an illustrated lecture on the Puerto Rico C.P.S. Unit at the First Mennonite Church of Wadsworth, Ohio.

—**President E. G. Kaufman** of Bethel College held special meetings at the Wayland Mennonite Church, Wayland, Iowa, the week of September 17.

—**J. H. Langenwalter,** Minister-at-Large for the General Conference recently spent ten days at Freeman College in the interest of the Board of Education.

—**Willard Wiebe,** ministerial student at Bethel College, brought the morning message at the First Mennonite Church of Christian, Moundridge, Kansas, September 24. The pastor Rev. P. P. Wedel has been on trip in the interest of the Foreign Mission Board of which he is chairman. September 10, he ordained Elinor Schmidt as missionary to India at Reedley, California; September 17, he brought the morning message at the Mennonite church in Upland; and September 24, he spent at the Ft. Collins, C.P.S. Camp.

—**The Oklahoma Sunday School Convention** convened the week-end of September 17. Dr. H. A. Fast, Bible professor at Bethel College was the guest speaker.

—**The Quartet of the C.P.S. Unit** at Lincoln, Nebraska, gave a program at the Salem Zion Church, Freeman, South Dakota, the evening of September 17. On this night the C.E.'s of the Salem church joined together with the C.E.'s of the Salem Zion church in sponsoring this program.

—**Augusta and Elinore Schmidt** left Newton, Kansas, the afternoon of September 15. About 40 friends and relatives were at the station to bid them goodbye. Their immediate destination was New York where they will await notice to sail to India. Augusta's home church, Tabor, held a farewell service for her on September 12.

EASTERN DISTRICT CONFERENCE NOTES

Flatland—Harvest Home Services were held Sunday September 3rd. The vegetables and fruits and canned goods displayed, were given to the Old Folks Home in Frederick. The last Union C. E. meeting of the Swamp Charge was held on the Flatland Church grounds on Sunday evening August 27. It was a Retreat Echo Meeting in the form of a Camp fire service. The speaker was Miss Fileen Mann, a student at Grace Bible Institute, Omaha, Nebraska.

Corr.

Upper Milford, Zionsville—the Young Peoples Society was in charge of the meeting at the Home for the Aged at Frederick, Sunday afternoon September 3rd. A very interesting program was rendered. The Harvest Home service was held Sunday morning, September 3rd and all the fruits and vegetables brought to the service were taken to the Home later in the afternoon.

First, Allentown—Cpl. Richard Bauer died in an Army Hospital **in California,** on Friday morning September 8th. His body was sent home to Allen town and the funeral service was held from the Burkholder Funeral Home on Friday afternoon Sep tember 15 with interment in the Union cemetery a Bally. His pastor, Rev. Howard G. Nyce, officiated

Fairfield—Dr. J. Winfield Fretz was the gues speaker, Sunday September 10th. The Harvest Fest ival was observed Sunday the 17th and Holy Com munion will be observed Sunday October 1st. Th Friendly Society has 26 members already while 2 was the aim for Thanksgiving.

Springfield—The Rev. Ward Shelly started his sixt year as pastor of the Church in the beginning c September. The Harvest Home service was hel September 3rd.

Perkasie—Miss Huldah Myers delivered a messag Sunday morning September 3rd.

Second, Phila.—The interior and exterior of th Church has been painted recently. The interior wal were painted ivory and the woodwork received a co of varnish. The exterior woodwork was paint brown. New front doors are included in the Chur Renovation program.

Souderton—Rev. and Mrs. Graber arrived Wedne day noon, August 30th and the new pastor preach his first sermon Sunday morning, September 3r The Ladies' and Men's Bible Classes held a joi picnic at the Montgomery County Park, Green La on Labor Day.

The Mennonite Home Anniversary was well tended on Saturday September 9th. The Ladies ganizations of the Eastern District Conference p pared and served the meals. The inspirational p gram in the afternoon was in charge of the R Freeman H. Swartz, pastor of the Schwenksv Church and a member of the Board. The speak of the afternoon were the Rev. Russel L. Ma president of the Conference and Mr. M. C. Lehm from the Mennonite Central Committee.

Conf. Co

ORDER BLANK

After January 1, 1944 the following prices v be in effect on **The Mennonite: NEW SUBSCR TIONS** $1.25 for the first year, **RENEWALS $1** per year. This advance in the price is made n essary by the greatly increased cost of produc the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

LUME LVII NORTH NEWTON, KANSAS, OCTOBER, 3, 1944 NUMBER 39

ered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Bible Institute and Visitation Program

A. J. Neuenschwander, Chairman, Quakertown, Pa.

:arly in October our "Mennonite Preaching Mis-
ı" as some have called it will get underway. There
ıo doubt in the minds of the Committee that this
ırt is the result of the work of the Holy Spirit.
'he purpose and program of this undertaking has
n given in "The Mennonite" at different times
ler the above heading. (See back copies for July
August 15 and September 5.)

'oo often perhaps those of the camps and units
ch are more removed from our communities have
more difficulty in getting ministers to serve even
r own members. In view of this the Home Mission
ırd of our conference has in the past been respons-
for such ministry of our men. Last year Rev.
liam Stauffer, Sugarcreek, Ohio pastor, visited
of the camps and units. Not only was he asked
visit the men but also to bring a message which
ld help the men realize the Christian values and
knesses of their rural home communities. We were
l to hear from both campers and home church
nbers that his visit and messages were stimulating
uplifting.

s a result of this experience various boards of our
'erence have been divinely lead to unite in a
er program:

To again serve the members in C.P.S. and
'ches as one.

To center the basic message on the basis and
ıority of our faith.

To make available a week of Bible teaching to
larger camps and several days in Hospital and
r Units.

To crystallize what we have learned during the
and prepare ourselves as a Christian fellowship for
post-war days.

'eat at Y.M.C.A. Hotel, Chicago, October 3-4
ı order to do this task as well as possible the con-
ıce has secured the services of 13 competent min-
s and teachers, each of whom will give five or
veeks of time. Before entering upon the visitation
teaching program, these brethren are gathering
central place for a two-day retreat to prepare
prayerfully offer themselves to the Lord in this
ce. Immediately thereafter they will begin their
ram of visitation.

The Assignments

Eastern District

H. E. Nunemaker, Zion Church, Donnellson, Iowa

No. 44	Staunton, Virginia	Oct. 6,7
No. 4	Grottoes, Virginia	Oct. 8-14
No. 45	Luray, Virginia	Oct. 15-22
No. 34	Bowie, Maryland	Oct. 23-26
No. 126	Beltsville, Maryland	Oct. 27,28
	Open	Oct. 29
No. 92	Vineland, New Jersey	Oct. 30,31
No. 118	Wernersville, Pennsylvania	Nov. 1,2
	Churches in Pennsylvania	

Walter Gering, Eden Church, Moundridge, Kansas

No. 127	Mulberry, Florida	Oct. 8-15
No. 43	Puerto Rico	Oct. 18-25
No. 61	Duke-Asheville, North Carolina	Oct. 27
No. 97	Akron, Pennsylvania (and dairy farmers & testers from Pa.)	Oct. 29 (Sun), 30
	Churches in Pennsylvania	

Jesse N. Smucker, Bluffton College Church, Bluffton, Ohio.

No. 66	Norristown, Pennsylvania	Oct. 6-10
No. 63	Marlboro, New Jersey	Oct. 11-14
No. 77	Greystone, New Jersey	Oct. 15-19
No. 117	Exeter, Rhode Island	Oct. 20,21
No. 85	Howard, Rhode Island	Oct.22,23
No. 125	Orono, Maine	Oct. 25,26
No. 110	Allentown, Pennsylvania	Oct. 28,29
No. 58	Farnhurst, Delaware	Oct. 30,31
No. 93	Harrisburg, Pennsylvania	Nov. 1,2
	Churches in Pennsylvania	

Middle District

E. G. Kaufman, Bethel College, North Newton, Kansas.

No. 120	Kalamazoo, Michigan	Oct. 5,6
No. 90	Ypsilanti, Michigan	Oct. 7-10
No. 26	Alexian Bros. Chicago, Illinois (Churches)	Oct. 11-12
No. 106	Lincoln, Nebraska, Ag. & Farm	Nov. 12-17
	Churches in Indiana, Illinois, Iowa and Missouri	

J. H. Langenwalter, North Newton, Kansas.

No. 28	Medaryville, Indiana	Oct. 13-20
No. 97	Michigan farm center	Oct. 22 (Sun.)

(Continued on page 13)

Faith of Our Children

Faith of our children living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Refrain
Faith of our children, holy faith,
They will be true to Thee till death.

Faith of our children, they will strive
To win all peoples unto Thee;
And through the truth that comes from God
Man-kind shall then indeed be free.

Faith of our children, they will love
Both friend and foe in all man's strife,
And live Thee, too, as love knows how
By kindly word and virtuous life.

"Faith of Our Fathers" was written by Frederick W. Faber nearly a century ago. It has strengthened many who have sung it as a challenge. It has often lost its force when sung merely as a source of sentimental satisfactions.

We are living at a time when we need to look forward more than backward. Youth must do that. They need challenge, but they also need encouragement. To them "faith" means "faithfulness", as it should. That is what Faber had in mind with the poem which became a hymn to be sung around the world. Words did not meet the problems of his day and they do not meet the problems of our children know it or not the New Testament makes more of faithfulness than of "faith." It takes both. Sometimes one hardly knows which term to use, but one is always sure that the "Follow Me" of Jesus means an attitude so deep and so strong that it cannot be expressed in words.

Not all of life-testing experiences are in the past. That fact is frightening many in our own day and accounts for the waves of pessimism and of cynicism which one meets so often now. Our fathers did not seek "dungeon, fire and sword." They endured these calamities. Their willingness and ability to do this gave proof of their faithfulness to the God whom they professed. Herein lies their contribution to their children. They encouraged their descendents to have right relationships with God and with their fellow human beings which could not be shaken, even by the most dire cruelties which faithless men, within and without the Church, could invent.

One wonders that youth is not more resentful because of the bad conditions into which they have been thrown by a generation, proud of its progress, and poor in the achievement of the greater values of life. We of this generation need to face the fact that what we are in this time of confusion speaks so loudly that our children cannot understand what we are trying to say, especially if they see that ou words and our attitudes fail to meet in the thing that we do. We do well to walk humbly with ou children rather than adding to their burdens throug fears and threatenings. It will do us good to catc the meaning of their faith.

J. H. Langenwalte

Reflections on Biblical Nonresistance

J. Winfield Fretz

Biblical non-resistance is a result not a cause. I is the result of being spiritually reborn in Chris Non-resistance itself does not cause a spiritual r birth or a discovery of Christ, but a discovery c Christ does result in the practice of Christian no resistance.

Biblical non-resistance is a means not an end. I is the means by which consecrated men forsake everything else to imitate Christ for the glory of God.

Biblical non-resistance is more a matter of th heart than of the head. It is more a matter of wi than of intellect. In order to believe in the doctrin of non-resistance faith must precede knowledge a in all doctrines of Christian thought.

Biblical non-resistance presupposes that the Chri tian will voluntarily suffer pain and inconvenienc for the wrongs of others rather than inflict sufferin upon others. It seeks to redeem men rather tha destroy them.

Biblical non-resistance is based on the assumptio that only good can overcome evil. Evil itself ca never overcome evil.

Biblical non-resistance supposes that the power c God's love as revealed in Christ is greater than an power that can be contrived by the mind of ma Thus, the Holy Spirit at work in the life of a sing consecrated person is more powerful than the migh iest machine gun, the biggest tank, or the most moder armada of bombers.

Biblical non-resistance is a way of winning me to Christ through quietly, persistently bearing witne to the transforming power of his love. It is in time of hatred, war, and violence that this witness become most necessary and effective.

Biblical non-resistance assumes that it is th Christian's primary duty to testify to the WAY c Christ; that one man cannot convert another; tha only God can create the response in the heart of man that results in conversion.

Biblical non-resistance seeks to produce pure, hol and useful living and to eliminate useless habits, va argument, and idle talk.

Biblical non-resistance is not a political instrume to be used to gain personal ends or group objective It is only a religious principle to be used for th service of man and the glory of God.

Biblical non-resistance is not a moral equivale to war. War is itself the supreme human evil ar iere can be no such thing as a moral equivalent to ril.

Biblical non-resisance assumes that the authority of hrist and his revelation of God transcends the auiority and revelation of all Old Testament prophets efore him.

EDITORIALS

Victory Is At Hand

Today many are longing for victory. They expect eat things from it. Yet, how hollow was the vicry of the First World War. It was fought as a ar to end all wars and to make the world safe for emocracy. It accomplished neither. It did not free en from their lusts. Hence war followed war. The ıngry hearts which are looking for the dawn of eace might well ponder the words of James 4:1-3, From whence come wars and fightings among you? me they not hence, even of your lusts that war in our numbers? Ye lust, and have not: ye kill, and esire to have, and cannot obtain: ye fight and war, t ye have not, because ye ask not. Ye ask, and ceive not, because ye ask amiss, that ye may conme it upon your lusts."

Military victories may be hollow, but there is one ctory that is all-important. From "sin and self" ade free is the greatest victory that can come to yone. It changes the individual and his relationips with others. It makes for loving and giving. truly means victorious living as a child of God. his victory is at hand for anyone who will accept it, r we have this promise, "the blood of Jesus Christ s Son cleanseth us from all sin." —rw

---

Let It Shine

"Let your light so shine before men, that they may e your good works, and glorify your Father which is heaven." Matt. 5:16. One's light from God is t to be hidden; it is to shine. It is not to shine st in words. It is to shine in good works. It is to ine so that men will praise God and not the doer good works. The person who does good works veals in his attitude the underlying motive of em. Let the motive point unerringly to God, d the recipient will be challenged to glorify Him. sus pointed the men and women whom He healed God. How inspiring it is to meet men and women good works who thereby enable one to comprehend ore adequately what the Spirit of God does acmplish in a person who is yielded to it! Blessed they who rouse others to glorify God. —rw.

Qualifications

The following clipping is taken from the *Daily Ret* of Ontario, California:

"Just because a youth is old enough to be a soldier is no sign he would make a good taxicab driver.

"That was the opinion expressed today by City Attorney Archie D. Mitchell, in recommending no charge in a city ordinance fixing the minimum age of taxi drivers at 21 years, after City Manager Neal D. Smith reported that draftees awaiting induction complain that since they are old enough to serve in the army they should be allowed to drive taxis.

"The cases are not parallel," declared Mitchell, who is also chairman of the Ontario Selective Service board. "We send youths to the army to kill people, but that is not the quality we want in taxi drivers."

—rw.

They Want the Honey

The readers of this paper want the honey and not the beehive. Regardless of whether it is good or bad, most people just simply will not read long articles. They want condensed thought. An article may even be ever so good—honey all the way through—and yet a great many readers will not tackle it if it is long. The wise contributor, who wants his article to be widely read, might well keep his presentation from being longer than 900 words.—rw.

A Quiet Mind

I have a treasure which I prize;
It's like I can not find;
There's nothing like it on the earth;
'Tis this—a quiet mind.

But 'tis not that I'm stupefied,
Or senseless, dull, or blind;
'Tis God's own peace within my heart,
Which forms my quiet mind.

I found this treasure at the Cross:
For there to every kind
Of weary, heavy-laden souls
Christ gives a quiet mind.

My Savior's death and risen life
To give it were designed;
His love, the never-failing spring
Of this, my quiet mind.

The love of God within my breast,
My heart to him doth bind;
This is the peace of heaven on earth.
This is my quiet mind.

And what may be tomorrow's cross,
I never seek to find;
My Savior says, "Leave that to me,
And keep a quiet mind."

Unidentified

FOREIGN MISSIONS

P. H. RICHERT, Secretary

REPORT BY SISTER BURKHALTER

August 22, 1944
Berne, Indiana

Dear Brethren of the Mission Board,—

Greetings in our Savior's Name!

I praise the Lord for the many blessings I have received from His Hand since I left India. All along the way I felt His protecting care even when we went through dangerous waters. The prayers of my many friends in India and in America were answered in a wonderful way. I never felt fear, and that can only be attributed to the Lord's nearness, for we were chased by submarines and had to be ready to jump into the life boats or climb down the ladder along the side of the ship at a moments notice. We were crowded, nine and twelve in a small cabin. It was very hot part of the way. Our cabin had to be fumigated several times on acount of vermin. Sometimes children cried till late at night because they were bitten by bed bugs. The mother of four children in my cabin killed 21 one night. We received only two meals a day just as all the soldiers did on our ship. Later we were allowed to take sandwiches and fruit with us from the dining room. But aside from these discomforts we had much to be thankful for. We had a very fine Protestant chaplain on our ship. We had a devotional period every day from 12:30 to 1:30. Every day we thanked God for protecting us thus far and committed ourselves anew into His care. There were about 30 missionaries from China and 30 missionaries from India with us on the boat. Many of these gave addresses about their work. We often had discussions on various phases of missionary work. This was very profitable and inspirational. The chaplain organized a choir. We practiced nearly every day and thus got acquainted with each other. One day we gave a concert of the selections we had learned. We had time to read many books on the ship. There was a very large library for the soldiers and sailors to which we had access. We had no chairs to sit on, so we all sat on the floor of the lounges and decks, using our life jackets for cushions. We had fair weather nearly all the way. For over 40 days we never got off the ship. We were allowed out on deck at night although we had black outs every night. We often studied the stars which, because of total darkness all around us, seemed intensely brilliant. Once the dipper lay flat on the horizon and the southern cross was above our heads. We sometimes spent whole evenings singing familiar gospel songs by memory. And so in many ways it was a very pleasant trip in spite of the fact that it was exceedingly dangerous in a number of places. The most unpleasant part of the trip was when we stopped at a certain port and the ship's crew were allowed to go on shore for several hours. Some of them came back very drunk. One of them staggered about asking everybody whether he was on the right ship. It was tragic to see these fine young men lose their dignity. We had many Chinese, Persian and Indian students on the ship. They smiled at each other when they saw some of the crew act so foolish. I did not feel like smiling. I felt ashamed. However we were all glad that no liquor was sold on the ship. We had quite a number of rescued men on the ship some who had been torpedoed four times. Some of them were very nervous and jumped when a door slammed. Some of these attended our religious services regularly.

I am having a very pleasant vacation with my loved ones and friends here in Berne, Indiana. Both of my parents went to their heavenly home while I was in India. I have given more than 25 missionary addresses and talks since my arrival in the States. The interest in missions seems to be very keen everywhere I go. It is an encouraging sign.

My thoughts and mind often wander to India and I wonder how our missionaries are getting along with all the work they have to do. Besides doing all their other work Rev. and Mrs. Moyer are looking after the Bible Training School in my absence.

I am intending to take some work in some school this fall. Perhaps I shall continue my studies at the Biblical Seminary in New York. I hope this meets with your approval.

Yours in Christ
Martha Burkhalter

Jesus Christ And Our Possession

"To the Master Teacher the subject of possessions was a very important one. In fact, twenty of His twenty-six major parables either directly or indirectly deal with them and man's relationship to them. There are three classifications into which they naturally fall. They are: those that deal with investments, those that have to do with responsibility, and those that have to do with sharing." John E. Simpson in "Faithful Also in Much"

THE MENNONITE

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A Five Foot Book Shelf on Peace

By C. Henry Smith

The following list of books on peace, written by arious other Christians as well by Mennonites, unkards, and Quakers, all take the absolutist non-esistant view on the war question, and base their rguments on a scriptural foundation.

A similar list of briefer pamphlets will follow this ne in a later issue of *The Mennonite*.

To which will be added in a third issue a list f books on peace from various points of view, though ot on a thoroughly non-resistant basis.

All these books can be secured from the publishers r may be ordered through the Mennonite Book oncern, Berne, Indiana.

1. *The New Testament Basis of Pacifism*—C. H. C. IcMacGregor, Professor of Divinity at Glasgow niversity Fellowship Press—2929 Broadway, New ork, N.Y.

2. *The Fall of Christianity*—A Study of Christian-y, the State, and War, G. J. Heering, Professor in e Remonstrant Seminary at the University of Ley-en, translated from the Dutch by J. W. Thompson, oreword by E. Stanley Jones, Fellowship Press—29 Broadway, N.Y.

3. *War and the Christian*—Charles E. Raven, Pro-ssor of Divinity, University of Cambridge (Eng-nd).

4. *Must We Go To War*—Kirby Page, Farrar and inehart, New York.

5. *Must Christians Fight*—Edward Yoder, Menno-te Central Committee—Akron, Pa.

6. *God and War*—J. Irvin Lehman, Mennonite ublishing House, Scottdale, Pa.

7. *The Power of Non Violence*—Richard B. Gregg, B. Lippincott—Philadelphia.

8. *It Occurred to Me*—Muriel Lester, Harper and rothers, New York.

9. *Candles in the Wind*—Allan Knight Chalmers, as. Scribners.

10. *Mennonites in the World War*—J. S. Hartzler, ory of the experiences of conscientious Objectors ostly of the Old Mennonite church during the first orld War. Subtitle of the book is—*Non Resistance der Test* Mennonite Publishing House, Scottdale,

11. *The Church of the Brethren and War*—Dr. ifus D. Bowman, a detailed history of the exper-ices and activities of the Dunkards in behalf of eir non-resistant faith throughout their history from 08 to 1943, Brethren Publishing House—Elgin,

12. *The Conscientious Objector in America*—Nor-n Thomas, B. W. Huebsch Co., N.Y. Introduction Robert LaFollette.

13. *Character Bad*—Harold Studley Gray, Intro-ction by Kenneth I. Brown, President of Hiram College. A story of the prison life of a Conscientious Objector during the first World War, Harper and Bros., N.Y.

14. *Hey Yellow Backs*—Ernest L. Meyer, The John Day Co., N.Y., the war diary of a Conscientious Objector.

15. *Dare You Face Facts*—Muriel Lester, Harper Bros., N.Y.

16. *Christianity and War*—Elder D. C. Moomaw, Brethren Publishing Co. Elgin, Ill., A presentation of Scriptural and Christian Teaching upon the subject of carnal warfare and the taking of human life together with the experiences of Conscientious Objectors in the World War.

17. *With the Master*—Phillipe Vernier, Fellowship Press, 2929 Broadway, N.Y.

18. *Kill or Cure*—Muriel Lester, Cokesbury Press.

19. *Is Conscience a Crime*—Norman Thomas, Van Guard Press—N.Y.

20. *Peace is the Victory*—Edited by Harrop A. Freeman, Harper, Bros. N.Y. Articles by Harrop Freeman, E. Stanley Jones, A. J. Muste, Akbert M. Palmer, Clarence E. Picket, etc.

21. *War Peace and Amity*—H. P. Krehbiel, Mennonite Publication Office, Newton, Kansas.

22. *Mennonites and their Heritage*—Vol. V. Christian Relationships to the State and Country, Guy F. Hershberger, Mennonite Central Committee, Akron, Pa.

23. *Living Abundantly*—Kirby Page, Farrar and Rinehart, N.Y.

24. *War Its Causes, Consequences, and Cure*—Kirby Page, George H. Doran Co., N.Y.

25. *Non-Violence in an Agressive World*—A. J. Muste, Harper Bros., N.Y.

26. *War, Peace, and Non-Resistance*—G. F. Hershberger, Mennonite Publishing Co., Scottdale, Pa.

SUCCESS

We often hear the remark, "Well, he has made a success of life."

It brings up several questions. The first of these is, "What is Success?" To some people success is the ability to make and keep money. To others success is popularity in the world, influence, achievement and many others. Christ's idea of success was different. He said that the meek inherit the earth and he who would be the greatest must become as the least.

Another question we might ask is, "How do men achieve success?" Perhaps the best answer to this is—follow Christ's example and teachings. People who follow God's will in their lives will have a successful life in its truest sense.

—Anna Margaret Reimer

HOME MISSIONS

A. J. Neuenschwander, Secretary

Rev. John T. Neufeld, Chicago writes that they baptized 8 young people on the day of Pentecost. He also writes, "The Vacation Bible School has kept us busy for the summer. We have an enrollment of 85 and an average attendance of 55 scholars and 8 teachers and helpers. The sessions are held from 9:30 to 11:30, one hour of Bible school and one hour of handwork. The handwork is always the drawing card. The school is held four days a week and for a little over five weeks."

A *Young Christian Workers' Institute,* consisting largely of young men from C.P.S. camps, but also a number of other young ministers and ministerial candidates, was held on the Bethel College campus August 13-16. It was rich with inspiration for those who attended.

Winnipeg, Man. The church started here by Rev. Ewert and for over a year served by Rev. I. I. Friesen is growing. In June 14 young people were baptized and received as members into the church. They are meeting in an old Jewish synagogue, which shall be torn down after the war, in order to make room for a filling station. It is a cold and very unsatisfactory meeting in an old Jewish synagogue which shall be new building. The church has already subscribed over a thousand dollars for that purpose, but it will need much more to build adequately.

Calgary, Alberta. From July 5, to August 2, the old Rev. C. D. Harder combined a visit with his children with considerable home mission work. He preached twelve times during the month and visited 60 homes in a number of different communities. People where he visited were always glad to convey him to the various homes and churches to which he planned to go.

Langham, Sask. Rev. Jacob J. Nickel relates some of his experiences on a short preaching tour to Swan Plain and Janzen. At the first place he preached 4 times, and served with baptism and the Lord's Supper. A young woman was brought to this place by wagon over 20 miles of very bad roads, that she might be baptized. The father himself had given her the preparatory instruction. After the services Rev. Nickel felt constrained to visit the community from which this father and daughter had come. The man refused to take him over these bad roads on his wagon, but secured a man with a small truck to make the trip. By auto the distance was 60 miles. The truck driver had to patch tires fives times on the way up. The five families living there all attended the two preachings services held on Sunday. After the service several seekers of salvation came to Rev. Nickel for help. He felt richly rewarded for having made that strenuous trip. From here he made a trip under further difficulties to Janzen, where he also served with five sermons and the Lord's Supper.

"A PRAYER HYMN"

(This hymn is said to have been written by a nineteen-year-old servant girl. It was read to a large congregation by Dr. G. Campbell Morgan at one of his services at Westminister Chapel, London.)

Lord of all pots and pans and things, since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint by getting meals, and washing up the plates.

Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, Thy sandals Lord, I find.
I think of how they trod the earth, what time I scru the floor;
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love, and light it wit Thy peace;
Forgive me all my worrying, and make all grumblin cease.
Thou who didst love to give men food, in room or b the sea,
Accept this service that I do—I do it unto Thee.

Meditation

"A Song in the Night"

By J. E. Entz

My heart had been very heavy with many burden The spiritual welfare of our church lay heavily upo me—the indifference of some, the worldliness of oth ers, the absence of so very many of our young me who are in the draft, the possible temptations that be set those in the cities and the camps—this terribl carnage!—all this and much else tended to make o hearts heavy.

Then our Heavenly Father sent a song. I wa working late on my sermon for the next Sunday. Th message did not come easily. It was far after mid night, when suddenly the song of our mocking bir (which we had missed and grieved over because w feared it had been devoured by our cat) rose sweetl and clear into the night. How joyously he sang, an he continued as though he'd never stop.

The words of Job came to my heart: "God, m maker . . . giveth songs in the night." What lesson! No matter how dark, God giveth songs the night. How much there was to rejoice in. The so much to praise God for! Oh, dear ones! no tter how dark the night, remember, "God my Maker eth songs in the night." Continue to trust Him, d to praise His name for His loving kindness. HE ILL TAKE CARE OF YOU!

Who Are the Anabaptists?

By C. van der Smissen

Some of the professors of church history begin to l us Anabaptists.

What does the word "Anabaptist" mean? Most ople do not know what it means. Anabaptist is in glish a Rebaptizer, German Wiedertaufer, a word ich our forefathers feared and hated, because ac-ding to the law of 1538 all Rebaptizers were to beheaded or drowned.

If we are rebaptizers, we acknowledge that infant-ptism is real baptism while the Bible says one ptism, Eph. 4:5, and in Mark 16:16, "He that be-veth and is baptized shall be saved; but he that ieveth not shall be damned."

Our renowned Professor Mueller in Halle said, en in his lecture on dogmatic he came to Baptism: ntlemen, we as Bible students know, that infant ptism has no foundation in the Bible. If any of i think different, please speak. "The next day he d, "I said yesterday, that infant baptism has no ndation in the Bible, but the blessing of children ." When we students went out my comrades d, "Ah van der Smissen!" I said, "What is?" ey said, "The blessing of Children is biblical!" aid, "That is why we bless the children."

Is Professor Müller at his old age becoming a nnonite?" they asked.

Our forefathers called themselves Baptizers, but er Anabaptists. Why shall we changed our name Anabaptists, which we are not, or when we call selves Mennonites, to accept a name, against which nno preached powerfully. Now some call him Ana-tist. When Duchess Anna of Ostfriesland made w against the Anabaptists driving them out of her ntry, she excepted the Baptizers, calling them nnist.

About "Insanity"

What Some People Still Believe

That "insanity" is either a disgrace or a mysterious affliction that cannot be prevented or cured.

That "insanity" is a single disease of only the most serious kind.

That "insanity comes suddenly and without warning.

That people are helpless to prevent "insanity."

That emotional shock, loss of dear ones, disappointment in love, loss of money, or other misfortunes, cause "insanity."

6. That "insane asylums" are dreadful places, and that to go to one means never to come out.
7. That "insanity" is inherited.

What Science Teaches Today

1. That "insanity" includes a group of the more severe types of mental diseases. They need early medical treatment just as heart disease and no one need be ashamed of this sickness.
2. That there are many *Different Kinds* of mental disease; some mild, some serious. The symptoms also are different.
3. That mental disease *Develops Gradually* and displays warning signs in advance.
4. That *Danger Signals* (symptoms) of an approaching breakdown can usually be recognized, and if these are given prompt medical attention the threatened mental disease can often be prevented.
5. That shocks or losses may *Precipitate* a mental disorder, but in such cases the real *Possibilities* of the illness have been present for some time but unrecognized.
6. That our "asylums" now are *Hospitals* from which 25 to 40 per cent of all patients are discharged as recovered or improved.
7. That some kinds of mental diseases probably have an inherited background, but a greater number seem to arise from inability to adjust to a difficult environment.

—*Mental Hygiene Bulletin*

Too Late

She kissed the old man; she showered upon him kisses and tears. She told all the people how good he was. I thought if she had only given half a dozen of those kisses a year for the last ten years, how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly. He was dead. He was old and poor, she was young and rich. She had ten rooms, but no room for father. Yet he made room for her when he had only two. The old man was not educated. She was—at his expense. He had fed and clothed her for twenty years at home and at college, until she had risen into more refined and cultured society, and married among new friends. The old people's address and dialect were too coarse. She kissed him, and buried him in a beautiful coffin. Dear father is to have a beautiful monument. A warm kiss while living is better than cold marble when dead.

—*Selected*

On Non-conformity

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I John 2:15

DAILY DEVOTIONAL MESSAGES

By Emma Ruth, Reedley, California

OCTOBER 8 — "Looking unto Jesus the author and finisher of our faith." Read Heb. 12:1-11

In listening to a famous ensemble I was deeply impressed by the almost superhuman perfection of what I heard, the complete blending of the music of 30 instruments into one masterful production. But the result was not so amazing when I became aware that not one of the players watched his music for more than five seconds, it seemed, without looking up at the director. Five seconds was long enough without getting fresh direction, inspiration, correction from the leader. How long do we go without "looking to Jesus", to whom we owe the beginning of our faith, and to whom we must look for its perfection? Five seconds, five minutes, or indefinitely? Is it suprising that often the effect is harsh and dissonant?

"Moment by moment I'm kept in His love;
Moment by moment I've life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am Thine."

OCTOBER 9 — "In everything give thanks: for this is the will of God in Christ Jesus concerning you." Read Ps. 103.

Often there is a question in our minds about the will of God for our lives. But in this instance there in none. "Everything" is an all inclusive word and allows for no exception. So then "in everything" it is His will that we give thanks. Sickness, health, disappointment, loss, failure, sin. However, it does not say "for everything" give thanks. Many things that are hard to bear we bring upon ourselves. But even in these, thanksgiving opens the door to God's mercy and grace in Christ Jesus.

"I thank Thee, Father, once again
For many blessings gladly known,
And many more beyond my ken,
That Thou dost see and Thou alone;
But most of all my heart I raise
To praise Thee for the power to praise."

OCTOBER 10 — "Men ought always to pray, and not to faint." Read Luke 18:1-8. Someone has said, "We either pray or we faint." We need to persist in prayer not only for what we can do through prayer, but what it does for us. The widow persisted with the judge in the face of an earthly enemy; how much more we need to be persistent against the enemy of our souls. After setting forth the Christian armour in Eph. 6, Paul adds "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all stints." We breathe in God's Spirit. We breathe out our weakness, our sin, our need and it is replaced by His power "which worketh in us mightily."

"Oh, how praying rests the weary!
Prayer will change the night to day;
So when life seems dark and dreary,
Don't forget to pray."

OCTOBER 11—"Confess your faults one to anothe and pray one for another, that ye may be healed." Read James 5:14-18. Confession is rarely within th experience of the average Christian today. Ther may be confession to God of a sort, but as for cor fessing our faults, we take them lightly. We laug them off with "That's the way I am. I can't hel it, and that is the way you must expect that I wi go on." James did not think so. He says. "Confes your faults one to another", with a definite purpos in view that we may be healed, cured of them. Some thing of which we can be healed is not meant to b It is a disease. Intercessory prayer is the means healing. "The prayers of the righteous have a powe ful effect." (Moffatt)

"More things are wrought by prayer
Than this world dreams of.
Therefore let thy voice
Rise like a fountain for me night and day."

OCTOBER 12—"And whatsoever ye ask in my nam that will I do." Read John 14:12-15. There are s many unlimited words used in God's promises tha it makes one realize that the limitations we experienc must be in us. "Whatsoever" is such a word. must be that we do not live in the realm where the are true, or we should know their truth by experienc A bird in a cage does not experience the freedo which his wings provide in the open. He is limite John said, "And this is the confidence that we hav in Him, that if we ask anything according to H will He heareth us." I John 5:14. He spoke fro experience. It was true then and it must be tr today in the realm of the Spirit—Spirit spelled wi a capital letter, the Holy Spirit. "Live by the Spi and ye shall not fulfill the lusts of the flesh." is in this realm, the realm of the Spirit, that t gratification of selfish ambitions fall away and H will becomes our dominant desire and the "whats ever" has its fulfillment.

"Take my will and make it thine,
It shall be no longer mine:
Take my heart, it is Thine own,
It shall be Thy royal throne."

OCTOBER 13—"God is our refuge and strengt a very present help in trouble." Read Ps. 46. refuge is a place where you can go for protection, f shelter. We have heard much about shelters for phy ical protection in the last few years. But more fier attacks are made upon the soul by the "prince the power of the air" than ever were made by a physical enemy. God is the refuge, the air-raid sh ter of the soul. But even in a shelter I may faint f fear. He is also my strength—my strength withi

(Continued on page 14)

Sponsored by
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General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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"Rush Order – Mennonite's In"

By Mathilda Schmidt

Did you get your last number of the **Mennonite**? Have you ever wondered why your address was only half there? So have others and here's why.

It is 4:30 p.m. Friday evening at the Secretarial Bureau. Here girls work to earn money in order to attend college. The girls have started to look wearily at the clock to see if it isn't time to stop work. But ah, like magic it dawns on them—it's mail time. The girls forget to be weary as they dash to the post office and come back in gayer spirits then before. But wait—who is that sad looking Miss over there. Oh yes, I remember now. She is none other then the girl who usually makes the corrections for the **Mennonite** mailing list. But what does that have to do with the look she's wearing. Let's ask her.

Mathilda Schmidt

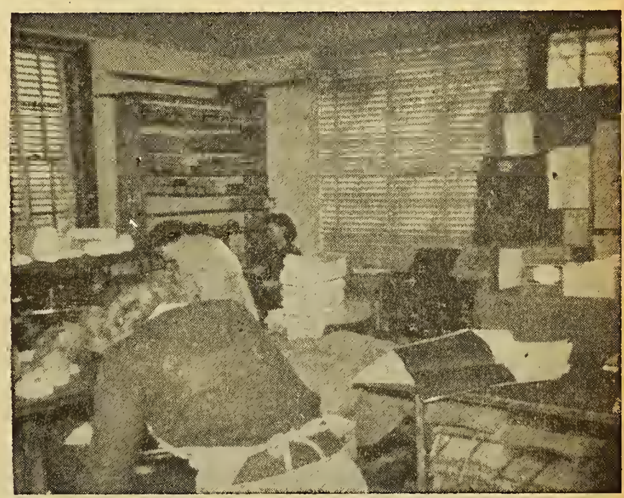
"What's wrong, Miss? Didn't we see you get a rather nice-sized envelope? We bet your folks sent you some money."

"No such luck! and I am down to my last dime. Sure I got a package as I do every Friday afternoon from the Mennonite Publication Office—and woe is me. Just look at all the corrections they sent me. Worst of all is the changes of addresses—only fifty of them. Can't people stay living in the same place for a change? It's really a job to make these corrections. First you've got to hunt up the old plate, with their name and address on it, from 5,591 different plates. These are scattered in only thirty-four different drawers. Then you've got to take this plate and put it on the embossing machine to change the address (Maybe make a new plate since so many corrections have been made that the old flexible metal plate finally breaks.), run a list to see if you've spelled it right (Let's hope the original was written so you don't have to guess about the spelling.), put it back into its right place—your guess is as good as mine where that would be.

"Additions aren't so bad. They just require making a new plate, running proof strip, and filing. But **drops,** I love them. Just find the plate and throw it away. Really though, if someone would care to make me happy, please introduce a 'Life subscription to **The Mennonite.**' Really though, it's not so bad since this is just once a week and the Mennonite Publication Office does the most disagreeable part of the whole job."

After every plate has been corrected and put in its right place—we hope—another girl takes up the work Saturday morning—trying to speed the **Mennonite** to you for your reading pleasure. She starts running the "singles" on the Addressograph. Now, now, hold your peace and she'll tell you herself what this is.

"The Addressograph is a marvelous machine when it works right. I take a drawer of plates from the beginning of the list and put these into the machine —imprinting each paper as the machine feeds the plates through. In this first drawer we have the names of those people or places which receive more then one copy of **The Mennonite.** For this reason we print them on individual wrappers and when these are given to the girls who wrap, they wrap in one package as many **Mennonites** as that particular person or place gets. The next three drawers are also singles, also run on slip of paper. These though are the names of those people where only one **Mennonite** goes to a town. Since we haven't received the printed **Mennonite** that is all the work we can do on it today."



The Secretarial Bureau at Bethel College where the Mennonites are addressed and sent out each week. See Article.

Looking out of the back door of the Secretarial Bureau shop-room, we see the Herald Publishing Company picking up the type from the print shop.

Monday night and we peek into the Secretarial Bureau. What's happened? The girls are all excited. We hear them yelling at each other. Honestly—such a din we've never heard any group of girls make.

"Haven't the **Mennonites** come?"—"No, if we don't get them tonight we won't get them out in time."—"Yes, and the post office insists on having them there tomorrow at 2:30 p.m., and here it is 5:30 and we haven't even seen hide nor hair of them."—"I suppose Mr. Bargen will want me to put in extra time and I must simply review for the exams. I haven't looked in my books for ages."

Such noise, but it is subsiding as the girls forget about the late **Mennonites** and hurry to the dining hall for supper.

Tuesday morning at 11:30 a.m. and **The Mennonite** comes in. But how can anyone expect them to address and wrap 5,591 **Mennonites** in three hours. Rev. Weinbrenner comes to the chief clerk and we hear him saying, "Do you think you can mail the **Mennonite** today? It has a special article in it and also an important announcement that just **has** to get to the readers."

The chief clerk humbly replies, "We'll try, but it just got in—late." So she rounds up all the girls that aren't in class and calls in some campus kids and they start dashing.

The girls who wrap start to wrap those "singles"—counting **Mennonites**, wrapping, and maybe groaning that the paste won't stick. The new as well as the old Addressographs are humming as they address the individual **Mennonites.** We hear bits of conversation floating back and forth as these five or more girls keep getting into each other's way as they try to hurry.

"My it's hot, can't we open these windows!" "Shut that window! These **Mennonites** are flying away. There goes one out of the window."—"Here's hoping these machines don't break."—"Oh, dear!"—"What's wrong, a machine jam?"—"Yes, and I bet I have a dozen plates in the space that one plate is to occupy. No, only eight plates."—"How about getting the mail sacks and putting them up?"—"O.K."—"Hey, don't forget to tell the post office **The Mennonite** is coming in late, about 4:30. We only got them in at 11:30 this morning." "Hurry girls, we'll never get it into the post office at this rate, and we promised Rev. Weinbrenner that we'd get it out today."

Those girls are working like mad. The wrappers are wrapping as fast as the two girls can address. After each city has been wrapped into one bundle and the singles have been wrapped for a certain state, the girls wrap all these into one great, big bundle. Now one girl stops wrapping and starts to sack, routing these right away so the post office need only weigh these sacks. Maybe these girls will have to leave for classes and different girls finish the job, but the work goes on anyway. No rest for the girls that work for the Secretarial Bureau. They think it's fun though.

It's 4:30 and the girls start to carry **The Mennonite** sacks over to the post office on a—let's call it a stretcher. They load about three or four of the eighteen U.S. Mail sacks on the stretcher and start walking from the Science Hall to the Ad. Building. To their weary ears come those old and tiring questions from amused visitors and students, "Hey, whose dying now that you've got to carry out?"

They wearily answer, "**Mennonites.**"

As they near the post office their knees start to shake. Will the post office take these at this hour? All's well, they take them and mail them the same evening. Thank you Post Office, for being so accommodating.

With glowing face the chief clerk brings Rev. Weinbrenner the remaining copies and tells him, "We do'd it." She returns to the Secretarial Bureau for peace, but no, here comes Rev. Weinbrenner with sample copies to be mailed. Ah me, what a life.

She has to make some fresh paste since the other has been destroyed, and wrap these copies. As she hands the sample copy bundles to the post-mistress the post-mistress is heard to say, "Did you stamp each individual **Mennonite** with 'Sample Copy'? Must she? Yes, she must go back and open up all the bundles, stamp the individual **Mennonites,** rewrap, and bring them back to the post office.

It's 5:30 and the Science Hall is quiet. Could you have imagined it at noon. No, neither can Mr. Bargen who has been blamed for the past nine years when these frantic girls make a mistake in their wild rush to get **The Mennonite** out in time. No wonder he has gray hair, he's only had one hundred and eleven different girls working for him. Maybe these girls never have thanked him for giving them a job and for understanding them when they tried to work their way through college, but they sure have thought it many times.

Now that you got your **Mennonite**, we are wondering if you saw that important article and announcement, or did these girls rush in vain?

Boys We Like

The boy who never makes fun of old age, no matter how decrepit, or unfortunate, or evil it may be. God's hand rests lovingly on the aged head.

The boy who never cheats.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune.

The boy who never hesitates to say "No," if asked to do wrong.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.

BEAUTY

One hears of beauty every day.
The man made thing o'so gay
Shining, sparkling in every hue.
But nature has a beauty too.

Nature's art is soft and deep,
Which gives to one a soothing sleep.
This is a gift of GOD above,
A symbol of his gracious Love.

The softness of the twilight,
The million twinkling stars a night.
In this again, GOD's hand we see
His boundless love for you and me.

The clean fresh look of a summer sky,
White fleecy clouds floating on high.
A sight like this surely proves to me
That GOD's salvation is full and free.

When plants are scorched,
And heat is at its worst.
GOD sends the gentle rains to ease
The world's absorbing thirst.

In nature GOD presents a plan,
Its purpose is to free each man.
ACCEPT CHRIST NOW, there is no fee,
And spend in heaven eternity.
—Stanley Stauffer

YOUTH JOTTINGS

-**The First Church, Newton, Kansas:** The Young eople's C. E. of the First Church, Halstead, gave s a program September 17.

-**The C. E. of the First Church, McPherson, Kans- s,** has been holding its regular meetings every rst and third Sunday of each month.

-**C.P.S. Camp No. 33, Ft. Collins, Colorado,** has ublished a historical supplement to its regular amp paper, **The Rising Tide.** The purpose in pub- shing this supplement is to make available to each an who has served in Camp 33, a record of all en who have given service there. It is believed at each man who has one of these copies will nd it a valuable reference after the war as well as t present in keeping friendships and locating old iends who may remain in their home communities. opies of this Supplement may be obtained from Iarcellus Duerksen, Box 572, Ft. Collins, Colorado. he price is 10c per copy.

-**The Eastern District Young People's Union** is lanning to hold its 50th annual fall rally Sunday fternoon, October 29, in the Zion Church, Souder- on, Pennsylvania. Mrs. Henry Buller will be the peaker. The project for the rally is $260.

-The Young People of **the Lorraine Avenue Church, Vichita, Kansas,** held an all day retreat Sunday, eptember 24. Dr. Fast of Bethel College was the peaker for both the morning and afternoon meet- gs which were held at Camp Hyde.

"Our government has given us the privilege of doing work of national importance under civilian direction as an alternative to direct participation in war. Civilian Public Service offers boundless opportunities to the camper who is willing to find them instead of sitting back and expecting them to come to him. We possibly cannot practice or study the specific occupation we hope to undertake, but we are able to do the 101 different things we always wanted to do and for which we never found time." —Delbert Schrag

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WHATEVER PRICE

"With the pressure for ever greater numbers of men and the drafting of many fathers, we as non-resistant people should fortify ourselves more than ever before for whatever may lie ahead. We have pledged ourselves to pay whatever price may be required to maintain our conscience void of offense. It is becoming increasingly clear that we are dedicated to a task and an ideal that is not easy." —From the **Supplement to the M.C.C. Peace Section Handbook and Draft Manual,** which was recently printed and is now ready for distribution.

Christian Courtesy

By Hermie Preheim

Courtesy or simple politeness is not a difficult practice, neither is it something that requires great powers of concentration. True courtesy is not artificial nor stilted; a great show of formality and pompous manner. What is courtesy? It is simply a practice of the Golden Rule. It means thoughtfulness, kindliness, civility and respectfulness. It should be taught in our schools just as any other subject is taught. Have you ever seen youngsters (and oldsters too) pushing through a crowd, shoving, jabbing, and now and then placing a well aimed kick against an unsuspecting shin? Or have you seen children pointing their fingers at and mocking an elderly person, crippled and bent by long years of labor? Have you noticed people, young and old, entering a meeting place, particularly the House of God, with tongues wagging, doors banging and feet coming down HARD? Or walking and pushing around to find a place to sit while the Word of God is being read? Who of us can say we are innocent? Our churches are places where true courtesy, Christian courtesy, should be practiced. Whispering and giggling while another person is singing or speaking in a public meeting is one form of discourtesy that cannot be abolished quickly enough. Only those who have eperienced the sight of a whispering, laughing audience while performing can realize the feelings engendered. What if the whispering is not about the performer! How is he to know? Anybody who has the courage to face an audience has the right to demand respectful attention, no matter how he speaks or appears...

If true courtesy means thoughtfulness, kindliness, and a "Do unto others as you would be done by" attitude, it is necessary that we who bear the name of Christ practice this ideal because our living is a greater sermon than our preaching.

—The Northern Light

From Gerald Stucky's Scrapbook

COSTA RICA

This most southerly of the five Central American Republics, has an area of 23,000 square miles. Its capital is San Jose, and its chief port is Limon. The population in 1941 was 672,043. The proportion of Spanish blood is more considerable than in most other Central American countries. Spanish is the universal language. The money exchange is 1 x 5.60.

The missions visited were the Latin America Mission, sometimes known as Strachan's work, and the Central American Mission (Scofield).

BIBLE INSTITUTE

We arrived at about 1:00 p. m. in Costo Rica. The plane rides are very uneventful, and very smooth. Sometimes I wish that we would run into a storm or something to make it exciting, but really I'm grateful that we don't. The topography of these countries is really very beautiful. I want you to see them too—I think my leaving you behind is very unscriptural. A married man is not to leave his wife before one year, but is to remain with her and attempt to make her happy. I don't know just how to make up for my act.

We were taken into this place by Kenneth Strachan. He regretted that he was unprepared for us—somehow or other he didn't know we were coming. But we were made more than welcome nevertheless, and when I told him that I was your husband, well, we were taken right into the bosom of the family. A few minutes later we were being introduced by Ken to Lucille Allen. Ken asked her whether she knew Mary Hope Wood, and she said yes, and then she went on to explain how you had recently been married and that your husband was to be coming down here for a survey (this she had learned from a letter from Isabel MacKay). Ken then told her that I was the husband—you should have seen the surprise and amazement on her face. Her jaw literally dropped. We were much amused. She seems to be a very fine person—which is natural since she is a friend of yours.

Later this afternoon we went to see Dr. and Mrs. Strachan in their home in the outskirts of this city. My how nice they were to us—and how glad they seemed to be to meet me—all bcause I was your husband. They think so highly of you and love you. They send to you their best regards. They were much interested in the details of our wedding, in the little colored picture that I carry of you, and concerning your welfare. They have recently returned from Columbia—and feel that we ought to give Columbia much thought. Dayton Roberts and Grace plan to go to Columbia soon. Both the D. Roberts and the K. Strachans have a little boy of about 2 plus years. Ken also has a new baby.

Miss Thor is certainly a jolly person—and most likeable. Did you know Keith Monroe? I understand that he was in Sem. with Bud. He was in the Chaplaincy (Navy) but I am told has been killed in action.

Tonight we visited the Bible study of the C A M with Rev. Geo. Ferris. Tomorrow we shall continue investigations, the which I shall be reporting.

Costa Rica is nice (though it has nothing on Guat.) and I like it. The present mission set-up I believe is quite adequate to take care of the evangelical needs of the country. A greater staff can be used, but there is hardly room for a new mission—except, in domains other than geographical. The next frontier for Costa Rica I think will be in the field of "strategy"—the propagation of the gospel by means of literature and radio, etc. In that, here as throughout Latin America, there is still plenty of room. Out of a population of 600,000 people the evangelical community numbers approximately 10,000. That is about 1 in 60. The people are fanatical and quite opposed to the gospel—ye people are being saved. In tonight's meeting at the Temple about 6 came forward. The radio work that is being done by the institute seems to be having the effect of breaking down the RC barrier.

DAVID, PANAMA

Voth (I still call him that!) went directly to Balboa, while I took the longer, more difficult, but more interesting trip. I took the plane to David (which is just across the Costa Rican border) and came the rest of the way by station wagon. (300 miles). I landed at David at about 3:30 p.m., got a hotel, and then went for a walk. It is awesomely lonesome to be in a little mud village without a friend—how very hard it must be to be a missionary alone. David is a town of about 8,000 with two Catholic churches, a small group of 4 sqs., 7th day Adventists, and a Methodist work that has gone on the rocks. Not much of an evangelical witness here. I had heard so little about any Mission work in Panama, that I thought I'd want to see what the trouble was.

THROUGH THE JUNGLE

The trip between here and David was made in a station wagon. It cost $11.50 and the plane would only have cost $15. But one does not get much of an idea of a country from the air, and I wanted at least a little knowledge of the country. The road is fair, but passable. The station wagon had 10 of us loaded in—six negros and 3 mestizos, but dark like negro. I was the only white person. After driving for about an hour the spring broke in the rear right. One of the negros—a **very** fat woman, had been sitting on the right side—and supposedly helped cause the break. The driver went back to David for help while we visited a nearby "home."—a bamboo house, dirt floor, practically nothing of anything. They did have all the grapefruit that we wanted to eat. And it rained for hours. Well, after about four hours we got started again—drove all night and landed here about 9 a. m. without further mishap except a flat tire. I couldn't have seen much of the country during the night, but it was a brilliant moonlit night, and we could see it very well. The whole strip seems to be very sparsely populated and though there is much jungle brush, yet much could be used for agriculture. The Panamanian doesn't like to farm. Santiago, a town of about 2500 is about 160 miles from David d is a better place. It has a National Normal iool of about 700 students and would make a od center for an evangelical witness. Both the A M and the Baptists are planning (the C A M is present only "considering") to open work here. e climate is rather warm, but endurable. The hts cool. With Defference to the Bapt. and the A M, I don't think we will consider it a field us.

Our hotel here—the Hotel Colon—is not very good : it is costing us $10. a day! 10|16|43

A LIVING CREED

I would rather see a sermon
Than hear one any ay;
I would rather one would walk with me
Than merely tell the way.

The best of all the preachers
Are the men who live their creeds,
For to see good put in action
Is what everybody needs.

The lectures you deliver
May be wise and true,
But I would rather get my lesson
By observing what you do.

I may not understand the high advice
You like to give,
But there is no misunderstanding
How you act and how you live.

Though an able preacher charms me
With his eloquence, I say
I would rather see a sermon
Then to hear one any day.

—*Author Unknown*

Bible Institute and Visitation Program

(Continued from page one)

72 Macedonia, Ohio Oct. 6,7
97 Ohio farm center Oct. 8 (Sun.)
71 Lima, Ohio Oct. 10,11
Churches in Ohio

rthern District

nund Miller, Menno Church, Lind, Washington.
123 Union Grove, Wisconsin Oct. 5,6
97 Beaverdam farm center Oct. 8
122 Winnebago, Wisconsin Oct. 9,10
64 Terry, Montana Oct.12-18
Churches in North Dakota and Montana
1 Krehbiel, Grace Church, Lansdale, Pennsylvania.
55 Belton, Montana Oct. 8-15
103 Missoula, Montana Oct. 16-23
Churches in South Dakota

Freeman Swartz, 507 Hamilton Street, Norristown, Pennsylvania.
No. 86 Mt. Pleasant, Iowa Oct. 6,7
No. 18 Dennison, Iowa Oct. 8-15
Churches in Nebraska and Minnesota

Western District

Erland Waltner, Bethel Church, Mountain Lake, Minnesota.
No. 106 Lincoln, Nebraska Oct. 5,6
N. Platte, Nebraska Oct. 7,8
No. 33 Buckingham, Colorado Oct. 9,10
No. 57 Hill City, South Dakota Oct. 12-19
Churches in Kansas and Nebraska
J. J. Plenert, 7319 Whitaker Avenue, Philadelphia, Pennsylvania.
No. 78 Denver, Colorado Oct. 6,7
No. 5 Colorado Springs, Colorado Oct. 8-15
No. 111 Mancos, Colorado Oct. 17-24
Churches in Kansas, Colorado, Oklahoma and Texas
A. W. Friesen, Bethesda Church, Henderson, Nebraska
No. 33 Ft. Collins, Colorado Oct. 6-13
No. 127 Amer. Fork, Utah Oct. 23,24
No. 67 Downey, Idaho Oct. 15-22
Churches in Oklahoma and Kansas

Pacific District

Walter Dyck, 1408 North Street, Beatrice, Nebraska.
No. 79 Provo, Utah Oct. 7,8
No. 31 Camino, California Oct. 10-16
No. 35 North Fork, California Oct. 18-25
Churches in California
J. M. Franz, Salem, Oregon
No. 107 Three Rivers, California Oct. 8-15
Churches in Washington and Oregon

The Visit to the Churches

The Bible teachers are to visit the Camps and Units first and then they are to visit the Churches. Each man will write to the Ministers of the Churches he is assigned to visit and gives dates. Everyone would no doubt like to have this man come on Sunday, but we have only one Sunday in seven days so we hope you will cooperate and put forth the effort to make the meetings helpful to every one. It is expected that the men will be in each church for two services.

Members are to bring their Bibles to these meetings. Acts chapters 1-10 will be used. The Church—the Holy Spirit—the believer—God's Program, will be among the points to be stressed. We feel certain you will be glad to hear of the present day "heroes of faith."

Prayer and Intercession

Prayer and Intercession by many will help carry out God's plan and purpose.

In Christ's name,
A. J. Neunschwander
For the HOME MISSION, RELIEF and EDUCATION BOARDS and the PEACE COMMITTEE.

DAILY DEVOTIONALS

(Continued from page eight)

When He is my shelter without, and my strength within, there is little left for me to be except something to His glory, and boasting is taken out of my mouth.

"My soul shall make her boast in the Lord;
The humble shall hear of it and be glad.
O magnify the Lord with me,
And let us exalt His name together."

OCTOBER 14—"When He putteth forth His own sheep he goeth before them." Read John 10:1-10. When we pray God works at both ends. He never asks us to go where He has not gone before. Peter prayed on the housetop and saw a vision. Cornelius also was praying and sent the interpretation. It was of the sheep in the fold that Jesus said, "When He putteth forth His own sheep He goeth before them." Who has not experienced the blessedness of finding the way prepared, the doors open. When you have a particular difficult, perhaps disagreeable task to perform, remember if He has led you out, He also goes before you. There is no experience through which we pass where we cannot say, "He has gone before me." Yes, even in sin, the iniquity of us all was laid on Him, and He tasted death that we might live.

"He goeth before you,
How blessed to say
He knows every step. He
the Life, Truth and Way.

He goeth before you,
None other could go,
None other was worthy
Nor willing to stoop so low."

IN MEMORIAM

Anna Siemens, daughter of Dietrich Friesen and Anna Doerksen Friesen, was born October 26, 1864, in the village Fishau, South Russia. In 1877, she, with her parents, came to a farm southwest of Inman, Kansas. She was baptized by Elder Heinnich Toews in 1884 and received into the Bethel Church. She married David Wiebe in 1888. He died in 1894. In 1896 she was married to John Banman and then joined the Alexanderwohl Church. After six years her second husband died. In 1904 she married Peter Quiring, who died in 1910. Again two years later she joined John A. Siemens in matrimony and became a member of the Hebron Mennonite Church. This union was broken in 1916 when her husband was found dead in the yard. She then returned to her former home in Marion County and transferred her church membership to Alexanderwohl. She died August 10, 1944.

Elizabeth Schmidt Nickel, daughter of Jacob and Elizabeth (Hooge) Schmidt, was born October 28, 1870, in South Russia, and died July 23, 1944. She came from Russia to Kansas with her parents. She was baptized and later accepted into the membership of the Gnadenberg Church, Whitewater, Kansas. In 1892 she married Gerhard P. Nickel, who left her in death in 1941. She is mourned by her four children: Menno, Whitewater; Mrs. Walter Harms, Newton; Gerhard, Newton; and Carl, Newton; by two sisters: Mrs. P. M. Pankratz, Cordell, Oklahoma, and Mrs. P. H. Fleming, Clinton, Oklahoma; and by three brothers: Jacob S. Schmidt, Carrot River, Saskatchewan; Henry Schmidt, Clinton, Oklahoma; and John Schmidt, Texas.

Heinrich J. Schmidt, son of Jacob and Elizabeth Schmidt, was born July 12, 1875, in Emmental, Marion County, Kansas. He spent his entire life on the place where he was born. In 1896 he was baptized by Elder Jacob Buller and received into the Alexanderwohl Mennonite Church. In 1898 he married Elizabeth Woelk, who left him through death in 1940. He died on August 9 and is mourned by Elizabeth of the home and Simon of Hillsboro, Kansas.

RELIEF

(The following are excerpts of a letter written by Ferdinand Isaac to his parents.)

Calcutta
June 16, 1944

My dear parents and aunt;

I have been here now fully three weeks. Have gotten somewhat acquainted with my work. Milton Vogt of the Dhamtari Mission, and whose parents live in Garden Township, is still with me. We distribute rice to about 1800 families—not enough to fully feed them, but it is an assistance. By this time nearly all people can do something to keep alive. To some we sell the rice at a reduced price. We also sell cloth at a low price to help the people. We have taken over from the government the running of a temporary relief hospital and work camp. These are for destitute and hungry patients. If a person is homeless he may come here. I suppose this work will continue through the rainy season.

We live in a rented house about thirteen miles southeast of Calcutta. It is near a suburban railway with trains averaging every half hour. In this house Vogt, three Indian co-workers, and I stay. One of the Indians is the cook. He fixes food partly to our taste and partly to theirs. We seem to get along very well.

The weather here is not as warm as in the Central Province, but there is always more moisture in the air, so one feels it much more. When I left Janjgir, it was very hot. Anna wrote several days later that it had reached 120 degrees F. On the train the heat was very intense. Anna has written of some rain which has helped a little, but since then it has beıme hot again. Here the grass is green and nature beautiful. We think the rainy season will soon gin. On Sunday we regularly go to the city to ıe Thoburn Methodist Church which is near the ee Memorial Mission. At this Mission we have our eals and we can rest there. In the evening, Ameriın soldiers come to this Mission for fellowship. I ıve met a Detweiler from Upland, and a Sprunger om Berne.

Generally speaking prices are high in India, but ıe government has done much to control prices. ere in Bengal conditions have improved much. I ıve been in a number of villages and have seen npty houses where the whole family has died, but ıe living people whom I saw looked fairly well. ere and there one sees a very frail person.

With much love,
Ferd

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wo Middle East Workers Arrive

Nancy Hernley and Mary Emma Showalter disosed to Akron Headquarters via letters, written ı board ship September 5, that their boat was ɔout to dock at its destination. A cable received eptember 19, informed headquarters of their rival at Cairo.

hree Visas for Middle East

Visas have been granted Esther Detweiler, Bertha ast, and Helen Moser, permitting them to enter alestine to do relief work in the Middle East. This ontingent of workers will add a laboratory technian, recreation and activities director, and nurse, espectively, to the workers in the field.

urse Alerted for Middle East

Grace Augsburger, R.N., appointed by M.C.C. to rve the Middle East through UNRRA, has reived alert notice. The past months she has been ceiving special training in tropical diseases at 'ashington, D.C., as part of the UNRRA training ogram.

nother R. N. Leaves for Puerto Rico

Anna Lucille Roth is the fourth nurse, of the oposed five nurses, to be added to the staff of e new twenty-five bed hospital at La Plata, Puerto ico. Sister Roth received her training at La Junta, olorado, and before appointment was assistant perintendent and director of nursing at Detweiler emorial Hospital of Wauseon, Ohio. She leaves iami, September 23.

ımmer Service Units Terminate ....

Both the Ypsilanti, Michigan, and the Howard, hode Island, Women's Summer Service Units ıve disbanded following three months of service attendants in the two hospitals. The girls have iced their appreciation for the initial relief traing, the most interesting hospital work, and the quaintance with other young people of our Mennite churches. Many girls visited Akron Headıarters on their way home from Howard. Two the Howard Unit girls are now assisting in the ısiness and publicity departments at Headquarters Esther Mann and Ruth Hilty.

Relief Work in India

While reporting on relief work as carried on by the workers around Calcutta, Sonarpur, and Goria in India, Brother F. J. Isaac wrote, "In these 7 months (November, 1943 to May, 1944) more than 140 tons of rice were distributed. The area in which M.R.C.I. works has a population of over 62,000. 10 per cent of this number have been fed." During the month of April rice distribution reached its peak. During that time over 7,000 people received rice, averaging 21 pounds per person per week. About one-fourth of the people paid for the rice, about two-thirds of cost price.

JOTTINGS

—**Dr. R. C. Kauffman** who has just completed another three weeks tour of C.P.S. Units in Pennsylvania, New Jersey, Delaware, and Maryland writes to his parents, "This may now have been my last tour, as the great, long-waited news has arrived—my visa to India has finally come through! There is a ship leaving from New Orleans October 20, going by way of Buenos Aires and Capetown, on which I can have passage—though of course, if some earlier means presents itself I'll leave before that."

—**Zion Church, Moundridge, Kansas:** Special meetings are being planned for the week from November 8-17. Rev. Homer Leisy of Dallas, Oregon will be the speaker. On the evening of September 24, Rev. Frank Wenger, minister of the Meridian Holderman Church spoke to us. He talked about his recent visit to the M.C.C.—C.P.S. Relief Unit in Puerto Rico.

—**Buhler Church, Buhler, Kansas:** The speakers for our Mission Festival, October 8, have been determined. Dr. C. E. Krehbiel and Brother A. J. Dyck will serve in the morning. Mr. Erwin Weaver and Rev. D. J. Unruh will speak in the afternoon. Mr. Weaver is a member of the Old Mennonite Church. He is on the faculty at Hesston. He is a returned missionary from India. Rev. Unruh is a member of the General Conference Mission Board, and is the new pastor of the First Mennonite Church in Newton. For the evening, a musical program will be arranged. Our mixed and male choruses will sing. It is also planned that some students from Bethel College will give musical numbers. The afternoon offering will be for missions; the evening offering for C.P.S. maintenance.

—Bulletin, Buhler Mennonite Church

—**The Mennonite Deaconess Hospital, Beatrice, Nebraska,** is completing its 33rd year of uninterrupted service. Unlike many other businesses, a hospital must serve 24 hours a day and 7 days a week. For the nine months ending August 31, 1944, the bed occupancy rate at the hospital has been 94 per cent. During the some period 143 babies were born in the hospital. We little realize what it would mean to be living in a community without a good hospital.

—Bulletin, First Mennonite Church, Beatrice

—Grace Mennonite Church, Pandora, Ohio: During the month of August the Sunday School teachers of the adult and intermediate departments are given a vacation when a speaker is engaged each Sunday to teach the lesson to the entire group. The pastor, Rev. Forrest Musser and his family, also took their vacation in August. Filling the pulpit for both the Sunday School and church services were Dr. L. L. Ramseyer, Prof. H. W. Berky, Dr. I. W. Bauman, Dr. Floyd Pannabecker and Rev. Paul E. Whitmer of Bluffton.

A recent Sunday was designated as Christian Education Sunday. Rev. Musser spoke on Frontiers in Education and an offering was received for Bluffton College. Dr. L. L. Ramseyer, president of Bluffton College, also spoke recently on Christian Education and showed colored slides of scenes and activities at Bluffton College.

Mrs. P. J. Boehr recently addressed the Ladies' Missionary Society on the subject, "Chinese Missions Today and Tomorrow." She spoke of the meeting of returned missionaries at Newton, Kansas, and of plans made for the future of mission work in China. Corr.

—Emmanual Church, Galva, Kansas, helped Rev. Garman Wedel, their pastor celebrate his 24th birthday anniversary on Sunday, September 10, 1944. After the regular morning service a bountiful surprise basket dinner was served to 104 individuals in the church basement. The congregation presented a leather brief-case to Rev. Wedel. The afternoon was spent in fellowship with one another and the young people sang gospel songs. —Corr.

—First Church of Christian Mennonite, Moundridge, Kansas: Our pastor, Rev. P. P. Wedel, has been visiting C.P.S. Camps and other churches in South Dakota, Colorado, Oregon and California during September. He was also at the ordination of Elinore Schmidt of Reedley, California, who was ordained as a missionary nurse to India. During his absence the following brought us the Sunday morning messages: Rev. Reynold Weinbrenner, editor of **The Mennonite,** Rev. H. B. Schmidt, minister of the Tabor Church, Verney Unruh and Arnold Nickel, ministerial students of Bethel College. —Corr.

—Rev. Henry Funck of Hydro, Oklahoma, completed his work with the Bethel Hydro Church the first of the year. Recently he accepted a call to serve the Mennoville Church, north of El Reno. His address will still be Hydro until further notice.

—Rev. and Mrs. H. Albert Claassen of Beatrice, Nebraska, have moved to Clinton, Oklahoma. There they will serve at the General Conference Indian mission for six months while Rev. and Mrs. J. B. Ediger are on furlough.

EASTERN DISTRICT CONFERENCE NOTES

—A reception in the form of a covered dish lunch was held in Grace Church, Lansdale, Wednesday noon, September 20th to welcome the new workers in our Conference, the Rev. and Mrs. Ellis Graber of the Souderton church, Rev. and Mrs. Alfred Regier of the Calvary Mennonite Church, Mechanics Grove and Mrs. Freeman H. Swartz, wife of the pastor of the Eden Church, Schwenksville. The Rev. Russell L. Mast, president of the Conference called on each minister present for remarks according to length of service in the Conference. Those present were Rev. and Mrs. Russel L. Mast of the Deep Run Church; Rev. and Mrs. Freeman H. Swartz of the Eden Church, Schwenksville; Rev. and Mrs. Alfred Regier of the Mechanics Grove Church; Rev. and Mrs. Ellis Graber of the Zion Church, Souderton; Rev. and Mrs. A. J. Neuenschwander of the Swamp Mennonite Charge, (West Swamp, Quakertown and Flatland); Rev. and Mrs. J. J. Plenert of the First Church, Philadelphia; Dr. and Mrs. E. E. S. Johnson of the Hereford Church, Bally; Dr. Ella Bauman, returned missionary to India; Rev. and Mrs. Howard G. Nyce and daughter Jane of the Allentown—Upper Milford Charge; Mrs. Jacob R. Fretz, wife of the Deacon of the host church, Lansdale; Rev. and Mrs. Harold Burkholder and son, John Thomas, of East Swamp Church; Rev. and Mrs. Walter Dick of Second Church, Philadelphia; Rev. and Mrs. Olin A. Krehbiel of the host church, Lansdale; Rev. Andrew R. Shelly, member of the Conference and at present pastor of the Sterling Avenue Mennonite Church, Kitchner, Ontario, Canada, and Mr. Herbert Fretz, Asst. Pastor at Perkasie and student at Westminister Seminary, Philadelphia.

Grace, Lansdale—Mr. Herbert Fretz, son of the congregation delivered the evening message, Sunday, September 17th in the absence of the pastor, the Rev. Olin A. Krehbiel, who spoke at the Young People's Campfire Consecration Service at Deep Run.

Upper Milford, Zionsville—At a recent meeting of the Church Council it was decided that the Preparatory and Baptismal Service will be held the Sunday afternoon preceding the Communion Sunday instead of the Saturday afternoon before the Communion Sunday. Accordingly, the Preparatory and Baptismal Service will be held Sunday afternoon October 8th at 2:30 o'clock and the Communion Service will be held Sunday morning, October 15th at 10:00 o'clock.

ORDER BLANK

After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

OLUME LVII NORTH NEWTON, KANSAS, OCTOBER, 10, 1944 NUMBER 40

itered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

The Scope of the La Plata Project

By Delbert V. Preheim, M. D.

When the Brethren Service Committee first arranged r the work at La Plata with the Puerto Rico Recon- uction Administration and the Insular Department Health, a definite field of service was outlined. hen the Mennonite Central Committee assumed the sponsibilities of the Brethren Service Committee in is area, it assumed also the committments that had en made including those as to size of the job. Under e technical sponsorship of P.R.R.A. and with the operation of the department of health, M.C.C. is nmitted to furnish medical service to the La Plata ea. It is through the cooperation of P.R.R.A. as the hnical government agency that the C.P.S. program Puerto Rico has been possible.

The "La Plata area" consists of five quite widely parated P.R.R.A. rural resettlement tracts with their adjacent communities. Of these La Plata is the largest, most accessible, and most active and has been made more or less the center. All are located in the wide, tortuous La Plata river valley. The chief concern of P.R.R.A. is of course for its resettlers, and and that of the health department is for its currently understaffed rural medical dispensaries. One of these dispensaries was constructed by P.R.R.A. for each of the resettlement projects, and were subsequently turned over to the health department for operation. With the onset of the war, the shortage of doctors and funds has forced the health department to curtail is activities at these five dispensaries. Under existing arrangements we are committed to help in these two areas. However, I feel that as a service organization, the

(Continued on page five)

MEMBERS OF THE MENNONITE UNIT IN PUERTO RICO

Kneeling: Harry Wierich, Justus Holsinger, Roland Kaufman, Albert Bohrer, Carl Epp, Hugh Hostetler, Wyman Sundheimer, Erwin Warkentin.

2nd Row: Mrs. Delbert Prehiem, Dr. Delbert Prehiem and son, William, Lois Diller, Salome Fast, Roman Gingerich, Mrs. Richard Weaver, N. Paul Stucky.

3rd Row: Victor Buller, Erwin Schrag, Marvin Dyck, James Hean, Orie Gingerich, Wilbur Nachtigall, Earl Maust.

4th Row: Mrs. Victor Buller, Naomi Shank, Grace Kauffman, Elmer Gingerich, Royal Snyder, Carol Glick, Robert Ehret, Carl Lehman.

PROGRAM

of the Minister's Conference of the Western District to be held at the First Mennonite Church, Hillsboro, Kansas, October 17, 1944

MORNING SESSION—10:00 A. M.

Conference Theme: "Holding forth the Word of Life." Phil. 2:16

Opening by the Chairman, H. N. Harder, Geary, Okla.
Conference Sermon, D. J. Unruh, Newton, Kans.
Special Music Bethel College
Topic: "Possible Compromises in the Life of a Christian Worker." George Kopper, Arlington, Kans.
Afternoon Opening, Arnold Regier, North Newton

NOON INTERMISSION

Special Music Alexanderwohl Church
Business
A Bible Discussion on the Theme "Our Moderation in a time like this." Phil. 4:5, H. P. Fast, Orienta, Okla.

All ministers are invited to attend this conference. Holy Communion will be observed in the morning.

WESTERN DISTRICT CONFERENCE

Memorial Hall, North Newton
October 18,19, 1944
Conference Theme: JESUS ONLY

Wednesday Forenoon	9:30 A. M.
Devotional Service	H. T. Unruh
Conference Sermon	D. C. Wedel
Reading of Minutes	
Order of the Day	
Appointment of Committees	
Election of Conference Officers Program Committee Member	
Special music	Buhler Mennonite Church
Report of Statistician	
Wednesday Afternoon	
Devotional Service	Henry Franzen
Address	Harry Yoder Meno, Okla.
Music	
Reception of New Churches	
Report of Home Mission Committee	
Election of Home Mission Member	
Music	Bethel College
Report of Trustees—election	
Thursday Forenoon	
Devotional Service	Ronald von Reisen
Address	Harry Yoder
Report of Bethel College—election	
Music	Inman Mennonite Church
Report of Education Committee—election	
Report of Peace Committee—election	
Thursday Afternoon	
Memorial Service	Memorial Committee
Address	Harry Yoder
Report of Deaconess Committee—election	
Report of Relief Committee—election	
Report of Resolutions Committee	
Evening Sessions	

Wednesday: Young People's Program
Thursday: Ladies Mission Society Program

W.D.C. WOMEN'S MISSIONARY MEETING

October 18, 10 a. m.
Bethel College Chapel

1. Opening hymn
2. Devotionals—Miss Eva Pauls
3. Music—Swiss Church
4. Secretary's Report
5. Treasurer's Report
6. Lit. Com. Report
7. Report of the missionary news and notes
8. District Advisors Report
9. Topic: Our Best Project of the Year
   Three Minute Talks by speakers from each of th following churches:
   Bethel Colleg
   Deer Cree
   Emmanu
   Emmau
   Hebro
   Second Beatri
10. Closing Song and Prayer

Evening Program

October 19, 8 p. m.
Memorial Hall

1. General singing—Mrs. Willis E. Rich
2. Devotionals—Mrs. M. C. Lehman
3. Music—Mennonite Bible Academy
4. Address—Miss Helen E. Nickel
5. Offertory music—Rupert Hohmann
6. Music—Mennonite Bible Academy
7. Closing prayer and benediction—Rev. J. B. Edig

A Meditation

"Study to show thyself approved unto God." IITi 2:15.

Approved unto God—is it not remarkable how cater to the approval of man in all our ways? T pressure of public opinion is one of the most effecti forces which moulds our everyday life. We find ou selves repeating over and over again a timewo phrase: What will people say? To go through l paying no attention whatsoever to the thoughts our fellowman is foolish. It matters much what o friends and companions think of us. Many a trage might have been averted had men of the past, l heeded the words of well-meaning friends. P would have us understand, however that in this mat of seeking approval God must stand above all. T first consideration shall be in the form of this qu tion: What will the Lord think? No greater dem stration shall we ever receive than that given by blessed Lord and Saviour Himself, "I do always th things that please Him (John 8:29).

"Father, we confess that we have had our eyes much upon the world. Help us to keep a sir eye upon Thee, seeking thy blessed 'well-done' ab all others.—Amen."—*Rev. Walter Gering*

Thankoffering of Nearly 9,000.00

Nearly $9,000.00 swelled the envelopes, which were ieaped on the offering plates. Members of the Ienno Mennonite Church, Lind, Washington, had ust brought their tithes, offerings, and gifts unto God n their annual Home-Coming and Harvest Thanks Day, which this year was observed on September 24. Of the 135 members, 133 were present, and these ontributed a total of $8,800.55. Of he total $1,200 vent for relief, $$1,604 for C.P.S., $454.50 for Home Iissions, $848.50 for Foreign Missions, $65 for the acific District Conference, $2,064 for the Building und, $1,160 for Bethel College, $175 for Freeman ollege, $196 for the Minister's Pension Fund, $230 or Publication and Education, $500 for a Grand iano, $1.50 for Whitworth College, and $153.55 for ie Miscellaneous Fund. This thankoffering exceeded iat of last year, which amounted to over $7,000.00.

Previous Giving

The thankoffering of September 24 does not rep- esent an accumulated stewardship of the nine months nce January 1, 1944. During these nine months the hurch gave nearly as much for various purposes as gave on its Home-Coming and Harvest Thanks Day, amely $8,722.94. This sum does not even include cal church support. Thus this little church of the olling wheat plains of Washington had given over 17,500 by September 25 for the work of God's ingdom.

Stress Tithing

The pastor and his wife, Rev. and Mrs. Edmund J. Iiller, believe firmly in tithing and stress it. Their elief in stewardship is expressed as follows, "We be- eve that stewardship begins with the *yielding life.* nly as we lay our highest hopes, our brightest talents, ır material goods, and our very hearts at the feet of sus can we serve Him acceptably." Rev. and Mrs. iller have always taken that part which belongs to od from their pay check first. They do not believe expecting something of their members that they are t willing to do themselves.

The practice of tithing first took extensive hold nong the young people. On September 24. one of em gave $50.00 Now tithing is the accepted stand- d for the church. One of the members is giving 15 r cent of his income this year. The Sunday before e thankoffering Rev. Miller preached a strong ser- on on tithing.

Record Giving

This little church for the past few years has had e highest per member giving record in the General nference, and will undoubtedly hold it again in 44. It is true that the farmers of this church have joyed great prosperity through extensive wheat farm- ; accompanied by good yields and prices. However, ir stewardship over these material blessings is ique and remarkable, for not all of our church mem- rs when overwhelmed by material prosperity are sensitive to their stewardship obligations. The Menno Church at Lind, Washington, is conscious of Bible teachings on stewardship.—rw.

Editorials

LEST WE FORGET

It is strange how statesmen often succeed in making other nations appear as angels of light or as agents of the devil. Once Soviet Russia was roundly denounced. Now it is being given the halo light. In face of this it is enlightening to read what Mr. Churchill had to say about Soviet Russia some years back. We quote his words as given in *Human Events.*

"A foul combination of criminality and animalism."

"Of all the tyrannies in history the Bolshevik is the worst, the most destructive, the most degrading."

As recently as January 20, 1940, Churchill, after paying eloquent tribute to the heroism of Finland, continued:

"Everyone can see how communism rots the soul of a nation, how it makes it abject and hungry in peace, and proves it base and abominable in war."

Rather than turning to statesmen, the Christian had better turn to Christ for truth.—rw.

FLAGS IN THE CHURCH

Ministers outside of our denomination are not all agreed as to having a flag in the house of worship. According to the *Christian Century,* an Evangelical Lutheran minister from Ohio made this statement: "I wish to state that during my thirty-nine years of ministry I have never displayed a flag of any kind in the place of worship. If the Kingdom of God is a spiritual kingdom of universal scope and appeal, and the Lord whom we worship is 'no respecter of persons,' then it seems to me that an emblem which is of a separatistic, divisive and exclusive nature, and is even used to rally forces for mortal combat, can hardly be dedicated to the glory of him who 'so loved the *world* that he gave his only-begotten son, that *whosoever* believeth in him should not perish, but have everlasting life.' " —rw

HOW PRECIOUS A FREEDOM

A survey made of church-going before the war does not indicate a great appreciation for the privilege of corporate worship. According to this report 57 out of every 100 people step into the house of God only for a funeral or a wedding. Another 30 of the same 100 come only occasionally for such events as Christmas and Easter. Add 57 and 30 and you account for 87 out of every 100 people. The remaining 13 make up the ministers, the janitors, the Sunday School teachers, and those who come every time they can.

Is it any wonder that in pre-war times there were reputed to be in our country four times more criminals than college students, four times more law-breakers than school-teachers, more barmaids than college girls, that there was a murder every forty minutes, a robbery every ten minutes, and a burglary every two minutes, that one out of six marriages ended in divorce, and that over 70,000,000 Americans went to the movies every week?

A recent report that we heard put the number of church-goers at an even lower percentage. Juvenile delinquency and crime are on the rampage. How precious is the freedom to worship?—rw.

A DEEPER SPIRITUALITY

"A deeper spirituality" is one of those terms that means a lot to most Christians but is seldom defined very specifically and concretely by anyone. Can't we define it more clearly or haven't we tried? Surely, the aim of a "deeper spirituality" is so important that we should be very clear about what we are longing for. Attempts to define it should lead us to focus on the things which are truly important in the sight of God. May we pose the question, "What is deep spirituality?"—rw.

PROGRAM

for the 39th Annual Meeting of the Mennonite Aid Union of Kansas to be held at the Buhler Mennonite Church of Buhler, Kansas, November 2, 1944

1. Opening by the Chairman, Albert Unruh 10:00 a.m.
2. Short Address by Rev. Henry Franzen.
3. Special Music.
4. Order of Day Arangements.
5. Appointment of Committees: (a) Tally Committee. (b) Resolutions Committee. (c) The following are asked to serve on the nominating Committee: G. B. Martin, Chairman; D. C. Regier, H. I. Schroeder, C. L. Stucky, John P. Kasper.
6. Reading of Minutes of last annual meeting.
7. Reading of Reports: (a) General Secretary, Cornelius Epp. (b) Treasurer, P. U. Schmidt.
8. Discussion of reports.
9. Election: (a) Treasurer, (b) member of finance Committee, (c) recording secretaries.
10. Theme: Explosions of Canning Apparatus when placed in oven. G. A. Duerksen.
11. Theme: Acceptable life of shingle roofs and recommended composition roofing. John D. Schmidt.
12. Tabled motions.
13. Questions and suggestions.
14. Current Business: (a) Rules and Regulations; (b) Election results; (c) 1945 assessments; (d) Invitation of 1945 meeting; (e) Report of Resolutions Committee.
15. Closing. A short meeting is planned again for the District Secretaries and appraisers immediately following the Annual Meeting.

With Greetings, Cornelius Epp, Gen'l. Sec

An Outline of Mennonite History

Cornelius Krahn

Even today we find that the late C. H. Wedel has many loyal pupils whose lives were molded through his influence as a Christian, teacher and minister. Frequently they mention him as a teacher of Mennonite history. He was a pioneer in this field of endeavor among the Mennonites from Russia. Probably he can be justly called the first American Mennonite historian. There were others who had written occasionally, even before him, but Wedel's heart, soul, and mind were in this work. His four volumes in Mennonite history and contributions in the *Bethel College Monatsblatter* testify to this end. Therefore it seems surprising that none of his pupils continued the work of Wedel as a life's calling. This is perhaps merely a sign that we have not outgrown the pioneer stage where this is not considered to be an imperative need. Meanwhile we should not overlook contributions which have been and are being made in spite of this situation.

We would like to call attention to *An Outline o* *Mennonite History* by J. John Friesen, Butterfield Minnesota, published by the Herald Publishing Company, North Newton, Kansas (114 pages, price 5 cents each). As John Wenger, Goshen, Indiana, i his *Glimpses of Mennonite History* places his mai emphasis on Mennonites of Swiss or Pennsylvani German background (Old Mennonites, Amish, etc.) so Friesen deals especially with those of Dutch o German-Russian extraction. That is, each of then restricts his presentation more or less to his ow group.

In general, it can be said that the book contain more information and description than one would expect from so small a volume. The contents include chapters on the Mennonites, Personality and Princ ple, Contributions to World Life, The Melting Po and What Lies Ahead. In an extensive supplemen one finds interesting pictures of life in Russia, a description of community life in Russia, and discussio on names, cultural life, etc. of the Mennonites i general. The significance of this book is that it written to fill a need for a brief outline. Howeve it is not certain that the outline and arrangement the material may not be a drawback in meeting th need. The observations of the author are in mar respects original and, as the reviewer thinks, in gener correct. The illustrations and diagrams are definite helpful. What the book may lack in an extensi study of sources is counter balanced by the long e perience, sincerity, and deep conviction of the autho The Mennonites of Swiss origin (Amish, "Old" Me nonites, etc.) strongly emphasize "the simple way life" and "nonconformity" which traits are today most obscure among the Mennonites from Russi In some of his chapters, as The Melting Pot, T Simple Life, etc. Friesen presents a strong case f this almost forgotten typical Mennonite traditio oung and old will profit by reading this little book d study groups will find it a helpful guide.

C.P.S. Camp No. 55

Today 143 C.P.S. men find themselves located a-ong the forested peaks of Glacier National Park iving to keep this area from further destruction by e. As you would imagine, our work project is her fire fighting or fire hazard reduction. We try eliminate fire hazards by building and maintaining ck and foot trails to many otherwise inaccessible eas. This enables us to reach and control the num-ous fires which originate from lightning strikes. r work further necessitates the establishment of en side camps located throughout the park during e fire season.

During the summer months, off duty activities are gely of a recreational nature. Since our camp is ated in Glacier National Park, our spare time is ed largely in taking frequent hikes through the rk rather than in organized athletics as is custom- in the eastern camps. Our hikes over trails take to lakes which abound with fish, huge glaciers, and as covered with large timber. These sections are rally infested with wild life of all kinds.

fter the fire season and during the winter months, Educational Program becomes the center of camp ivities. Lecturers and speakers from our churches colleges and the Park Service compose one phase the Educational Program. Such courses as Rudi-nts of Music, Typing, Rural Community Life, and le Studies are conducted by fellow campers to plete the program.

Ve consider the religious activities of utmost im-tance in our camp life. The Religious Life Com-tee assumes responsibility for: Sunday Evening etings, Wednesday evening Prayer Meeting, and vides leaders and choristers for any special ser-s with visiting speakers. Sunday-school and morn- devotions are in charge of the Sunday-school erintendents. The Director secures speakers for morning worship service. Local ministers fill the it the first and third Sunday of each month. attempt is made to schedule guest ministers ughout the remainder of the month.

any of us have come to the conclusion after sev- years of camp experiences that enjoyment of p life depends pretty largely on our attitude. Ex-ences which contribute to our growth depend ely on the proper use of the opportunities which e our way.

—A Campee

The Scope of the La Plata Project

(Continued from page one)

nonite Central Committee has here an even larger onsibility.

etween these five resettlement projects is an in-ssible, mountainous region of about seven square s which is populated by poor people living on unproductive land. The landowners are for the most part also poor and are unable to provide adequately for their people. The are few schools in this area, and these are concentrated near the resettlement projects. Illiteracy, even among the children of school age, is high. Here is, I feel, the area of need to which the Mennonite Central Committee can and should minister. As a matter of fact, a large per cent of cases come from this region.

It is difficult to estimate the population of this larger La Plata area and there is no reliable source of information. However, estimating from the 1940 census, the total area which we have undertaken to serve contains between twenty-five and thirty thousand people. Of course, these are not all entirely without medical service, because all of the surrounding towns have private doctors.

The facilities for reaching these people are good. From this large interior area they can come to the closest medical dispensaries, for free care. By helping to staff the health department's currently understaffed medical dispensaries, we can reach most of these twenty-five to thirty thousand people. From these dispensaries the majority of cases can be effectively handled. Diagnostic problems can be sent to the hospital at La Plata, where a diagnostic laboratory including X-ray has been set up, for more complete study. Surgical, medical, and complicated obstetrical cases can be taken there for expeditious treatment. We feel that the lack of available hospital beds and the lack of adequate laboratory facilities have been among the major deficiencies in the medical care of this area. For these reasons we feel that the Mennonite General Hospital, now being organized here, will have an effective field of usefulness.

As C.P.S. men it is unwise for us to carry on overt evangelistic activity. However, Christian service and the testimony of our everyday living have full opportunity to witness for our faith. Within this interior area there are no churches, and the need for a church has been brought to our attention by numerous people on numerous occasions. It would seem that the future offers even more challenging opportunities than the present.

via M.C.C. Headquarters
Akron, Pa.

THE MENNONITE

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A Visit to the Middle District Conference Churches

By H. E. Nunemaker

A few months ago it was my privilege as a representative of the Education Committee of the Middle District Conference to visit each of the churches in the Middle District. It was the purpose of the visit to meet with the Sunday School workers to emphasize the teaching program of the church as it is carried out in the Sunday School and its associated agencies such as the Daily Vacation Bible School and the week -day School of Religion. This brief report attempts to give, in condensed form, some information and impressions gained from the discussions. It is given in the hope that it may be suggestive and helpful in laying plans for our Sunday School work.

Perhaps the matter of prime importance in the Sunday School is the teacher. In some schools the securing of consecrated and prepared teachers is a problem and in most schools the training of the teachers is most difficult because of conflicting duties. The need for training was recognized in all our meetings but the difficulty seemed to be two-fold; (1) getting the teacher and the prospective teachers to see the need for it to the extent that they will be willing to set aside the necessary time and effort, (2) finding a time in which the group can meet. The varied occupations and interests of the teachers make demands on their time which often cannot be easily adjusted. This has, however, been solved satisfactorily by some of our larger schools and could doubtless be met by others as well. The annual reports just received indicate that less than one-half of our schools had access to a training class last year. Some of these are planning one for the coming year. Valuable suggestions as to material for training courses will be found in the pamphlet, "Christian Leadership in the Church" by Rev. Forrest Musser, which was published by the Education Committee several years ago.

The Sunday School lesson helps are an important part of the equipment of the Sunday School. Because of the fact that we have had no helps of our own until recent years, our Sunday Schools have secured theirs from various and varied sources. However, at the present time almost all of our Middle District schools are using our helps in part. In a number of our meetings teachers expressed an earnest desire for a Mennonite Adult Teachers Quarterly.

Another vital factor in a successful Sunday School is the influence of the parental attitude in the home. This factor was brought up repeatedly. The attitude of the parents toward the Sunday School, toward preparation of the lesson and toward religious instruction in the home, is usually reflected in the children of the home. Parents have a teaching mission as well as do the teachers; but in the average American Christian home it is sadly neglected. Many parents feel they do not have the time or ability and consequently shift the entire task to the Sunday School which is unable to adequately meet it because of limited time and inadequately trained teachers. A number of helpful books are published to aid parents in the teaching of their children. Our publishing houses would be happy to recommend some. In this connection it should be remembered that the literature which comes into the home is a vital factor. If it is largely secular the children are likely to develop a secular attitude toward life and toward things. Good religious literature in the home will be a vital factor in the life of the children and a help to the Sunday School.

The alert superintendent and teachers of one of our schools put forth special effort to "follow up" the teaching—a most valuable effort. In this way much that has been taught which would otherwise be forgotten and lost by the pupil is saved for his spiritual well being. Teachers would do well to follow up their teaching.

There is a most commendable interest in our Sunday Schools in the Daily Vacation Bible School, and in many communities east of Chicago, Ill., in the Weekday School of Religion. Both of these efforts have great possibilities for the spiritual nurture and guidance of the youth of America, and both can be made vital aids to our Sunday Schools in this time of juvenile delinquency.

In the administration of our schools many problems arise. However, most of them can be solved if they are met with openmindedness, vision, prayer, concern for the spiritual needs of the pupils and above all, dedication to the Cause of Christ in which the Sunday School is to be a vital factor.

STRAY THOUGHTS

I paused at the verandah on which an elderly Bengali was finishing the eyes on a newly idol. He turned and peering over his bent glasses said, "I'm making a god."

"How many years have you been making gods?", I asked.

"O! many many years," was the reply.

"But haven't you ever thought of leaving off making gods and letting the true God make you?" I sat down and waited for his answer.

A few minutes and his work was done. He then answered slowly, "That wouldn't do for we wouldn't have anything to worship."

No man is so poor as he who has only the workmanship of his hands to worship. But it is only as man permits the true Creator to remake his life that he recognizes Him as worthy of all praise, honor and adoration.

O. A. Waltner

The Rock

By Aganetha Fast

(Miss Aganetha Fast, one of our returned mission- es, has been travelling in the eastern states. She ent some time at Lake Winona, Indiana, at Man- to, and the various C.P.S. Camps. She has been ot very busy speaking at meetings and attending nferences so we are happy that she found time to te this article for our paper. Miss Fast's home at Mountain Lake.)

'It fell not, for it was founded upon the Rock" 'esus.

Above Niagara Falls a mass of water is hurling ards the mighty cataract. Swishing, whirling, re- tlessly it rushes on, to be thrust down a precipice 168 feet. The force of the torrent is terrific, over- elming in its might and power! Its force impresses as all-powerful in its terrible swiftness and mighty ves. But at the foot of the precipice they are ished up into billions and billions of tiny sprays the rock below, where it resembles a mighty lron, boiling and seething.

s one goes up stream and observes as the mighty rent approaches the falls with baffling, powerful tness, one is impressed to see a seething pot of osing, objecting, fighting waves rising up in con- nation and horror as to the impending danger of g hurled down the mighty cataract to be smashed

ear the precipice one observes three big rolls of es, like a resisting wall, putting up one more en- tic fight to push the rushing water back up stream hough in warning. Too late! They have gone far! Powerless some, headless and heedless others, waves rush toward their destruction.

ddenly we halt—can we trust our eyes? Right he very midst of this seething, roaring, rushing ent there stands a tiny tree—undaunted, fearless, ght, immovable! *Peaceful* in the midst of all angry waves all around it, threatening its utter uction. *Peace, perfect peace—for it was embedded rock!* What a picture, what a lesson, as it holds the marvels of courage and faith! To be sure, lower branches are weatherbeaten, wave-lashed. s roots the waves wash over the rocks relentlessly, lessly, but it stands firm!

nother marvel of it is—how came it to grow up as big a little tree as it is? Surely, once upon ne it was a tiny seed. Somehow the seed was ped. Whether by a wind or by a bird, we do know, but it was dropped in the CLEFT of a K. Here it sprouted, took root—just a color- sprout emerged while wave after wave cruelly ed over it. But it rose above the angry waves as the sunlight kissed its tender skin, it took and the leaves and branches grew. In spite hing waves it did not yield, but straight upward ponded to the light and warmth of the sun.

What a lesson for a storm-tossed individual! What a lesson for a time like this! *Founded upon the Rock; hidden in the cleft of the rock—it fell not!* Its face upturned to the sun, it grew and *stood,*—and withstood.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Onward one wanders as one passes over to Goat Island. The mighty stream twines in and out; roaring, treacherous, threatening, and here we behold some more miracles of God and nature. Here in the midst of the stream, farther up, we see larger and smaller rocks with larger and smaller clusters of trees. Regular little islets, just covered with trees and bushes of the most luxuriant green foliage; birds singing and twittering joyfully. Such a peace these scenes breathe, set in the midst of all the danger round about!

What a picture of Christ and His Church in a time like this! -*"The church's one foundation is Jesus Christ her Lord."....."Elect from every nation"*. . . . " One holy Name she blesses, Partakes one holy food, and to one hope she presses, with every grace endued."

As one follows along a path, observing with awe and deep emotions the roaring angry waves rushing so heedlessly to destruction, one is impressed with the fact that there's where humanity now stands in this terrible world conflict and then observing the place of the church in the midst of this conflict, and its message to the world, one's eyes are led to look to the left - and wonder of wonders - one looks into a most peaceful, most tranquil forest. Such a calm, such security and steadfastness breathes out of this forest of trees, stately and towering, with its green grass and singing birds - GOD! - The consummation!

"The Church's (and individuals') one Foundation
Is Jesus Christ her Lord:
She is her new creation
By water and the word....
'Mid toil and tribulation
And tumult of her war,
She waits the consummation
Of peace for evermore.
Till with the vision glorious,
Her longing eyes are blest.
And the great church victorious
Shall be the church at rest."

—*"The Northern Light"*

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:15

DAILY DEVOTIONAL MESSAGES

OCTOBER 15-"...*and they feared to ask Him of that saying.*" Luke 9:45.

How often we prefer to give the impression that we know all about a subject rather than admit our ignorance by further inquiry! The disciples here feared to ask the Master the meaning of "that saying" lest further understanding of the truth make them uncomfortable. Likewise, we find ourselves stopping our ears to words of truth and become resentful toward those who prophetically point the way. We prefer to have our conscience salved rather than corrected. The true Christian Spirit seeks truth even though it be painful.-*Jacob Goering*

OCTOBER 16- "*And daily in the temple and in every house, they ceased not to teach and preach Christ.*" Acts 5:42. This fervor produces *enthusiasm in service.* The early apostles were filled with divine enthusiasm. No obstacle was too great, no threat too terrifying to quench this undying zeal which they possessed. Their chief aim was to make known to the world that Jesus Christ is the Divine Remedy for man's need. They were not concerned as to what the world wanted, but rather, what the world needed. The same cold world exists today as the one which crucified the Christ. The gospel message has not gained in its popularity, but it *must* be proclaimed. --- *John Graber*

OCTOBER 17—"*In everything give thanks for this is the will of God in Christ Jesus concerning you.*" I Thess. 5:18

Paul, how can I give thanks in everything? Do you mean to say that I should give thanks when friends turn against me, when my earthly possessions fade away, when death lays its cold hands on one of my loved ones, or when I am tempted and tried? Yes, Paul says in everything. For the very reason "*And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*" Do you really love the Lord, then I can give thanks in everything, for God will only let that come into my life by his will or permission that is for my best. --- *Albert Ewert*

OCTOBER 18—"*Blessed are the pure in heart: for they shall see God,*" Matt. 5:8

This verse may be thought of as one of the great themes of Jesus' life. He emphasizes it many times. The Pharisees were rebuked for keeping the outside of the cup clean by following their ceremonies and traditions to the letter, but the inside of the cup, the mind and the heart, was untouched. Jesus does not imply that the outside phases of our religious life should be ugly or unclean. He does reveal that it is the purity within that is basic and most important. Like the large icebergs, nine-tenths of man's life lies beneath the surface within the inner consciousness which we call the "heart". The pure in heart shall see God. The impure do not have the inner consciousness which makes it possible for man to be sure of God's nearness. --- *Forrest Musser*

OCTOBER 19 -- "*And they continued steadfastly in the apostles doctrine.*" Acts 2:42a.

The Holy Spirit when given the right of way in the life, produces a lasting work---half-heartedness is not the fruit of the Holy Spirit, but steadfastness is! The Holy Spirit further produces, not *nibblers* on the Word but feeders on the Word. The Spirit controlled Christian is one who is hungry for the truths of God's Word, and thus does not limit his feedings to Sundays alone, *but daily feasts upon the bread of life.* And feasting leads to *fellowship*, and fellowship leads to *communion*, and communion leads to *prayer*. Note Acts 2:42. ---- *Wilbert A. Regier*

OCTOBER 20 --- "*Lay not up for yourselves treasures on earth where moth and rust consume, and where thieves break through and steal....*" Matt. 6:30, R.V.

How easy it is to become overmuch concerned about wordly goods and physical well-being. In his teaching Jesus makes it clear that if one belongs to the heavenly realm he has no reason to be laying up treasures on earth. For if *things* are man's ultimate goal then character goes 'out the window. The Christian is warned against acquiring or ever against being anxious about these physical needs for it inevitably leads to confusion and compromise and no one can serve God and Mammon!—*Jake Ens*

OCTOBER 21 ---"*Thou shalt love thy neighbor a thyself.*"

This is the second commndment. It is an out growth of the first. We love God because he is divin and infinitely better than we are. *We love him be cause he first loved us...* This love for God the manifests itself in love for our neighbor. He is c the same nature as we are; our hearts are alike our bodies are alike; we live in the same Christia society. *Hath God not created us?* (Mal. 2:10 Has not one Christ redeemed us? All the mor reason there is for loving him.—*Verney Unruh*

"We sow a thought, and reap an act;
We sow an act, and reap a habit;
We sow a habit, and reap a character;
We sow a character, and reap a destiny."

"We lie to God in prayer, if we do not rely o Him after prayer." —Livingstone

Sponsored by
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Union of the
General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Public Relations

By Paul Albrecht

One of the perennial problems or at least an area f uncertainty to Civilian Public Service camps and nits is public relations. Our camps and units are et in many areas, rural and urban, throughout the ountry. Each setting, of course, is an individual ituation with its own aspects. Here is what some f us in the mental hospital unit at Howard, Rhode sland, eperienced in the public relations field.

Our contacts with the local communities have in eneral been quite favorable. It might interest you know that the small but densely populated state f Rhode Island is about 75 per cent Catholic. The redominant Protestant group seems to be the Bapsts, listing twenty-three churches in the city of Proidence and surrounding area. Then, of course, ere are the Methodists, Congregationalists, Presyterians, etc. It is with this group of Protestants at our main contact has been.

Last December four of us fellows took the usual urse of C. P. S. music lovers; we formed a male artet—nothing unusual about that. Just in case u are interested, we are Warren Letherman, oylestown, Pa.; Albert Buckwalter, Hesston, Kans.; Paul Goering, Moundridge, Kansas.; and Paul lbrecht, Newton, Kansas. We started like most oups, just for the joy of singing and to help out re in the services of the unit.

Through a friendly local minister, the chaplain the institution, and some other friends, we made few contacts with churches and were asked for ecial music. This grew in the following months til we were singing nearly every Sunday night d often during the week. We have sung at many ferent types of services including such as radio votional programs, a formal Lenten service, or a wntown revival led by Rev. Hayes, the "Texas clone."

We have felt this as a real opportunity for Christn witness and have been amazed at the way we ve been received. Our first common ground of tact was sacred music, and then we tried to build wider fellowship on the boarder base of mutual ristian experience and concern. We have found r fellow Christians here tolerant, sympathetic, and en truly interested in what we believe for more n reasons of curiosity. We have always rather isted that we be introduced as conscientious obtors and at least partial explanation of our work given.

et me cite one experience as an example: Upon hearing of our appearance in her Baptist church, the lady choir leader, a well-known voice teacher in the city with two sons in the service, called her pastor saying she would not be there to share in the program with C. O.'s. She came anyway, however, in order not to be disloyal to her choir. She heard us sing and met us. That week she went to the city library and read a book about Mennonites. We were in the church the following week again to complete the Lenten series. After the regular meeting the pastor invited all who wished, to meet in the rear of the church for some more music. We also gave short talks and answered many questions.

Paul Albrecht, son of Rev. and Mrs. Abraham Albrecht, Newton, Kansas

To our surprise the choir director got up and told the group what she had said to the pastor and how she had become interested enough to read about us. She said she regretted her opinions and heartily respected out stand. She has invited us to her studio, made invaluable contacts for us in the city, and furnishes us with music materials at her expense.

While this is not exactly a typical experience, it is not by any means an isolated one. We have been invited into homes on a social basis, homes where often the sons are in the armed forces. We have really welcomed these opportunities to witness for Christ and His teaching as we understand it.

Mission Activities Among Y. P. Groups

By Orlando Schmidt

At the last annual meeting of the Western District C.E. Convention one of its resolutions stated that our Chrisian Endeavors should raise at least $1,000 for mission work during the next year. Considering the actual membership of all our C.E.'s this amounts to only a small sum for each individual member. In most Young People's Groups the quota is raised mainly by offerings at regular meetings. Is this all that we as young people can do for the greatest project in the world, that of turning the human race to Christ?

In many churches missionary activity is left entirely to the women's organizations and some special offerings during the year. Isn't there something that a Y.P. organization can do? In order to have life in a Y.P. group, there must be something to work with, and there is nothing that presents a better opportunity than mission work.

Before such work can be engaged in satisfactorily there must be an interest created in the minds of Y.P. They must be presented with the need of "labourers in the "harvest field" throughout the world. After such a need has been realized a major part of the activities of a Y.P. group should consist of actual projects that stir up missionary zeal. Probably the next thing to do is to get acquainted with the actual activities of the mission work of our conference. This can be done through special studies and reports. In connection with this, there should be some correspondence with missionaries, requesting definite needs for prayer, and then when such letters are received, an entire prayer meeting could be centered around the work of one missionary or field. Then there should be actual projects to raise money. Such projects present great numbers of opportunities for get-togethers during the week, while working with missionary gardens, selling various articles, or other things. The need for stewardship should be created in the minds of all church members. Our mission board today has twenty candidates on its "waiting list," who are in preparation for foreign service. These will soon be ready to leave, but they cannot go unless the home workers realize the great need for stewardship, that God's purposes can be fulfilled. Several times a year the Y.P. could sponsor a special missionary meeting, at which a missionary could speak and an offering could be taken. But all such activity still is not enough. No one can become fully acquainted with mission work unless he participates in such service himself. In practically every community there is some opportunity for young people to serve in some respect. This might be in the form of giving programs, tract distribution, work in hospitals, or other things, depending on the situation or condition in each community.

But no work should be done without seeking God's will before acting. This can be accomplished only by constant prayer and a study of God's Word. If this is done, missionary work in a Y.P. group can become a well-rounded program of prayer, fellowship, and service.

A Meditation

Fear No Evil

God did not take up the three Hebrews out of the furnace of fire but he came down and walked with them in it. He did not remove Daniel from the den of lions; He sent his angels to close the mouths of the beasts. He did not answer the prayer of Paul to remove the thorn in the flesh, but He gave him a sufficiency of grace to sustain him. So it is with us. God may not remove the danger from us, but He will give us the strength and courage to face it, even if it might mean death to us. He will probably not destroy all the evil about us with one sweep of His hand, but He will give us power to overcome evil with good. He may not answer our prayers as we wished, but if we learn to pray as He prayed, "Thy Will be done," then we can be sure that our will becomes His will.

—Fellowship Echoes,
Beatrice, Nebraska

YOUTH JOTTINGS

—**Rev. Forrest Musser**, pastor of the Grace Church, Pandora, Ohio, conducted the meetings of the annual Christian Life Week at Bethel College, October 2 through 6. He spoke to the student body and faculty every morning during chapel and every evening at 8 o'clock. Preceding the evening messages students led in short worship services. A conseration and communion service climaxed the week.

—**Mr. and Mrs. Malcolm Wenger,** missionaries in Montana, write the following which is an excerpt of a letter published in the YPCE, publication of the Aberdeen, Idaho, young people: "The days here at Busby are quite full. Almost every day we spend some time studying the Cheyenne language with Mr. and Mrs. Habegger. We help with Sunday School, two Sunday services, Thursday prayer meeting, and Religious Instruction Classes at the government boarding school. Every second Sunday there is a service at an outstation on the upper Rosebud River. There is plenty of physical work, too, to keep us from getting soft. This summer we put a new ceiling in the church and made other repairs.

As we learn more and more about this work we see again the truth of the Saviour's words, "Without Me ye can do nothing." We appreciate your interest and prayers."

—Having enjoyed the privilege of caring for the Fellowship garden, Beatrice young people will also have a part in preparing canned goods for shipment to C.P.S. camps. In the week Oct. 16-20 a committee, composed of William Hamm Jr., chairman, Howard Barnard, and Theodore Jantzen will be in charge of the packing and banding of the jar cartons. The Beatrice Collection Center in the basement of the First Mennonite Church wel-omes contributions from its members and those f its neighboring churches. The study of "How our Bible Grew Up" by Roy L. Smith will be aken up in the **Fellowship Group of the First nd Second Mennonite churches at Beatrice, Neb.**

–The Senior Christian Endeavor Society of the icher **Emmanual Church, Noble, Iowa,** had charge f the worship service Sunday evening September 4, for the C.P.S. Unit at the Mt. Pleasant State ospital.

A group from this society took part in the ashington County Youth Rally held September .

The Junior Christian Endeavor Society is making Scrap Books for the boys in service. Each unior writes a letter to send with the scrap ook.

-**Zion Church, Donnellson, Iowa:** On September), baptismal services were held in this church. leven young people and one adult were received to the fellowship of the church. An all day arvest Home Festival is being planned for Ocber 22. Rev. R. L. Hartzler, Bloomington, Illiis, has been secured as the speaker.

-**Plans are being made** to erect a Memorial at r General Conference Mission Station in India r the late Dr. P. R. Schroeder and daughter, uise, according to a letter received in Mounin Lake from the Orlando Waltner's. Here is excerpt "You may be interested to know about e plans for the Memorial for Father Schroeder d Sister Louise. Because of the war, essential aterials cannot be obtained but we have made ans for a Memorial Building for a doctor and rses' office, library and compounders room, close the present hospital."

FROM GERALD STUCKY'S SCRAP BOOK

TECHNICAL DIFFICULTIES

We didn't get out of Panama on Saturday for ne minor technical reason. Since I came in at vid rather than at Panama City, no one had mped my book giving me permission to leave country. They stamp one's book upon arrival Balboa but not at David. Well, when the time ne for me to leave, I had no permit, so Voth and I yed over an extra day—thus leaving Sunday. is has been absolutely the first trouble that we e had anywhere, and that isn't bad.

HE CITY OF MEDELLIN—AND LANGUAGE SCHOOL

esterday afternoon we visited the Bible Institute nd finca (farm). Only about seven students, but ood work. There are all kinds of mission stations n here—about 12 to 20 different groups are loed. About one-half of Columbia is occupied—but half contains approximately 75 per cent of the ple, or more. The parts unoccupied are largely es which are rather inaccessible for lack of transtation and are populated with Indians—of questionable savagry! But there still appears to be a lot of room here. Most of the most desirable places seem to be occupied, however. Thursday we shall go to Bogata by land. On the way we shall visit the CMA work in Armenia. They have a Bible Institute here. (there). There must be about 200 missionaries on the field in Columbia—and most of these came during the last ten years.

FROM MEDELLIN TO BOGATA BY STATION WAGON

The trip from Armenia to Bogata took about ten hours by car and train. Prentice, who is in charge of the Chr. Mis. Alliance work in Armenia, wired Dr. Seel here in Bogata that we were coming. We arrived here at about 9 p.m., just about ten minutes before the telegram! It had taken the telegram about 24 hours to come 90 miles. So Dr. Seel, hadn't known about our arrivel— but he was very, very gracious, took us in, and has been and is most gracious. Mr. Voth (I still call him that!) hasn't been feeling very well for almost a week, and today we have put him to bed with a three degree fever. Tomorrow we will get a doctor. I am afraid that he has malaria, and that isn't very good. I certainly hope that nothing serious will develop. My own health has been excellent, have been feeling fine, taking pills quit regularly, not eating too much so that I WON'T GET FAT, and trying to be careful. I guess my biggest sin is not taking siestas when I should.

THE CHRISTIAN MISSIONARY AND ALLIANCE

Aulden Coble came along with us from Medellin to Armenia. He works in and around Ibague. The trip started at about 4 a.m. and lasted till about 7 p.m., and most of it was mountain driving. Aulden got good and sick. I didn't—I eat vitamin pills! Here in Armenia we have been staying with the Christian Missionary Alliance people. They have here a large Bible Institute, and they are really doing a fine piece of work. Many of the missionaries here, in fact all of them, strangely enough, have either a Mennonite background, are Mennonites, or have been associated closely with them (except two). I was very much surprised at this—but pleased when I saw how fine a piece of work they have done here. Emmanuel Prentice is in charge here, and Mr. and Mrs. Menno Zook, and Mr. and Mrs. William Bowman are co-workers in this station. I have been impressed over and again so far how inter-related the whole evangelical personnel is in Latin America and in the Christian world for that matter. Almost everywhere I find someone that has common ties with me either because of you, or school connections, or denominational affiliations. Every one receives us in a most friendly fashion.

TYPHUS GETS VOTH

I suppose we will be here in Bogota for at least the next two weeks, so you might as well drop me a line here. I have written to PAA in Cali and have told them to send what mail there may be there over here td Bogota. The reason for all of this is, my partner is sick, and I am his nurse! I think I told you in my last letter that Voth was in bed with a fever. When the doctor came to examine him, he thought Voth had malaria. But today we had a blood test taken and it was discovered that he did not have malaria at all but instead has Typhus Fever. This isn't very good news because this isn't a very nice disease to have. We have had him under doctor's care since Sunday, and tomorrow we plan to get a special nurse for him—and to keep her at least until after the crisis. He really has been quite sick for three days now, and half sick for a week before.

TOO MANY FLEAS

I don't see just why he should be sick instead of me, for I understand that this disease comes through insect bite. So far on this trip it has been I that has been doing all of the scratching, and he seemingly went unscathed and unbitten. However, it seems that I have been having much better vitality than he (whether it be the vitamin pills or no—anyway I have been taking them and he has not). I have really been feeling fine most all of the way, while he has been kind of run down for about the last three weeks. In any case, traveling continually like this isn't very easy nor conducive to vitality, and that especially not for an older man. I am very grateful to the Lord for the health he has been giving me on this trip, for I really feel better than I have felt for some time. I do hope Mr. Voth gets well before too long, for this complicates things considerably. Of course, I want him to get well for his own sake too.

THE CITY OF BOGOTA

Bogota is a very nice city from what I have been able to see. One does get burdened, though, when one sees how heavy loads the women here carry. Many are little more than pack animals. I saw one today carry a basket of bananas an her back that must have weighed 75-100 pounds (i.e., the basket weighed that, not the back!). It was such a strain on her neck that she placed her hands in back of her head, to keep her head from breaking off, I suppose! The "cultured" men around here make me tired. They won't be seen carrying anything around (except notebooks, etc., which might indicate learning). If a man buys a shirt in a store, he'll go out to find a boy, and pay him five cents to carry it home for him, even though he himself is on the way.

FLOWERS ABOUND IN BOGOTA

The beauties of Bogota would be so much more beautiful if they could be shared with you. Some of the residential districts are foul smelling slums, but there are also some very beautiful sections. I have not yet "done" the complete city, but I have explored quite a bit of it. The parks too are beautiful for walks, meditation, etc. The evening walks would be superb. The flowers here bloom the year around —the mean temperature being about 75, and it remains that almost all of the time. Orchids are numerous here—in fact, one can buy a dozen of them for less than the one cost that was yours on our wedding day. For Mr. Voth I purchased a half dozen orchids and a dozen of roses on Monday. The total cost was about $1 (U.S.). I longed to buy some for you too, remembering how much you love flowers. Your day will come, however.

MY NEIGHBOR'S BIBLE

I am my neighbor's Bible,
He reads me when we meet;
Today he reads me in his home,
Tomorrow on the street.
He may be relative or friend,
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me.

And pray, who is thy neighbor
Who reads me day by day,
To learn if I am living right
And walking as I pray?
Oh, he is with me always,
To criticize or blame;
So worldly-wise in his own eyes,
And "sinner" is his name.

Dear Christian friends and brothers,
If we could only know
How faithfully the world records
Just what we say and do;
Oh, we would write our record plain,
And come in time to see
Our worldly neighbor won to Christ
While reading you and me.

—Selected

What Attitude Do We Take Toward Selective Training and Service

To the "House hold of faith":—

Greetings with words of Paul in I Cor. 16:19. For a great door and effectual is opened unto me, and there are many adversaries.

Because of a seeming delay in a previous outlined course to go out as a relief worker to China, another door of service was opened to me in contacting a number of our young people, from various Mennonite communities, who are now working in Training Schools, State Hospitals and Base Camps.

Some of these young people are far away from their home community, and because of limited time and means, find it difficult to visit home friends even during granted furloughs. Therefore they are inclined to feel that they are being misunderstood among their friends, because of the stand they have taken regarding selective training and service.

Civilian Public Service

Since returning from the field of China about three and a half years ago, my dear companion and I have contacted many of our Mennonite communities of the Central-Pacific and Southern Districts. Thus believing that I can feel the pulse of Mennonite communities in regard to selective training and service may I express the sentiment of these dear young people, who are now in this type of service; and by means of church publications voice this abroad.

First of all, as peace loving churches, we do thank God and appreciate a government that is willing to enter into negotiations, even in war time, which eads to an arrangement, by which our young people n draft age can answer the call to service, that is acceptable and is being appreciated by the people, and yet follows the dictates of their conscience.

Furthermore, our young people who are at present n this selective training and service, are there, not ecause of their own choice, but in obedience to the all of our government, and as a living testimony of ur heritage in Christ. This testimony, which the Mennonite people look upon as a doctrine of the Bible, is now being demonstrated to suffering human-y, but is not counted merely as a stepping stone, y means of which they pass over this present time, aiting for the day when all will return and again eacefully settle down in their home communities; ther it may prove as a type of education toward a fe calling for a large number who will be influenced, ecause of the present experience. The effect of this likely to be felt in many churches and communities years to come.

Notice I have used the term, young people, instead young men, because young women are standing by e side of their beloved husbands, working just as rd in the female wards of these mental hospitals and aining schools. This presents a unique picture how e church of Christ is in action during war time.

In closing, may God help us that we prayerfully -operate with the young people, which will help em in discerning the Lord's will, and be ready to swer the call even for post war service.

Prayerfully your co-worker,
P. P. Baltzer

CHURCH ETIQUETTE

By Dr. Clarence E. Macartney

1. Come at the appointed hour, not five or ten nutes after.

2. Refrain from all conversation.

3. Maintain a reverent and dignified posture of ly.

4. Never read the calendar or hymnbook during the mon, and especially during the reading of the pture.

5. If sitting at the end of the pew, and another hown into the pew, either move along to make m or stand up so that the other may pass.

. Except when necessary, never leave the sanc-ry until after the benediction.

. Offer a prayer for the people, the minister, and rself.

. Give the preachers the benefit and encourage-t of your thoughtful and earnest attention.

. Show friendliness to all whom you meet in the rch.

Mennonite Bible Academy

The Mennonite Bible Academy is glad to report an increase in enrollment over that of last year. We have 32 boys and 32 girls enrolled as full-time students, and three others taking some work with the Academy. This growth called for larger quarters for the school, which have been found in the building formerly used as the dining hall of Bethel College. The building vacated will be used solely as a dormitory.

To commemorate the occasion of opening the present building for school work, the Academy will give a program in the College Chapel on Friday, October 13, at 8:00 o'clock in the evening. Parents of the students and friends of the school are invited.

Stop and Consider

By H. D. Burkholder

This is an age of speed. In highway terminology, we have put life in high gear, stepped on the accelerator, and disregarded all warnings. Let us give ear to God's message before we crash. Let us STOP and CONSIDER GOD'S WORD.

The Psalmist, realizing its importance, resolved to do this when he said, "I will stop and consider thy testimonies" (119:95).

Most of us take time to consider the newspaper, magazine, and radio, but few of us take time to consider the Word of God. The Bible is God's revelation to man. It is inspired by the Holy Spirit in a unique sense, thus distinguishing it from all other books (II Tim. 3:16, 17). Such a message deserves consideration.

The Bible has had an important place in the lives of leading Americans, including presidents, congressmen, scientists, and philosophers. It has a message for every stratum of life.

Today, the battle rages between the "word of man" and the "Word of God." Man has made and broken treaties at will. So much so, that we are losing confidence in his word. On the other hand, we have the promise that "The Word of the Lord endureth forever" (I Pet. 1:25). Also, "Forever, O Lord, thy word is settled in heaven" Ps. 119:89). Beloved! Let us place complete trust in its integrity.

The scriptures also need our consideration since they make us "wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). They reveal our sinfulness (Psa. 51:5; Rom. 3:23) and offer the remedy (Rom. 6:23; John 1:12, 13).

STOP and CONSIDER this neglected treasure. It has a living message for every need. When in sorrow turn to the Bible. When in suffering turn to the Bible. Whoever you are and whatever your need, solemnly resolve with the Psalmist, and say, "I will STOP and CONSIDER thy testimonies" (119:95).

A Meditation

By Erland Waltner

"In passing judgment on your neighbors you condemn yourself; for you who pass judgment commit the same misdeeds." Rom. 2:1b (Weymouth)

Jesus said, "Judge not that ye be not judged." Paul confirmed this principle when he said, "For wherein thou judgest another, thou condemnest thyself."

The word "judge" as used in the Scripture is often misunderstood. When Jesus said, "Judge not," surely He did not mean that we were never to discriminate between right and wrong. In fact, He said at another time, "Judge righteous judgment." What Jesus meant is that we must not assume the role of God as a judge to render final verdicts of condemnation concerning those who have sinned. To consign a man to hell is God's business, not ours. For us to "judge" is to usurp the place of God. For this we are utterly unqualified for only God seeth the heart of man and knows its true state.

The startling thing is that those who are in the practice of condemning others are often guilty themselves. That was the case when self-righteous Jews condemned the Gentiles in Paul's day. That is still the case in our day. Have you ever noticed that those who condemn others of pride often have a great measure of pride in their own hearts? That those who condemn others of greed usually are not so unselfish as they pretend to be? That those who accuse others of lust are often guilty of an unclean mind themselves? By condemning others, we may condemn ourselves.

But even if we are not guilty of the particular sins we denounce in others, the sin of setting ourselves up as a judge is "the beam in our own eye" which keeps us from helping our brother remove the mote from his eye.

Let us condemn SINS—loudly, persistently, fearlessly, but let us not condemn SINNERS. That is God's business. —*Mountain Lake Observer*

CORRESPONDENCE

BETHEL COLLEGE MENNONITE CHURCH
North Newton, Kansas

October 2, 1944

Since the beginning of school the chapel is again well filled for our Sunday morning services. While the war and attendant forces have cut down the college enrollment to about 160, the academy, now in its second year helps to swell the total with its almost 70 students. The student bodies this year include two American Indians and three American-born Japanese.

October 1 was communion Sunday, "We welcome to the table of the Lord all those who love the Lord Jesus Christ and confess Him before men and are members of some evangelical church." I think the students quite generally respond to this invitation and partake of the Lord's Supper with us. This should and undoubtedly does help to strengthen the feeling of fellowship between us.

On the Friday preceding, the Brotherhood of the church sponsored a fellowship supper to which the whole church and also the students were invited. For the main course each one had the choice of either "Borscht" or chili with a variety of pies to choose from for dessert. The church social usually provided for the students in the fall had thus been made a Brotherhood project.

The main purpose, however, was to celebrate the completion of a previous project, viz., payment of the parsonage debt. Consequently the burning of the mortgage was perhaps the most outstanding event o the evening. While as a rule it certainly is best not t make any debts, the next best thing surely is to pay those that have been made. We are grateful to our heavenly Father that the church is now debt free.

The Educational Committee of our church has planned a School of Missions to be held on six consecutive Sunday evenings beginning October 22. Th American Indian is to be the subject of study, and there will be classes for all ages from first grades t adults. Some special feature has been planned fo each evening following the class period, such as th showing of slides from the Hopi Indian field, showin of Sioux Indian Relics, Indian Poetry, etc It is hope that interest in missions will be furthered by thes studies.

The last quarter of the year has begun, and wit the end of the war not yet in sight one feels constrai ed to exclaim with Jeremiah of old, "The harvest past, the summer is ended, and we are not saved but also to add Isaiah's prayer, "Oh that thou woulde rend the heavens, that thou wouldest come down, th the mountains might flow down at thy presence."

—Karl Friesen, Co

Newton, Kan
September 28, 19

Dear Mennonite Readers;

A year ago we were busy unpacking and establi ing ourselves in our home here in Kansas. Now we look back over the past year, we must say t the Lord has been wonderful in His blessings a grace toward us.

We have had a year of continuous blessing. So ma interesting meetings have been held and so ma festivities—some joyful, some solemn. In this clus of Mennonite Churches in and around Newton, th is always something to attend which is benefic uplifting and spiritual.

We are asked quite frequently just why we mo to Newton. The answer is this. Our mission in last church was fulfilled. We did not have, or at least we believed so, any opportunity to take over a church that could wholly support us. The double duty of being leader of a church and working for part of our living was getting a little too much for us. If then we were to withdraw from active service, we wished to make our home in a Mennonite Center—a place where we could partake of those things we had missed all these 35 years of service in isolated places. Every time one of our church papers came we read what had been taking place in the large Mennonite Centers. At the same time we had to look for a place where we could find suitable work to occupy our time.

Newton looked like such a place, and we have not een disappointed. Not only have we received all hese blessings, but the dear Lord has, in His grace, iven us the opportunity to help out in filling empty ulpits, substituting as S.S. teachers, and even leading he weekly prayer and Bible study meetings. Then, oo, the dear brethren have met us in a royal way, ave us a warm welcome and a continued spiritual nd social fellowship.

We are well and hearty, have withstood the heat f the summer, and are quite at home by now.

Wishing all our acquaintances, friends and relatives rich measure of blessing we are your servants, waitg and looking forward to the Lord's return.

J. F. and Helena Sawatzky

RELIEF NOTES

ssignment of Middle East Workers

The most recent information from the Middle East dicates that several of the Mennonites workers, ter a period of orientation in an UNRRA traing camp, have been assigned to relief work in refue camps. Samuel Yoder is now at the El Shatt mp where Delvin Kirchhofer and Marie Fast are so working. Nancy Hernley have been assigned to e Tolumbat camp where Dr. G. Richard Yoder is rving. Mary Emma Showalter has not received r assignment as yet.

Far East Workers Finally Granted Permits

After a long period of waiting, the India residence rmits and passports for Lawrence Burkholder, ayton Beyler, and R. C. Kauffman have finally en obtained. They are hoping to secure passage, o in the very near future. While these workers scheduled for China relief service they will be ayed to the India field until the way opens for tering China.

RELIEF BRIEFS

llen Harder, R.N., arrived safely in London acding to a cable received September 24.

rs. M. C. Lehman is spending a number of weeks the Newton Clothing center helping to organize get things under way. She is also planning to nd some time in Manitoba and Ontario before rning to Akron.

The Montreal meeting of the UNRRA Council decided to bring relief to Italy to the extent of $50,000,000. Originally this Council had decided to refrain from relief activities in enemy territory. This organization expects to be able to enter the Balkans shortly on a relief mission.

C. P. S.

C.P.S. Christian Workers' Schools Planned

Two special schools in Bible and Christian Service will be sponsored in Mennonite camps throughout the coming winter and spring. These schools will be located at the Clearspring Unit of the Hagerstown Camp, and at the Harrisburg State Hospital Unit. They will provide instruction for approximately thirty-five men in addition to the men already located at the units.

Both schools have been designed to meet the growing interest among CPS men for preparation for more effective Christian service. Men attending the schools will devote a considerable portion of their off-project time to the study of the Bible, Church history, and methods of practical Christian work. However, the entire life of the units, particularly the work project, will be considered the laboratory part of the training.

Denominational Groups in C. P. S.

The number of men in CPS under the direction of all agencies as of August 15, 1944, was 7,368. A partial breakdown by denominational groups as of July 1, 1944, was as follows:

Mennonite	2,730
Brethren	961
Methodist	618
Friends	614
Jehovah's Witnesses	240
Congregational Christian	164
Presbyterian U. S. A.	150
Baptist, Northern	132
Church of Christ	103

Peace Section Notes

Civilian Bond Subscriptions by State

As of July 31, 1944, the following statistics indicate Civilian Bond subscriptions acording to the twelve highest states. The total amount subscribed by all states was $4,769,673.00.

California	$ 139,642.00
Illinois	648,612.00
Indiana	349,387.50
Iowa	459,991.50
Kansas	518,429.00
Michigan	69,035.00
Nebraska	80,067.00
New York	75,156.00
Ohio	533,632.00
Pennsylvania	1,179,042.50
South Dakota	107,820.50
Virginia	131,794.00

Released September 27, 1944
M.C.C. Headquarters, Akron, Pa.

JOTTINGS

—The ministers of the *Moundridge, Kansas, community* have prepared an excellent service of worship for use at the end of the war in Europe. Lack of space prevents us from printing it here, but anyone (ministers or laymen) interested in having a copy may write to Rev. W. F. Unruh, Moundridge, Kansas.

—*Wayland Church, Wayland, Iowa,* had baptismal and communion services on Sunday, October 1. Eight young people were received into the fellowship of the church. This church, which was omitted from the list of churches that issues weekly bulletins, also issues them. Rev. E. S. Mullett is the pastor.

—*Bethel Church, Mountain Lake, Minnesota;* A harvest festival service was held Sunday, October 1. The speakers were Rev. J. M. Franz, Salem, Oregon, and Rev. H. J. Brown, North Newton, Kansas. Rev. Brown will serve the church while the pastor, Rev. Erland Waltner, is visiting camps and churches in connection with the Bible Institute and Visitation Program.

—*Dr. D. V. Wiebe,* who spent several months in China as a relief worker under the Friends Service Committee, brought the evening address at the First Church, Reedley, California, October 1.

—*Mr. and Mrs. Charles Kauffman* received the following telegram from their son, Ralph, who is on his way to India for relief work. "Leaving for India October 7, by direct route."

—*Dr. Ed. G. Kaufman,* president of Bethel College, held meetings at the Eicher Emmanuel Church, near Noble, Iowa, the week of September 17, instead of at the Wayland Church as was previously announced.

—*First Church, Hutchinson, Kansas*: Evangelistic meetings will begin in this church October 23, and continue through October 29. Rev. D. J. Unruh the new pastor at Newton, will be the speaker.

EASTERN DISTRICT CONFERENCE NOTES

West Swamp—On Wednesday afternoon September 13, a large number of members from the "Ladies Aid" and "Young Women's Missionary Society" gathered at the Great Swamp Grange kitchen and canned 76 quarts of peaches. These will be divided between the Home for the Aged and C.P.S. On Thursday September 21 they met again and canned 43 quarts of corn to be used for the same purpose. Arthur Keiser, a member of this church and a senior at Bluffton College, delivered the message on Sunday morning September 3. The message was on "The Second Coming of Christ." At a special business meeting on September 14, it was decided to buy the pastor's present home at 724 Juniper street, as a parsonage because it was for sale at this time.

—Correspondent

First, Phila.—The Church conducted services at the Home for the Aged, Sunday afternoon, September 17th. Mrs. Mary Hauck, a member of the church and a guest at the Home for the Aged for several years, celebrated her 89th birthday, September 9. Miss Wilhelmina Kuyf and Miss Catherine Niswander supplied the pulpit August 27 and September 3 respectively while the Pastor and his wife were on their vacation.

East Swamp—Thank God for an unusual birthday present! Mr. J. Walter Landis received a fine present on his birthday since his hip snapped back into place on that occasion. We hope he will soon be normal again. Brother Landis is a member of the Board of Managers of the Home and the generous hearted man that donated the land on which Men-O-Lan is located for the last several years. The Pastor, the Rev. Harold D. Burkholder, enrolled at the Reformed Episcopal Seminary, Philadelphia, for his senior year on Thursday, Sept. 21.

Second Church, Phila.—The pastor, the Rev. Walter Dick, enrolled as a student at the Reformed Episcopal Seminary on the opening day, Thursday, September 21.

Fairfield—A special feature of the Friendly Guild which met at the home of Mrs. Luella M. Arnold, Wednesday, September 27, was a soap shower and collection of used clothing for the M.C.C. clothing drive. The evening program centered about the history and work of the Mennonite Central Committee.

Eden, Schwenksville—A very delightful reception was given to the pastor and his wife, Friday evening, September 7, in the Sunday School room. After an appropriate program was rendered, the newly weds were presented with a dinner set of Syracuse China, and a $100.00 bill. Both were gifts of the congregation. The Harvest Home offering amounted to $473.59 of which amount $335.00 was for missions. Dr. John Klaassen, professor of Art at Bluffton College was a guest at the morning service one Sunday during August.

Twenty teams, consisting of two people, will canvas the community surrounding the East Swamp Mennonite Church. Christian literature will be distributed and non-church goers will be invited to attend services. Cooperating members are encouraged to do personal work whenever possible.

—Conf. Corr

ORDER BLANK

After January 1, 1944 the following prices wil be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS** $1.7 per year. This advance in the price is made necessary by the greatly increased cost of producin the paper under present conditions.

Please use this Order Blank when sending in you subscription and underscore the word **NEW** o **RENEWAL** to correspond with the type o subscription you are paying for.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

X
POSTMASTER
NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

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itered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Serving in a Mental Hospital Woman's Unit

By Bertha Fast

(The author was a member of the Mennonite oman's summer service unit at Howard, Rhode land. This unit and the one at Ypsilanti, Michi- in were composed of young women who volunte- ed to serve in mental hospitals throughout the mmer months.—Editor)

Upon entering the Woman's Dormitory at the ospital for Mental Diseases at Howard, Rhode land, I was greeted by a pattern in the floor which s now become familiar. The pattern consists of e picture of an anchor beneath the word Iope" is inscribed. Immediately there came to y mind the verse of scripture found in Hebrews 19 "Which hope we have as an anchor of the ul, both sure and steadfast." I wondered then the word "Hope" would characterize my work th the mental patients, my classes in relief train- g, my association with the other members of the it, and my responsibilities for going abroad soon begin relief work.

For some time I felt far from "sure and stead- st" in my position as an attendant on a ward for entally deficient women. The first week, in walk- g through the corridor scattered with women, accusing, babbling, clutching bundles, and making innumerable gestures, I bravely grasped the keys in the pocket of my blue uniform, which identified me as the attendant, and prayed that I would not be assaulted before I had turned the key on the other side of the door.

Th first time I saw Dorothy Smith beat her head against the wall, I hastily reported the incident to the head attendant. When Nora Sullivan accused me, in angry tones, of running away with her husband and threatened to beat me, I was at a complete loss as to what to say or do. As in any other work, newly attempted, it takes time to become adjusted. Before feeling relatively "sure" I had to learn to know our patients, their characteristic of behavior, and methods of handling circumstances that might arise.

Duties of an Attendant

In our position as assistant attendants, we perform many duties—some pleasant and interesting and others not so desirable. We supervise the cleaning of the wards, often having to wield the wet floor mop ourselves if the patient suddenly refuses to finish his task. We also assist in the making of beds. If I have learned to do a fairly good job, I

MENNONITE WOMEN ATTENDANTS SERVING FOOD

give all the credit to Annie Hale, a patient, who is an expert at bed making. Then there is always some untidy patient who has to be put under the shower and dressed in a clean blue print labeled L-3. On some wards, many of the women are not capable of combing their hair, so we struggle with snarled, long, blond hair or stubborn kinky black wool. Toe nails and finger nails need constant cutting.

Here at Howard, quite a bit of attention is given to patients in allowing them to encounter real life situations. We have supervised small groups in attending ball games, music programs, and Sunday afternoon hymn sings. The patients' reactions are of constant interest to us. We realize that none of us are expert psychiatrists in dealing with these mentally sick people. Still we feel that we have perhaps given some comfort in allowing patients to tell their troubles, a bit of pleasure in singing with them, an inner happiness in talking to someone about the God who is Father of all.

Classes in Relief Training

Our classes in relief training, based on the book **International Relief in Action** by Dr. Hertha Kraus, have been conducted on the basis of class discussion and committee work. In this manner each individual has been stimulated to think through the various problems himself. Our instructor, Edna Ramseyer, has given the class a deeper insight into relief work in practice through the wealth of her own experience in France.

Various doctors from the hospital, some of whom are nationally known, have given us lectures on "Mental Hygiene and Psychiatry." The case studies representing typical cases of schizophrenia, paranoia, mental deficiency, and other classes of mental diseases were naturally received with tremendous interest by the group. On several occasions patients were brought to present a type study.

These studies not only enlightened us about our individual patients, but also gave us a better understanding of the problem of mental diseases which must be faced by society.

Fellowship of the Group

One of the most valuable experiences of the summer, for me, are the friendships I have established and the rich Christian fellowship which I have enjoyed so thoroughly. The daily devotional periods for the girls were a source of inspiration, encouragement, and challenge. We experienced again and again how in sharing our thoughts and our desires we could better understand each other and feel the united effort in our service here.

We had church services two evenings a week. Here too, we received spiritual food for our daily living. Interesting features of these services were guest speakers, special musical numbers, and periods of discussion.

In spite of our full schedule of work, classes and church, we did have time for recreational activties. We attended ball games played by the C.P.S. boys, went for walks through the surrounding, beautiful wooded country, and organized some recreation of our own. Ping pong and tennis tournaments were held. Several went on bicycle tours. The entire women's unit planned worthwhile and interesting excursions on their days off. We went swimming in the bay, went to Plymouth, saw Providence with the lovely William Rogers' Park, Boston with its culture and points of historical significance, and quaint Cape Cod with its picturesque Cape Cod houses, fishing villages, lighthouses, and famous sand dunes. We will regret leaving New England which has given us so much beauty and pleasure.

The coming together of twenty-five girls from many states, from various branches of the Mennonite Church and a few other Protestant denominations, could happen only during an unusual time. The war with its wide spread chaos and destruction is such a time. This merging of different church and home backgrounds and of various personalities in one common cause, must necessarily be of benefit to the future of our program for relief. We have felt so definitely the united service interest in feeding the hungry and clothing the naked by all of those representing their church communities.

As we look forward to ministering toward refugees in the countries across the sea, we know that this summer's play, work, and worship aided us in establishing the "hope we have as an anchor of the soul, both sure and steadfast."

—Via M.C.C. Headquarters, Akron, Pa

New York Mennonites to Be Visited

The Board of Home Missions of the General Conference, being deeply concerned about the spiritual well-being of the Mennonites that are in New York for a shorter or longer period, is anxious to be of service to all who are in the Greater New York area. The Board at its Annual Meeting took action to give support to the Mennonite Fellowship that was started about two years ago.

In order to be able to contact the individuals and the homes of Mennonites and to invite all to the Fellowships and in this manner to help them to learn to know each other and to be drawn together in Christian Fellowship, the Board has engaged Mr. Paul F. Barkman, a student in Biblical Seminary, 235 E. 49th St., New York, 17, N. Y. for part time service to work up the Mennonite Fellowship in New York. In view of the fact that Mennonites from all branches are represented on the program of speakers, a most cordial welcome is extended to all to come to the Fellowship Meetings.

Yours in Christ,
A. J. Neuenschwander, Sec.
Board of Home Missions

If you know of any Mennonites who live in or near New York City, please send me their name and address so that we can visit them and invite them to join our fellowship.

—Paul F. Barkman

"The worthiness of life depends upon the way in which every day duties are done."

EDITORIAL

Bible Institute and Visitation Program

It seems to us that the Bible Institute and Visita-on Program is one of the most significant programs irried out by our Conference for some time. With ie beginning of November it will enter its second hase, in which the men engaged in it will visit the iurches of our conference.

What It Is

Under this program every C.P.S. camp, hospital, id farm unit and every church is to be visited by ie of thirteen competent pastors and teachers. An stitute of thorough Bible teaching is to be conducted r a week at each C.P.S. camp, for a day or two the smaller units, and during two services in each the churches. However, the program includes ore than presentation of messages. It is also a sit; it is being conducted for personal and group unselling and mutual sharing of experiences. The ogram is in a way a "retreat" brought to where e retreaters are. It is an opportunity for a very gnificant spiritual experience.

The Purpose for It

In an early statement A. J. Neuenschwander, hairman of the Program, gave the background and irpose as: 1. To bring a message to our people C.P.S. and our home churches that is central and isic to the future mission of our General Conference oup. 2. To emphasize the Biblical basis for faith d work. 3. To help lay the basis for a good post-ir adjustment between the home church and those io have been in C.P.S. 4. Now during the time war the need is so evident that we should begin pattern of education which local groups might velop further and serve as a channel for other major iphases."

How Far Along?

This program began with a retreat held for the rkers in Chicago on October 3-4. The visits to e C.P.S. camps and units began October 5 and ll come to an end around the beginning of Novem-r. The churches will then be visited. In a few tances churches will be visited before that time. ie various workers will contact the pastors of the me church—if they have not already done so—d arrange for the time of their visit.

Unique Opportunities

This program furnishes an opportunity to all men our conference who are in C.P.S. camps and its to talk matters over with a sympathetic, ex-rienced pastor or teacher. It affords the visiting rkers an unusual opportunity to get close to C.P.S. nking and feeling. It gives members of the home irches an opportunity for intensive Bible study on ch subjects as the "Church" and the "Power and rk of the Holy Spirit," of visiting with a speaker from another section of the Conference, and of securing a refined and broader picture of the mission which our churches should fulfill.

What Can We Do For It?

We can: 1. Inform ourselves about the program. See *Mennonites* of July 25, August 15, September 5, October 3, and coming issues. 2. Pray for the program. 3. Study Acts 1-10 and bring our Bibles to the meetings. 4. Get others to make the most of the opportunity. A letter to the son in C.P.S. camp or unit may encourage him to talk matters over with the visiting worker. 5. Let the Holy Spirit have His way.

Peace Time Conscription

Continuation of Conscription for Military Training is becoming an imminent issue again. It had been dormant for several months. The present prospects point to an early attempt to force such a bill through Congress before Christmas.

The representatives of the Peace Churches have followed closely the developments, and have made plans for making their convictions known at the proper time and place. It is not our purpose to attempt any opposition in the political sense. We believe that is not the function of the true follower of Christ. However, where moral and spiritual values are involved, it is our responsibility to sound a clarion note, whether it be to men of high or low estate.

One of the weapons of our defense against such encroachments has perhaps not been as much used as it should have been. And that is the weapon of prayer. In our own efforts we could not hope to stem the tide. But the power of God is unlimited. If it is His will we can continue to have religious liberty in America.

But God moves in the affairs of men by means of the prayers of His people. It is our conviction that the Peace Churches should unite in earnest supplication to our Heavenly Father, that in His wisdom He may thwart the evil designs being foisted upon our Nation. True Christians everywhere—let us pray!

Peace Section,
Mennonite Central Committee
Jesse W. Hoover, Secretary

"There is a Chinese fable about a man who, in order to make his garden produce faster, went over and pulled his plants a little farther through the ground. He was greatly rejoicing in his foresight, only to find that his plants were dead. It takes time to be holy and we cannot do it on toadstool principles." We are called upon to be faithful stewards of His not only in a material way but also in the giving of borrowed time. It is only as we spend much time alone with God our Father, and in His Word, that we will come face to face with the vital, important subject that is before us, namely: "Our Need of Being Filled with the Spirit."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Stray Thoughts

It was the stuffed calf the man was carrying through the streets of Calcutta that arrested my attention. With a rope for a handle, the man carried it like an attache case. He stopped in front of a house and set the mis-shapen, horrible looking dead thing before the buffalo cow he was leading. The buffalo was plainly contented as she licked the calf and the man was highly pleased as he hurriedly milked the buffalo.

I walked away and thought of the cow giving milk —her best possible gift—to a thing that was dead and useless. Must I confess to giving my best talents and gifts, my abilities and life to dead and useless things of the world? Or have I consecrated myself and all to the Life that bled for me on Calvary. There is nothing so alive as that Life which can use me and my talents for man's spiritual benefit.

—*O. A. Waltner*

How a Class Meeting Grew into a Prayer Meeting

This morning in one of our regular school scripture classes we discussed the parable of the sower. I usually give the students several questions in writing on each lesson. One of those questions was: "Honestly, what kind of soil is my mind like?" I asked several students to answer frankly and without fear or reticence. Quite a number of our students somewhat shyly spoke up, one saying: "My mind is like the road." Several joined in with this confession. Then others said: "My mind is like stony ground." Still others said they felt their minds were like ground full of thorns and weeds. After talking about such conditions for a while I asked the students whether they felt satisfied with such a mind. They all said "No," they were not satisfied. I further asked them whether there was anything we could do about it. Should we just accept such condition as fate, as Hindus accept such a condition? Again they were sure that we should not leave such a condition as it was. So I asked what could be done about it. Finally one boy got up and said that we should tell our heavenly Father about that. They were further asked when we should do that, whether this evening or tomorrow or next Sunday in church or when. Then several said, "Right now." We did, right there and then. All set class work was stopped and we prayed. A number of real earnest prayers went up to the throne of grace. There came an awakening over the group that we can go to our eternal Helper to ask for help, right now, that our "unworthy soil" might be turned into an acre which will yield a hundredfold. In my own mind I thanked God for such unexpected awakening and realization of a great need. Most students had read that parable many times, but it had never occurred to them what kind of mind THEIR mind was. Now they are sure that they want their mind to be worthy of the best seed of time and eternity—the word of God.

—*John Thiessen*

The Dedicated Rooster

This morning, Sunday, October 31, we gathered as visitors with our leper brothers and sisters in the leper home Church in Champa. Reverend Joel Asua made the introduction, and I was to preach the sermon. In the back of the Church lay a tied up rooster squawking. I could not imagine what the rooster was doing in the Sunday morning services, and I feared he would hinder me. Before the sermon Brother Asua announced that a poor Christian leper sister by the name of Jodhni had died early in the morning. Several sisters had been with her, and when they saw that her spirit would soon leave the body they asked her what they could yet do for her. She said she was ready to enter the eternal home, and she desired only one favor from them. She had no property whatever, except one rooster, and she asked them to present that rooster as her last gift to Christ and the Church. She had dedicated him to the Lord. They promised, and her spirit took flight. So the rooster according to promise, was in Church. After this short explanation I got up to speak, and the rooster did not bother me, but rather served as an inspiration because he was the last dedication of a sister in Christ.

—*John Thiessen*

Concerning Repentance, Menno Simons said, "No one may rightfully glory in God's grace, forgiveness of his sin and the merits of Christ, unless the fruits of true repentance are found in his life."

MENNONITE GENERAL CONFERENCE HEADQUARTERS

This office now receives contributions for the following treasuries:

Foreign Missions of the General Conference
Home Missions of the General Conference (not for any of the District Home Mission Projects)
Emergency Relief
Peace Committee (C.P.S.)
General Conference Treasury
Board of Education

We shall appreciate it if all treasuries of local churches send all funds in one check, rather than sending us several checks in the same letter, each for a different fund.

Signed: **C. E. Krehbiel, Conference President**

CORRESPONDENCE

FAREWELL FOR AUGUSTA SCHMIDT

The Tabor Mennonite Church, Newton, Kansas, ecently held a farewell program for Missionary ugusta Schmidt, a member of the church. Miss chmidt is returning to India for her third term service. After the opening by Rev. P. H. Richert ere was a song by the children who had attended acation Bible school taught by Miss Schmidt. Aldor Frey spoke for the Sunday School. The Sewg Society sang "Far and Near the Fields are eeming." Missionary Augusta Schmidt then spoke me words of appreciation. Missionary P. A. Penner d Missionary P. J. Wiens gave short, but very pressive, farewell sermons. The program end with the song "God Be With You."

Abr. Schmidt, Corr.

CELEBRATE 125TH ANNIVERSARY

The Apostolic Mennonite Church of Trenton, Ohio, lebrated its 125th Anniversary on October 1, 1944. uring the morning worship Rev. A. J. Neuenhwander, former pastor, brought the message, sing his remarks on Eph. 2:10 "We Are God's orthy Workmen" followed by the observance of mmunion. A bountiful lunch was served at noon, d a social hour followed where friends from far d near had gathered. We also had an exhibit of ennonite antiques and relics. The afternoon ogram consisted of greetings and reminiscences. v. Amstutz read a letter from Dr. C. E. Krehel, General Conference President; also one from s. Ruth Krehbiel Jacobs, daughter of Rev. and s. H. J. Krehbiel, who spent her childhood days Trenton. Addresses were given by Rev. and s. A. J. Neuenschwander and Dr. Herbert Rice, esbyterian missionary recently returned from dia; also remarks by Miss Elesa Holly, our oldest mber who celebrated her ninety-fifth birthday September 30; also remarks by her brother P. Holly and Miss Edna Ramseyer. Prof. G. A. hman, Baritone, Colgate-Rochester Divinity hool, added much pleasure to our celebration by ging at both the morning and afternoon sessions, d gave an entire program of worship and song Sunday evening. Mrs. H. P. Mann, pianist of uffton College, accompanied Prof. Lehman. It s indeed a beautiful day, and one longed to be nembered in the history of our Church.

—*Lydia A. Augspurger, Corr.*

THE FIRST MENNONITE CHURCH
PRETTY PRAIRIE, KANSAS

O give thanks unto the Lord for He is good: His mercy endureth forever." Psalm 107:1. s was the keynote of the Harvest Festival the st Mennonite Church of Pretty Prairie held ober 1. Guest speakers were the Misses Helen kel and Eva Pauls, missionaries to India, also brethren Sam Goering and W. F. Unruh. The speakers all testified to the glorious fact that Christ does change the hearts of men and is able to save to the uttermost. They also mentioned varied experiences a missionary has out on the field and among lepers. In the afternoon Brother Sam Goering very interestingly told of some of his experiences on his recent trip to China. At each session, morning, afternoon, and evening mission offerings were taken. The sum total of these offerings was $4,550.00. Special musical numbers were given by members of the church. Monday, October 2, Rev. P. P. Tschetter left for Bridgewater, South Dakota, to attend a Sunday School Convention and also to conduct preaching services. Ernst Harder of Bethel College is to speak here Sunday, October 8, while Rev. Tschetter is absent.—Corr.

Installation Service

On Sunday afternoon, September 17, Rev. Sylvan Lehman was installed as pastor of the First Mennonite Church of Lima, Ohio. Mr. John Tosh, president of the Middle District Home Mission Committee, presided at the meeting. The speakers for the afternoon were, Rev. E. A. Albrecht, of Chicago, giving the charge to the congregation, Rev. Suderman, of Berne, giving the charge to the pastor, and Mr. R. L. Sprunger, Treasurer of the Home Mission Committee, giving the charge to the supporting churches. Rev. J. N. Smucker, president of the Middle District Conference, performed the rites of installation.

After the close of this service, a bountiful basket supper was enjoyed by the members of the church and the friends that were there. This was followed by another special service in the evening, in which Rev. Forrest Musser, of Grace Church, of Pandora, and Rev. J. J. Esau of the Ebenezer Church of Bluffton, gave a challenging message to the congregation and to the pastor. The closing remarks were made by Sylvan Lehman the new pastor, who with the help of God was ready to go forth and accept the challenge.

Special music, for both the afternoon and evening service, was furnished by the First Mennonite Church of Berne and the four Mennonite Churches of Pandora and Bluffton.

The First Mennonite Church of Lima was started several years ago as a home mission project, and is today being supported by the churches of the Middle District Conference. At first the services were held in a Seven-Day Adventist Church; later a basement auditorium was built where the work continued to grow. On September 17, a special meeting was held by the Home Mission Committee, the Church Council, and the new pastor. At this meeting there was a unanimous expression by all those present to the effect that a building fund should be started so that the building might be completed in the near future. It was further voted that the offering taken at the installation service be used to start such a fund.

RELIEF

Clothing for Normandy Sent

Six and one-fourth tons of shoes, clothing and soap, selected from the stock pile at the Akron Clothing Center, was sent September 27 through a French organization, Amis des Volontaires Francais. Plans for distribution are still indefinite.

India Hunger Again Increasing

The September issue of *Christian Aid in Asia* throws light on the present relief need in India: "The situation this year is not nearly so bad as last year, but it is worse now than earlier in the year." With rice prices rising, people from remote villages are being affected and more destitutes can be seen coming to Calcutta again. Serious need is reported in Malabar and Travancore in South India in addition to Bengal and Orissa.

J. N. Byler Reports from Cairo

The following quotation, as taken from J. N. Byler's letter written from Cairo, Egypt, September 21, summarizes the hitherto scattered information concerning Mennonite relief workers in the Middle East: "Tomorrow it will be two weeks since Sam and I arrived in Egypt. Nancy and Mary Emma came one week later. The two girls and Sam have now spent several days at Maadi, the UNRRA training school near Cairo. Today Nancy leaves for Tolmubat where Richard is located and tomorrow Mary Emma and Sam are leaving for El Shatt where Delvin is located. At El Shatt there are three camps so chances are not all will be in one particular camp. Marie and Delvin are in different camps now."

C. P. S.

Camper Fatally Injured in Farm Accident

William Christner, camper at Medaryville, was killed accidentally on September 27 while engaged in farm emergency work. According to reports received at Akron, Christner was grinding feed with a hammer mill and through a mishap was caught in the power belt. He died the following day in a local hospital. William's home is at Pigeon, Michigan where he has a wife and eighteen-month old child.

Henry Braun, from Ft. Collins, was injured in the Missouri Valley, Iowa, trainwreck on September 29. He is recovering in a hospital at Council Bluffs. Henry is at home at Henderson, Nebraska.

Confer on C.P.S. Demobilization

At Elgin, Illinois, September 19-20, representatives from the church agencies met with Colonel Kosch of Selective Service to discuss the release of C.P.S. men. While nothing definite was decided by this group there was conclusive feeling that a 'point' system should be pursued for C.P.S. demobilization. 'Points' would be assigned for the following items in the order indicated: dependency, length of service, age. Selective Service feels that du to the public relations problem C.P.S. men shoul be returned cautiously and that the percentage o campers released should be comparable to that o the military.

Terry Farm and Community School

In addition to the Farm and Community School to be set up on the Lincoln, Nebraska farm units one will also be organized at Terry Montana. Thi school will include about fifty men. Approximatel 180 men have indicated their interest in such school and plans have now been made to provide opportunity for 125.

C.P.S. Briefs

An additional thirty-two men from Mennonit camps will have the opportunity to enter dair herd testing in Maine, Pennsylvania, Iowa, an Michigan. This will bring up to 120 the number o men under Mennonite administration in this type o service.

Five or six men from M.C.C.-C.P.S. will also become members of the unique *"guinea-pig" proje* at the University of Minnesota. This 45-man pr ject will be an experiment in nutrition with speci relation to post-war relief feeding.

A squad of campers from the Camino, Californi camp recently had the assignment of searching th mountains for a lost fisherman. They found hi dead on a rocky bluff.

Released October 4, 1944
M.C.C. Headquarters, Akron, Pa.

IN THE MAIL

Thermopolis, Wyomin
October 7, 194

Mr. Reynold Weinbrenner, Editor,
The Mennonite
North Newton, Kansas

Dear Mr. Weinbrenner:

Your editorial, "A New Mission Field," in th September 26th issue finds sympathetic understan ing in my heart.

Twelve years ago I had a job as ward attenda in a large state hospital. The inhuman treatme of some inmates and the general lack of intellige management filled me with sorrowful indignatio My attempts at introducing more progressi methods made me unpopular with "old timer" a tendants.

The institution had only a few officials of th progressive, HUMAN type who made any attem at employing improved methods. Under the vigo ous tutorship of one of these I took short cours in abnormal psychology and psychiatry. Th brought about my rebirth. Had I my life to li over again, I'd surely devote it to the professi of psychiatry.

State officials soon ousted my instructor. I r signed my job. But, I vowed to do my best to fu ther the cause of modern psychiatry at every o portunity . . .

I marvel at the heroism of those of our C.O. brethren who have the courage to bear such witness in this stand on non-resistance but only a saint can understand what infinite courage is required of a C.O. (or anyone else) in a mental hospital. I *know* from experience.

Yours in Christ,
C. J. Novak

IN MEMORIAM

Jacob J. Keller was born April 29, 1860, at Summerfield, Illinois, and departed this earthly life May 2, 1944. On April 28, 1898, he was married to Katie Berger. Of six children born to this union, one preceded him in death. His wife and five children mourn him.

Mrs. Agnes Dyck, daughter of Mr. and Mrs. Peter P. Dirksen, was born February 22, 1907, at Lehigh, Kansas, and departed from this life on September , 1944, at the Bethesda Hospital, Goessel, Kansas. She was baptized by Elder P. H. Richert in 1924 and received into the membership of the Tabor Mennonite Church. She is mourned by her husband, Ervin Dyck and two children, Phyllis De Lorine and Vernon Lee.

Our beloved husband and father, *David J. Auern-eimer,* who died two years ago, September 20, 1942: eep in our hearts lies a picture of a dear one laid rest. In memory's fame we keep it, because he as one of the best. Friends may think we have rgotten when at times they see us smile, but they ttle know the heartaches, that the smile hides all e while.—Mrs. David J. Auernheimer and family.

Elsie Epp Dyck, daughter of Franz Epp and Elisa-eth Janzen Epp, was born June 18, 1865, in Fresen-eim, Russia, and died June 1, 1944. In 1876 she, ith her parents, came to Halstead, Kansas. She as baptized in 1879 and received into the Halstead ennonite Church. In 1886 she and Peter Dyck ere united in marriage. She is mourned by her sband and eight children: Herbert of Wichita, rnie of Burrton, Pete of Moundridge, Elmer in e Marines, Johanna of Halstead, Mrs. Marie rtel of Halstead, Mrs. Elsa Horsch of Ontario, lifornia, and Anna Belle of Monterry, Mexico.

Seventy Years Ago

Seventy years ago on October 14, 1874, thirty-five milies from the Molotchna, South Russia arrived Lincoln, Nebraska.

In the summer of 1880 the first church was built out two miles northeast of the present site of nderson. In 1924 the fiftieth anniversary was ebrated. Total number alive then were ninety-nine. ose living at Henderson were forty-two. As far we know there are the following living yet at nderson; Heinrich Abrahams, Mrs. K. F. Friesen, W. Friesen, J. J. Friesen and Mrs. P. P. Epp.

Why did they leave their old homes in Russia? We all know that it was because of compulsory military training in Europe. America was then the place where freedom of religion was granted. Our fathers paid the price and came here. Seventy years have brought about changes in America. Today we are facing the same situation they did then. Our privilege is though to select alternative service instead of military. Are we true to the faith of our Fathers? Up to this time over fifty have been drafted into the various services. About one-third are in C.P.S. About ten have taken regular service, the rest non-combatant.

—*From "Bethesda Echoes," Henderson, Nebr.*

Mennonite Fellowship Meeting

Rev. Christian Rediger of Chicago, Secretary of the Belgian Congo Inland Mission, spoke to about thirty-five people gathered at the Mennonite Fellowship meeting held in the Chicago Loop on Sunday afternoon, October 1. He gave an inspiring and challenging message based on Mark 16:20—And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. The main thought of the message was this: As the disciples went out to preach, they were challenged by a hostile world. But as they had the Word of God and had Christ himself going with them and working with them, they were not alone in meeting this challenge. We as Christians and as Mennonites may face a hostile world, but the challenge that we face is also a challenge to the Word and to Christ, and this gives us confidence to believe in ultimate victory. Mr. Frank Loewen led the singing and the devotionals, and Mr. and Mrs. Ruben Wedel furnished some special music.—*E. A. Albrecht*

Some Figures That Lied

Some figures in the article "Thankoffering of Nearly $9,000.00" in the last *Mennonite* did not tell the truth. A total of $8,800.55 was given by 113 members and not 133 as erroneously stated. The sum of $150 was given for Whitworth College and not $1.50. One of the young people gave $500 and not $50.00 as stated.

We do not know just how these mistakes came about, but we are very sorry that they were made. We take this opportunity to state again that fact that one young person of the Menno Church, Lind, Washington, gave $500.00 on the harvest Thanks Day observed on September 24.—rw.

"Nothing is easier than fault finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business."

DAILY DEVOTIONAL MESSAGES

OCTOBER 22—*"For My thoughts are not your thoughts."* Isa. 55:8a. Read Isa. 55:1-12.

An individual is known by what he does; but if it were possible, would we be willing to have our thoughts flashed on a screen at any time? There is nothing secret before God; He knows the "intents of our hearts." The Psalmist said that the Blessed man meditates in the Law of the Lord day and night. The things we love are a guide for our meditations. If we love earthly possessions more than spiritual blessings, the earthly things will direct our thoughts, but if our love for God is greater, then He will guide our thoughts. May our thoughts be pure and undefiled before God today.—*Arnold Nickel*

OCTOBER 23—*"For the letter killeth, but the spirit giveth Life."* II Cor. 3:6.

How grateful we are that God has spoken to us through His Son. The law spoke only in terms of commands and condemnation and had no power to help us. But in Jesus we experience the inflowing power of the spirit of grace, forgiveness, and love, and the believer become one. That is the power of the spirit of love. With His spirit in us we receive life, a life that finds joy in fruit-bearing. May this union with Him evermore increase in me.—*Gerhard Friesen*

OCTOBER 24—*"And we know that all things work together for good to them that love God . . ."* Rom. 8:28.

Life is like a jig-saw puzzle. One experience taken by itself is often hard to understand. Every piece in a jig-saw puzzle is needed to complete the picture. All the pieces work together. Just so, our text says, all things work together for good. Once the last experience is added, and we know as we are known, then we shall see that each one was needed. This, however, is true only of those who love God. They let God have his way with them. Self-chosen paths do not work for our good. We know that all things work together for our good because God says so. It is a matter of faith.—*H. P. Fast*

OCTOBER 25—*"And if a house be divided agains itself, that house cannot stand."* Mark 3:25

The Bible tells us that we are made in the imag of God. Jesus told the unsaved Pharisee "Behol the Kingdom of God is within you," Luke 17:21 This then, means that we have the Kingdom of Go within ourselves; each one of us carries the imag of God within. If we sin, then we sin not only agains God beyond us but also against God within us. W are literally a "House divided against itself." Tha is why sin causes us to fall.—*Howard Raid*

OCTOBER 26—*"For whosoever shall do the will God, the same is my brother, and sister, and mother.* Mark 3:35

The big standard by which we are judged is not th color of our skin, the size of our bank roll, the number of farms we have, the number of degrees w hold, nor even what church we go to, but what w do with what we do have. Do we waste it, do we l it set idle, do we let our farms wash away, do we l our children fill their minds with trash, do we l ourselves compromise with evil because we are afrai to stand for what we believe, or do we use all th we have for the upbuilding of the Kingdom of God

Howard Ra

OCTOBER 27—*"The eternal God is thy refuge, an underneath are the everlasting arms."* Deuteronom 33:27

Am I pressed down today with heavy burdens? my soul, think not of thy weakness but of the stren of the arms that everlastingly uphold thee! It is t privilege to rest there and to press the weight of th self and thy burden unto the everlasting arms th undergird thee. Look often to the hands of thy Sa iour and thy God; but know this, that His hands a extended for thy salvation BEFORE they can be u lifted for thy blessing.—*Willard W. Wiebe*

A Meditation on Peace

By Erland Waltner

"There is no peace, saith the Lord, unto the wicked."
Isa. 48:22

The world is longing for peace. Men are dying, we are told, so there can be peace. Leaders of nations are studying how they may establish a permanent peace. When hearts are thus filled with hopes for peace, it is rather startling to hear God say, "There is no peace unto the wicked."

Though the statement may be startling it is as true as any other portion of God's word. The wicked will not have peace. Those who are ungodly cannot have peace because they are at war with God. Because they are living for self they are ever in conflict with others and with God.

It is true that hostilities between nations m cease. It is true that an armistice may be signed a that soldiers and sailors may stop active comb That is what we sometimes call peace. Yet, that not complete peace. Outer peace does not guaran inner peace.

To have inner peace requires a reconciliation w God. There needs to be a clearing up of those thi which have come between ourselves and God. In ot words, sin must be confessed and forgiven. This conciliation is possible through Jesus Christ. P says, He is our peace.

We should think and pray much in these days ab

(Continued on Page 16)

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
Kansas
North Newton,

Mennonite Youth

"A United Mennonite Youth in Christ"

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Letter from Helen A. Penner

This week, August 28 to September 3, I am having a privilege which I would like to share. I am the only Mennonite having this particular opportunity, so to make up for that I am going to try to describe it to you.

At present on this beautiful Thursday afternoon I am sprawled out on a huge rock sunning myself as a giant lizard might do, *sans* blanket beneath him.

Can you hear the wind soughing in the pines? Or the water as it dashes against the rocks? Can you see the sapphire blue of the water; "bluey-blue" I think describes its intensity. The sky is blue too, but an entirely different tint. See the white caps on that deep blue water! Can you hear the pages of my notebook flapping wildly? Notice the tiny white clouds here and there as they hover over the Sierra peaks in the west. The mountains look smokey, bluish-gray in the distance. On those to the northeast, which are closer, one can see evergreens.

You might be wondering what I am doing in such beautiful surroundings as I came to Carson City, Nevada, only about a month ago to work in the Orphanage. I arrived at Zephyr Point on the shores of Lake Tahoe about noon on Monday to attend a spiritual retreat under the leadership of Kirby Page. There are about twenty in the group usually. Most of the participants are ministers and their wives, some of whom have been foreign missionaries. There are five or more denominations represented.

The retreat is carried on in an informal sort of way. On Monday evening the group met for the first time at the dinner table. Later we had a two-hour conversation. On Tuesday we met for a conversation period from 9-12 in the morning and from 7 (or 7:30) to 9:30 in the evening. That is the plan for the week. (Friday and Saturday afternoons we also met from 4 to 6. And we had our last group conversation from 9 to 10:30 Sunday morning.) Our Sunday morning service will be more formal as it is for the whole community. (At the 11 o'clock service Dr. Page preached on the subject "God's Remnant." We ate dinner together Sunday noon and that brought to a close another "mountain-top" experience.)

There are periods of devotion, sometimes at the opening; other times at the close of the conversation. The general topic of conversation for the six days is "The Will of God." We discuss many interesting and thought-provoking questions. I shall list some of them at the end of this article. Personally I believe we could discuss this topic a year under such leadership and in such company and still not exhaust its possibilities!

During the week we had some visitors who were of much help to us. I am mentioning two who were particularly helpful: Max Yurgin, Princeton PhD., a negro who gave us some interesting light on race relations particularly relating to the black race. He is a former Y. M. C. A. worker, now director of the Council on African Affairs. Also one afternoon for a short time Professor Arthur Swift was with us. He has been teaching classes in postwar reconstruction work in the Pacific School of Religion at Berkely, California, during his leave of absence from the New York Bibical Seminary.

Now let us take a look at the scenery again. Watch the graceful flight of a seagull as it wings its way steadily into the wind to a destination I cannot see from my resting place. Did you see the tiny rainbow in the spray as that wave splashed against a rock? Or feel the misty spray just then?

This beautiful lake, sometimes called "The Lake of the Sky," is at an elevation of from 6,000 to 7,000 feet. It is twenty-three miles long and thirteen miles wide in places. About one-third of it is in Nevada, the rest in California. Zephyr Point is about nine miles from the California line.

Did you see the gull glide down, dart into the water, then ride the waves a short time before he was off again? "Chester," a gull who is resting on a rock projecting out of the water, and I are regarding each other with comfortable curiosity.

The following are some of the questions discussed during the week: What conditions must be fulfilled

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YOUNG PEOPLE'S PROGRAM
WESTERN DISTRICT CONFERENCE
Evening of October 18
(Tentative)

Theme: I Chose Christ
Chairman—Verney Unruh
General Singing—Prof. Vilas Gerber, songleader, Alta Unruh, pianist.
Devotions—Arnold Nickel
Offering—String Ensemble
Project News—Verney Unruh
Music—Buhler Mennonite Church
"Leading Youth to a Decision for Christ"—Rev. Lubin Janzen
Music—Alexanderwohl Church
"I Chose Christ"—Dr. P. C. Hiebert
Benediction.

in order to understand the will of God? Are the conquences of our acts all realized in this life? Why haven't the civilian American people suffered like those in Europe and Asia are suffering? What does God expect of the United States? What was God doing at the time Jesus was crucified? What is God doing in relation to this war? Does God Himself practice experience? Is it true that man is moral but society is immoral? Have we confidence or faith that organized groups can live God's way? How deal with the people who are shirkers, who will not share responsibility? What are the ways in which properties are now owned in the U. S.? If a nation is strong in a military way, is it strong? What kind of world organization or "society of nations" do we want? If racial prejudices are the symptoms of something deeper, what is it? What has changed the attitude of Russia so that there is now a minimum of racial discrimination there? Does racial inter-marriage deteriorate the races? What helps you to remember God frequently? Are the churches ready for the boys to come home? What are the ways of finding the will of God? Why do we believe so differently on some of the simple teachings of Jesus? Now do you wonder that six days flew by in rapid succession?

—Helen A. Penner

YOUTH JOTTINGS

—A Tri-church Mennonite Youth Conference will be held at Dalton, Ohio, October 21 and 22. "The sessions open with a banquet Saturday evening with registration in the afternoon. Russell A. Lantz will lead all the music; Paul R. Shelly, new Bluffton Bible teacher will give the major address; William H. Stauffer will give an illustrated message on 'The Church in Action.' "

—Rev. and Mrs. Hugo Mierau are back in Hartford, Connecticut, where Rev. Mierau is attending seminary. They were at home at Henderson, Nebraska, this summer.

—Fourteen young people of the First Mennonite Church, Newton, are attending the Mennonite Academy at North Newton, Kansas.

—"Activities of the (Gen. Conf.) Education Board" was the interesting and worthwhile theme of the program given by the Senior C. E. of the First Mennonite Church, Beatrice, Nebraska, on September 17.

—The Young People's C.E. of the Lorraine Avenue Mennonite Church, Wichita, Kansas, gave the missionary play, "An Important Question" on October 8. The play has ten characters and calls for a soloist and chorus.

—Moundridge, Kansas Winton Stucky, who used to be one of the C.P.S. Smokejumpers, showed some very interesting pictures to an unusually large number of C. E. members and guests of the Eden Church on September 10.

—A complete list of the young people and what they are doing is given in the young people's paper of the Mennonite Church, Aberdeen, Idaho.

—The C.E. of the Zion Mennonite Church, Elbing, Kansas, will be host to the Gnadenberg C.E. on November 5. The latter C. E. will render the program that evening.

—The Halstead, Kansas, C.E. has a program schedule which includes a talk on astronomy by "Uncle Davy" Richert of Bethel College, a play, a hymn study, and programs on race problems and friendships. The C. E. has an annual one-day retreat in the late summer, at which time general plans for the year's C. E. work are made.

—Roland Brown, son of Missionary and Mrs. H. J. Brown, will leave October 18 for the C.P.S. Camp at Downey, Idaho. **Paul Andreas,** a former premedical student at Bethel College, has also received notice that he will be inducted into a C.P.S. camp.

—The Mennonite young people of the Beatrice, Nebraska, community are hoping to get acquainted with the C.P.S. men at Lincoln this winter.

—Beatrice, Nebraska: Calvin Wiebe, Alfred Claassen, Walter Schmidt, and William Andreas were the young people who assisted Rev. Koontz with the task of removing the old grass and dandelions off the parsonage lawn, filling in new dirt, and seeding the grass.

—Bergfelder Mennonite Church, Mountain Lake, Minnesota: We have our Christian Endeavor programs every second Sunday of the month throughout the year. These meetings are attended nearly as well as the morning services, as they are attended by young and old alike. We had two new missionary couples present at our October meeting. They were Mr. and Mrs. P. J. Nickel of Mountain Lake, who with their family, are leaving as missionaries to Alaska in November and Rev. and Mrs. Elmer Dick of Lustre, Montana, who will leave for the African mission field in the near future. We also have a Young People's Meeting the first Sunday of each month. At these meetings a general program of singing, testimonies, Bible drills, discussion of topics, and the like is given, which enables the young people to receive valuable experience and training which will be a benefit to them when they are asked to render a part at the regular Christian Endeavor programs.—Ruth Nickel, Corr.

—Verney Unruh, ministerial student at Bethel College, edited **The Mennonite** while the editor was gone on a three-week visit to C.P.S. camps and units and the Menno Church at Lind, Washington.

—The Kauffman Museum, North Newton, Kansas, now has an aeroplane on display. It is a Lincoln-Page plane with a 1914 Curtis engine. Elvin and Felix Waltner of Freeman, South Dakota, are the donators of the plane. They purchased it in 1927 and used it for "barnstorming" as far north as Canada and as far south as Oklahoma. The plane is still in flying condition. Visitors to the Museum will find it hanging in the open space between the first and second floors. Mr. Lloyd Kauffman of Freeman was largely responsible for securing this addition to the Museum and accompanied the plane to North Newton, where he helped his father and others put in into the museum.

BLUFFTON COLLEGE NOTES

October 4, 1944

Bluffton College is beginning the school year with an enrollment of about 148 students, including conservatory and special students.

The first College Church was held September 17, in Lincoln Hall lobby, with **Rev. Paul Shelley** as speaker. Following this meeting, students and faculty members were entertained at a reception at the First Mennonite Church. A number of outside chapel speakers have been secured for the first several weeks of school. Among these were **Rev.** and **Mrs. Paul Wenger** and **Miss Martha Burkhalter** missionaries to India. **Miss Janet Soldner** and **Miss Mary Becker,** who are members of a group which will open a mission school in Bogata, Colombia, for children of leper parents, spoke one morning. Another speaker was Dr. S. F. Pannebecker, who is working with the MCC, and is planning to do relief work in China as soon as possible. Other speakers were Rev. Ervin Albrecht, pastor of a Mennonite church in Chicago, and Rev. A. J. Neuenschwander, pastor of the Swamp Charge at Quakertown. **Dr. L. L. Ramseyer** has announced his series of weekly chapel lectures. His subjects are under the general heading, "A Christian Looks at Modern Problems," and includes relations with God and with man, the state, other nations, war capital and labor, the race problem, business, and relations between men and women. **Rev. Russel Mast,** pastor of the Deep Run Mennonite Church near Bedminster, and president of the Eastern District Conference of Mennonites was chapel speaker on October 5.

About thirty hospital directors and representatives of the western hospital units attended the CPS conference on the Bluffton campus, September 24-27. The Sunday afternoon and evening meetings were pen to the students and general public, with the irst college vesper service, in charge of **Mr. Albert aeddert,** general director of MCC camps. On Sunlay evening at the First Mennonite Church, **Dr. Iarold Bender,** a member of the MCC executive ommittee, and dean of the Bible School of Goshen ollege, spoke on "The Anabaptist Vision." On Ionday evening **J. Winfield Fretz,** chairman of the Iennonite Aid Section of the MCC, spoke in the hapel on "The Mennonite Community of Tomorow." **Dr. Lloyd L. Ramseyer** spoke on Tuesday vening on the subject, "The Pattern for Postwar ducation—What are the Gaps? Where Will Be ie Emphasis?" After the meeting, a college—CPS sing" was held on the ball diamond, with **Pro-ssor Russel A. Lantz** directing.

The annual Homecoming and Parents' Day was eld October 14 and 15. The second college Vesper rvice will be held on Sunday, with **Mr. C. H. runger** as speaker.

The First Mennonite Church of Bluffton received kteen college students and one faculty member in associate membership on Sunday, October 1.

Dr. Lloyd L. Ramseyer attended a committee meeting of the Mennonite seminary board in Chicago on October 3.

Professor Russel A. Lantz has conducted try-outs and selected forty girls to sing in the Girls' Choir this year. Their first rehearsal was held on September 22, and their first public appearance will be for Parents' Day Vesper service.

Naomi Brenneman
Director of Publicity

JOTTINGS

—**Rev. Herman Wiebe,** who has been serving the Alberta Community Church, Portland, Oregon, recently informed the church that he would like to be released from this work by the beginning of the new year.

—**Miss Helen Nickel,** who is home on furlough from India, spoke at both services of the Second Mennonite Church, Beatrice, Nebraska, on October 15. In the week previous to this she had also met with the three mission societies of this church. **Rev. Theodore Epp** spoke in the Second Church on the evening of October 8.

—**Rev. P. A. Kliewer** sends the monthly church bulletin of the Grace Mennonite Church, Albany, Oregon, and writes that he uses this bulletin in personal work as he calls "from home to home or places of business." This church has two sermons a Sunday and mid-week Bible study and prayer service according to a schedule in the bulletin.

—**About two-thirds of the young men of the Northern District have chosen military service.** A total of 127 chose full service, 92 non-combatant, and 76 C.P.S. These figures submitted by Brother Adolph Preheim in his statistical report for the **Mennonite Year Book** represent reports from twenty-six of the thirty churches in the Northern District. Thus approximately two-thirds of the Northern District young men have chosen military service. According to another report this is the average of our General Conference as a whole.

—**Rev. Alvin Fast** has resigned his pastorate of the Mennonite Church at Madrid, Nebraska. He and his wife are making preparations for missionary work in Cuba. Their special emphasis this winter will be on language study. The Fasts plan to go to the field next summer. Rev. Fast writes, "Besides my own study I am Bible instructor at the Missionary Bible Institute here (Dayton, Ohio)." The Madrid Church was Rev. Fast's first charge upon graduation from Northwestern Bible School. **Rev. and Mrs. C. H. Dirks have received a unanimous call** from the First Mennonite Church at Aberdeen, Idaho, but they do not feel led to accept that call at this time.

—**Seventy years ago Mennonite immigrants from Russia** settled upon the plains of Kansas, bringing with them the hard Russian winter wheat.

—**Dr. and Mrs. C. E. Krehbiel** left October 10 for a visit of several weeks with relatives and friends in California. Especially did they want to visit Mrs.

Krehbiel's mother, who lives in Los Angeles.

—**The Western District Conference will convene October 18 and 19** and not on October 25 and 26 as the delegate certificates mistakenly stated.

—**The new M.C.C. clothing depot in Newton, Kansas,** south of the railroad tracks and on the east side of the street—seems to be a very busy place.

—Rev. Sam J. Goering receives call to direct European Relief work: The Mennonite Central Committee has extended a call to Rev. Sam J. Goering to serve as director of M. C. C. relief activities in Europe with headquarters in Switzerland, probably at Basel. Rev. Goering and Dr. H. A. Fast have just returned from an M. C. C. meeting in Chicago, at which the program of Mennonite relief work in Europe was discussed. According to present plans the director of M. C. C. relief work in Europe is to begin his work just as soon as possible. At present we have ten workers in England. It is expected that a number of these will take up relief work on the continent along with other workers from the United States.

—**First Mennonite Church, Halstead, Kansas:** During July and August union Sunday evening services were held with the local pastors in charge. A union vacation Bible school was also conducted again this past summer. Our pastor, Rev. D. C. Wedel, spent two weeks at Ecelsior Springs, Missouri, this summer for the benefit of his health. In spite of handicaps he has been very faithful and active in service. On September 3, Rev. Karl Friesen of Newton occupied the pulpit in his absence. On September 14, Mrs. H. J. Brown, returned missionary from China, spoke at the Women's Missionary Meeting. Brother Ben Bargen of North Newton was the guest speaker at the young people's retreat, which proved a great inspiration to all attending it.

—**The children's talk and the special musical numbers** were ranked first among fourteen different possible items for the mid-week meeting by members of the Eden Mennonite Church, Moundridge, who attended the first mid-week service. The survey made by the pastor will help to determine the nature of the meetings for the year. A variety period will be another feature on the Wednesday evening meetings this year.

—**Rev. Phil. A. Wedel** of the First Mennonite Church, Aberdeen, Idaho, conducted special meetings at Monroe, Washington, during the latter part of September. Rev. J. M. Franz, Minister-at-Large of the Pacific District Conference, visited Aberdeen and held special services for a period of eight days in September.

—**Lorraine Avenue Church, Wichita, Kansas:** Mrs. Guy T. Gebhart recently spoke to the Friendship Circle. Mrs. Gebhart told of her experiences at an International Seminar conducted by the Friend's Service Committee this past summer.

—**The First Mennonite Church, Newton,** has three Bible classes on week-day evenings. They are taught by Rev. J. E. Entz and Rev. D. J. Unruh. The Dorcas Sunday School class of this church recently visited the Kauffman Museum on the Bethel College Campus.

—**Willis Rich and Ernst Harder leave for California, Oregon, Washington, Idaho, Utah, and Colorado.** Willis Rich and Ernst Harder left on October 10 for a visit to churches and C.P.S. camps in western states. They expect to be gone about five or six weeks. Each school year representatives from Bethel College try to visit most of the churches in the Western, Northern, and Pacific conferences. On this tour the churches and the camps will have an opportunity to hear Ernst Harder, who has attended Freeman Junior College and Bluffton College and is now attending Bethel. A letter to the churches states this about him, "Ernst was born in Russia, and after living in Germany for several years, moved to Paraquay. From there he was brought to th States by the General Conference Relief and Hom Mission Boards to receive his education in our Mennonite schools. After completing his school work he expects to return to Paraquay as a Christia worker." Brother Harder will either give a gospe message or speak on the experiences of the Mennonites in South America as desired. The college considers this a part of its work in Adult Christia Education and also as an opportunity to acquain Ernst with the work of our American Mennonit churches. It is preferred that no offerings be hel for this service. Mr. Rich states that in connectio with this visit he will "appreciate an opportunit to meet with church councils to discuss opportunitie for mutual helpfulness between Bethel College an our Mennonite churches." **Part** of the **tentativ** schedule is given here:

Shafter October 20, Reedley 22-23, Three Rivers 2 North Fork 26, Winton 27, Camino 29, Pratum 3 Dallas November 1, Portland 2, Monroe 3, Lind Newport 6, Colfax 7, Aberdeen 9, 11, 12, Downey 1 Provo 13, Denver 15, Newton 16.

—**Rev. Henry Franzen** was installed as pastor the Buhler Mennonite Church, Buhler, Kansas, o October 8. Dr. C. E. Krehbiel officiated. The churc also observed its Mission Festival on this day.

—**Mrs. Henry A. Toews writes from Chicago:** "M Toews will perhaps assist in the work here at th Mission while Rev. J. Neufeld visits some of th C.P.S. camps. Miss Quiring wrote from Africa ar stated that the rumor had been passed around amor the natives that we had arrived near the statio The natives ran to meet the car and crowded arou it with the anticipation of greeting us. To their di appointment, it was not our family but another m sionary family from another station."

—**The First Mennonite Church, Reedley,** is dou ling the space of its church basement for additio Sunday School room. Curbing and gutter are al being placed around the church grounds. The ne addition to the basement is to be dedicated on No ember 5, if completed by that time.

—**Correction:** In the recent list of bulletins p out by our churches, the bulletin of the Wayla Mennonite Church, Wayland, Iowa, was unintentio ally omitted. This church had baptism and co munion on October 1. Eight young people we baptized. E. S. Mullett is the pastor.

—**Rev. W. C. Voth** is teaching industrial arts in the Montezuma, Kansas, high school. His family lives in Newton.

—**Dr. R. C. Kauffman in a letter to his parents dated October 8, wrote, " . . . we are to sail tomorrow (Monday) forenoon."** Going to India with Dr. Kauffman are Lawrence Kurkholder and Clayton Byler. It will take the men at least six weeks to get to India. **Dr. Kauffman's address there will be, 13 Wellington Square, In care of Lee Memorial Mission, Calcutta, India.** Mrs. Kauffman and daughter, Bonnie Jean are staying in Rochester, New York, where Mrs. Kauffman is employed.

—**From "Church Tidings," Bethel College Church:** "Six Sunday evenings, beginning on October 22, will be given to mission study, with the whole church membership invited to enroll. The theme is "The American Indian." There will be classes for all ages from primary to adult. Sessions begin at seven o'clock and close at nine." Rev. Hostetler speaking of the Mennonite Academy of North Newton writes, "The Academy now has nearly seventy enrolled, which is almost double the number of students that attended last year. This seems to be convincing evidence that many of our people want a Bible Academy for the training of their children rather than the average high school where religious instruction is ignored and where the present-day secularism prevails."

—**Carl M. Lehman writes from Puerto Rico,** "Our ospital is in operation now, though still on a rather mall scale. We are awaiting the arrival of one or wo additional doctors and two more nurses. After hat we hope to gradually expand operations to our ull 24-bed capacity."

–**The Mennonite Hospital at Beatrice, Nebraska,** had hospital occupancy of 110 per cent during August.

-**Winton, California:** People are still busy with the rapes, but the end is near. We had our annual icnic in June. Rev. Gerald Stucky was with us one unday morning. Rev. P. P. Wedel was also with s one evening and told us of the work our conference has done in the foreign field in the past fifty ears. Rev. P. K. Regier of Reedley is to be the uest speaker at our annual harvest and mission stival, which is to be an all-day affair. The dies are preparing for their mission sale in Nomber. —Corr.

Mennonite services are being held in the Loop, icago. Their purpose is, To provide an accessible eeting place for the people of Mennonite faith ing in Chicago and surrounding area for worip and fellowship and for others who are interest-, The place is the Dixon Chapel on the second or of the Chicago Temple. Enter at 33 North ark Street. The time is the first Sunday of each nth, at 2:30 p.m.

Rev. Albert Gaeddert recently spoke at a Bluff- College vesper service and also at an evening vice of the Grace Mennonite Church, Pandora, io.

—**The Grace Church, Pandora,** plans to have a special service on November 12 for all men and women in government service. One feature of the service is to be the reading of excerpts from the letters of those absent.

—**Rev. P. P. Wedel,** pastor of the First Mennonite Church of Christian, Moundridge, Kansas, sends a monthly letter to all men in service. From the one of September 30 we take this news item: "On the 26th of September, I arrived at home from a trip to South Dakota, California, and Colorado. The occasion for the trip was to ordain Miss Eleanor Schmidt of Reedley, California, as a Mission Worker. She, together with three furloughed missionaries, is to go to India this fall. She and the others are badly needed on our mission field. Besides this ordination all seven of our Churches in California were visited and also four of our C.P.S. Camps, one in South Dakota, one in California and two in Colorado. At each place a message on missions was brought, and at quite a number of places I spoke two times."

—**Rev. D. J. Unruh** of Newton will be the speaker for the evangelistic meetings of the First Mennonite Church, Hutchinson, Kansas, October 23 to 29.

—**Rev. W. F. Unruh,** in the name of the Evangelism Committee, has sent a letter to pastors, urging them to write an account of their experience in leading someone to Christ.

—Bulletin, **First Mennonite Church, Wadsworth, Ohio:** Facts about this congregation: Founded in 1852 by Ephraim Hunsberger of Berks County, Pa. Under the pastorate of N. C. Hirschy, the second minister, this present structure was purchased from the Congregationalists in 1892.

—Herewith we present part of a letter written by **Rev. I. J. Dyck** to the men from his church who are in service. In it Rev. Dyck describes the trip taken this summer and offers some reflections: "For a long time we had cherished the hope of seeing the west. This summer everything was favorable, so we went—Mrs. Dyck and I. We left July 10. We made ten stopovers in five states. We saw the Mennonite settlements north and south of Wolf Point, Montana, and spent eight days in Glacier National Park visiting with our children, Selma and Willard. At the west entrance we find C.P.S. Camp No. 55. We hadn't seen a C.P.S. Camp before, so it was something new. We were favorably impressed by this institution. Thanks be to God for such camps. We should also be very thankful to our government for recognizing our peace principles. The scenery in this park is simply grand. The mountains, the lakes, and the forests make a deep impression on anyone who has an eye for the wonders in God's creation. There is so much one can learn about God—His beauty, strength, eternity, mysteriousness, immensity, etc.

We were also impressed by the large wheat fields in Montana and Washington, then also by the large orchards in Washington, Oregon and California. "This is My Father's World" we sing. Yes, God surely cares and provides for His children and for those who are not His children. His grace is boundless. Man, of course, has to do his share, otherwise there would be no crops, especially not in California where crops are dependent on irrigation. Some people say California is man-made, but surely man couldn't produce anything if God didn't furnish the material, the favorable weather, the water for irrigation and the human intelligence to utilize the elements at man's disposal.

We traveled by train, but made a few side trips by bus and one even by plane. Traveling wasn't difficult and we didn't feel tired when we got home as people usually do when they travel by car. But we were very handicapped without our car. We enjoyed the fellowship of many Christian friends and relatives, but failed to see many others.

—**The editor** recently visited eight C. P. S. camps and units in Utah, Idaho, Montana, and California and also the Menno Mennonite Church, Lind, Washington. He was gone from September 15 to October 7.

—**Missionaries may leave for Colombia, South America,** the latter part of October. According to a statment by Miss Mary Becker our "South American missionaries" are still waiting for their visas. The group hopes to go to South America by plane as soon as possible after their visas arrive. Miss Becker is at home in Newton. Brother Rutschman is at home at Whitewater. Rev. and Mrs. Stucky are at Berne, Indiana, and Miss Soldner went back to hospital work in Bulffton, Ohio.

Correction

The two articles in **The Mennonite** of September 26 entitled "Some Things C. P. S. Men like About An Outside Speaker" and "Some Things C. P. S. Men Dislike About An Outside Speaker" were not written by a C. J. Miller as erroneously stated. They were written by **Edmund J. Miller,** pastor of the Menno Mennonite Church, Lind Washington.

EASTERN DISTRICT CONFERENCE NOTES

The Seventieth Sunday School Convention was held in the Allentown Church, September 30. The theme was "Grow In Grace and Knowledge." The Mission Treasurer reported that $1365.98 was received for missions and that several churches brought contributions to the convention so that there was a balance of almost $144.00 in the mission fund. Upon motion it was decided to give the balance to the Home Mission and Church Extension Committee of the Eastern District Conference to be used for church extension work. The panel discussion on the theme was very interesting and enlightening. In the evening Rev. J. J. Plenert had charge of a special recognition service for Sunday School teachers who had taught more than twenty years. The convention message was delivered by Mr. Carroll Parks, an active Christian layman and a teacher in one of Allentown's junior high schools. We were glad to have the following missionaries with us: Drs. Harvey and Ella Bauman. Miss Wilhelmina Kuyf, and the following who are waiting to be sent to India: Rev. and Mrs. Paul Wenger, Miss Augusta Schmidt and the new missionary, Miss Eleanore Schmidt of Reedley, California.

First Church, Philadelphia—The Rev. Carl Landes preached the sermon Sunday morning, September 24. The Rev. E. J. Davis, Secretary of the China Inland Mission, was the speaker at the Rally and Harvest Home Service.

The Second Quarterly Conference will be held in the Upper Milford Church, November 6. In the afternoon, the Rev. Freeman H. Swartz, Pastor of the Schwenksville Church, will present a paper on "William Penn," and in the evening the message will be delivered by M. C. Lehman of Akron, Pa.

Lansdale—The pastor, the Rev. Olin A. Krehbiel, will visit several C.P.S. camps in Montana and eleven churches in South Dakota during October. During his absence, the following will deliver messages in the church: Rev. Albert Gaeddert, Ernest Bennett, Robert Kreider, Elmer Ediger, Irvin Richert, and Herbert Fretz. The Rev. Andrew R. Shelly pastor of the Kitchner Mennonite Church, Ontario Canada, will bring a series of messages from No vember 26 to December 3.

Perkasie—The Springfield Church loaned the communion set for communion service October 8. Thi was the first time individual cups were used in th church. A representative of the Gideons will speal October 22. The Rev. T. D. Gehret of Easton wi be the guest speaker at the special meetings to b held November 2-4.

The Annual Brotherhood Meeting of the Easter District Conference will be held in the Lansda Church, October 28, with afternoon and evenin sessions. The Ladies Organization of the Conferenc will meet during the afternoon at the same churc

The Young People's Rally of the Eastern Distri Conference will be held in the Sounderton churc Sunday afternoon, October 29. Mrs. Henry Bull of the M.C.C. will be the speaker. The Interme iates will hold a Rally in the Sunday School roo at the same time.

Souderton—Mrs. Lydia Schantz gave the first port on "Mennonite Origins in Europe" at the W men's Missionary Society meeting held Septemb 27. This is the first of a series of booklets on "O Mennonite Heritage."

Allentown—A Bible Club was started Tuesd afternoon, September 26. Miss Grace Moyer is charge of the club. Dr. Harvey Bauman preach for the pastor October 8, while the pastor preach in his home church at Schwenksville. The Hap Clarks will present a program Sunday eveni October 22.

—Conf. C

"Now it seems to me that we as Mennonites h on the whole, become quite materialistic, and m erialism, as we all know, is one of those things t makes for war. Our ideal of pacifism is a lofty a exacting one and will be difficult to maintain in future unless we revive its corollary of the sim life and learn once more to find our major satisfacti in the area of appreciation instead of possessio —R. C. Kauffman in a paper read at the 1943 C ference on Mennonite Cultural Problems

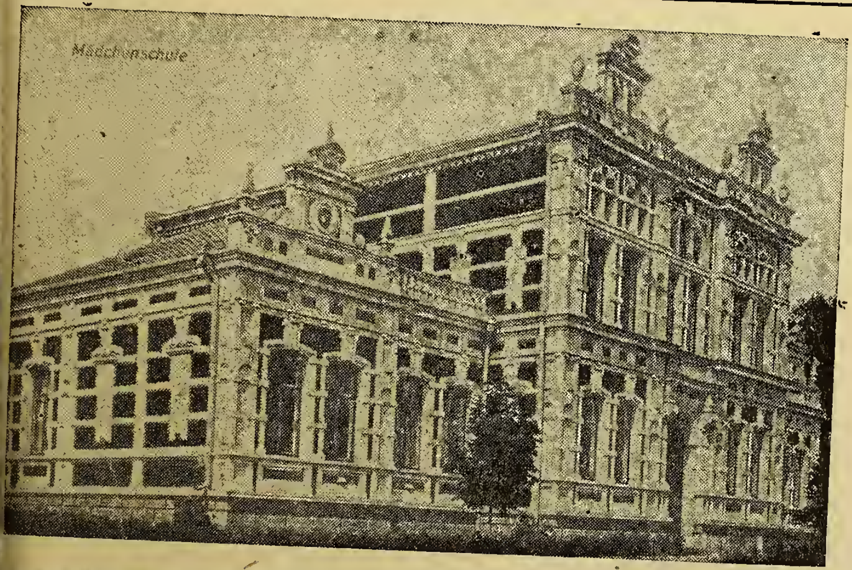
A New Mennonite History

A new book on Mennonite history has just recently come off the press. It bears the title *An Outline of Mennonite History* and the author is J. John Friesen of Butterfield, Minnesota.

Although the book is entitled "An Outline" it is, in reality, much more than that. It has 114 pages, six by nine inches, and is divided into two sections. Section one deals with the origin of the Mennonites, their major movements(including those from the Netherlands to Prussia, Europe to America and Russia, Russia to Canada and the United States, and Russia to South America), their principles and contributions to world life. Section two presents a number of interesting photographs of life in Russia and discusses the organization of community life in Russia, the distribution of Mennonites throughout the world, and the cultural life of the Mennonites. The book closes with a treatise on "The Simple Life" as applied to the Mennonites.

The book was written primarily for young people, and it is especially suited for class and group study. However, it will also be read with interest by anyone who desires to increase his knowledge of Mennonite history, principles, and background. One reviewer makes this statement: "Since books on Mennonite History are not plentiful, any new book on this subject should be welcomed. Mr. Friesen's book has items of information that most other books do not contain. However, the book does more than give interesting information on the origin and practices of the Mennonites, it carries to the reader the faith of the author in the message and mission of the church."

The book is printed in easy, readable type and on good quality book paper, and it is bound in an attractive and durable form. The price is fifty cents per copy postpaid. On quantities of twenty-five and more a liberal discount will be given. The book can be obtained from the author or from the *Mennonite Publication Office, Newton, Kansas,* and the *Mennonite Book Concern, Berne, Indiana.*



Mennonite School for Girls, Chortiza, Russia. This is one of the numerous pictures which are given in J. John Friesen's "An Outline of Mennonite History."

A Mennonite Farm Home in Russia. This picture also appears in the book, "An Outline of Mennonite History."

Important Announcement

Due to conditions forced upon us by the war, we have decided NOT to publish a catalog this year.

We find that because of prevailing conditions, we would have very little new merchandise to offer. But we will be able to offer practically everything we had last year. A few prices have been raised. Some merchandise is not being made for the duration. Therefore, please make special note of the following:

BEGINNING WITH THIS ISSUE, WE WILL REVIEW PAGE FOR PAGE, OUR 1944 CATALOG. WE WILL TELL YOU WHAT WE HAVE AND THE PRICE, SO THAT YOU CAN ORDER WITH CONFIDENCE. SO WATCH FOR THESE ANNOUNCEMENTS IN THE "MENNONITE."

If you do not have a copy of our 1944 catalog, we will be glad to send you one if you will just drop us a card requesting same. Do this at once, so that you will have our catalog on hand to mark corrections in it.

THE MENNONITE BOOK CONCERN
Berne Indiana

REVIEW AND REVISION of the 1944 MENNONITE BOOK CONCERN catalog

(First installment. Save for future reference)

Page 3 The three Mennonite Books listed on this page are excellent books, which is indicated by the excellent sales these books have had. Here is a special offer, (good till November 15): With each purchase of a copy of the **Story of the Mennonites** at $2.50, we will offer a copy of **With Christ at the Edge of the Jungles** for only 50 cents.

Pages 4 and 5. These pages listing various Mennonite books, remain the same. There are no price changes, and all the books are still available. We have two new Mennonite books to offer. They are:

Who's Who Among the Mennonites (New edition) Price $3.50. This new book is much larger, more complete, and more up-to-date than the original **Who's Who** published several years ago.

An Outline of Mennonite History—by J. John Friesen. Price 50c. The purpose of this book is to make accessible, in briefest form, at least a very general view of Mennonite history, to those who do not have such a view.

Page 6 All merchandise still available. Note price changes. $2.50 pictures raised to $2.95. $1.25 pictures raised to $1.75. All other prices remain the same.

Page 7 to Page 13 inclusive. All merchandise available. All prices remain the same. Note addition of new number for page 9. No. 5118 plaque, picture of Christ, the Good Shepherd, a new painting by Warner Sallman.

New! There is now available a new color print of Warner Sallman's "The Lord is My Shepherd." This picture is available in all sizes and styles as listed for "Head of Christ" on page 6. Order by using numbers for "Head of Christ," but specify "The Lord is My Shepherd."

Pages 13 to 25 will be reviewed next week.

If you do not have a copy of our 1944 catalog, drop us a line and we will send one at once.

MENNONITE BOOK CONCERN
Berne Indiana

A Meditation on Peace

(Contiued from page 8)

the peace which will be made between nations. However, we should be even more concerned about th peace which people need to make with their God Unless we "come to terms" with God we will neve remain at peace with one another.

—*Mt. Lake Observe*

"We as Mennonites are concerned about not yokin ourselves unequally. Then we turn around and invest our money in places where we have no contro It hasn't occurred to us that that is just as un Christian. It is in these other avenues tha we ar being undon."—William Sauffer at the 1943 Conference on Mennonite Cultural Problems

THE MENNONITE

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Devoted to the interest of the MENNONITE CHURCH a THE CAUSE OF CHRIST, in general.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, OCTOBER 24, 1944 NUMBER 42

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919.

Rev. Sam J.Goering Accepts Call

North Newton, Kansas: Rev. Sam J. Goering has accepted the call of the Mennonite Central Committee to serve as director of M.C.C. relief activities in Europe.

It is the desire of the M.C.C. to open the work in Europe just as soon as possible. A shipment of clothing is already on the way to France. Some of the ten workers, who are at present stationed in England. will go to France to receive the shipment and later help in its distribution.

According to present plans Rev. Goering will leave here so as to reach London by the first part of December. In London he will take over the work from Brother Glenn Miller, who is to take up his teaching duties again at Goshen College by the beginning of the new year. As soon as possible Brother Goering will proceed from England into Europe. Relief headquarters will be established in Switzerland, very likely at Basal or some nearby place. From here will be directed the distribution of food and clothing and other relief activities undertaken by the M.C.C. The plan is that Brother M. C. Lehman, who has served as relief worker in Europe, will follow as soon as the way opens. It is expected that Brother C. F. Claassen from Canada is going to serve as Special Relief Commissioner to Europe as soon as conditions permit. Other workers will follow as soon as the war is over and supplies are available.

For the present Mrs. Sam J. Goering and son, Robert, will remain living in North Newton. However, it is hoped that they can follow Mr. Goering later on, perhaps next summer. Brother Goering plans to continue his relief work in Europe at least until the summer of 1946 and perhaps longer.

Relief work is not new to Rev. Goering. From July 1943 to May, 1944, he served as one of two relief commissioners to China under the M.C.C. There he and Brother J. D. Graber investigated relief needs and established the M.C.C. with the proper authoriies of the Chinese government so that the way for relief work would be open. They also consulted with organizations already in the field and with which the M.C.C. unit will want to work in close cooperation fter it gets there. It is upon the foundation laid by these two men that the relief work in China will e built.

On the way to China the two men stopped in India. The Bengal famine was at its height. There they elped to establish the M.C.C. relief work that has ow been going on for over a year.

Brother Goering has had wide experience in mission work, travel, and business. Upon graduation from college he entered our mission work in China and served there for two terms. After his return home he served as Business Manager of Bethel College from 1936-1942. He has traveled extensively in India, China, Africa, Egypt, Palestine, Syria, Europe, and South America.

Dr. S. F. Pannabecker on Way to China

Dr. S. F. Pannabecker, Director of the M.C.C. Relief Unit for China, left during the first days of October from an Eastern seaport on a trip that will eventually take him into Free China. Originally it was planned by the M.C.C. that he stop in Egypt and Palestine and help with the relief work that the M.C.C. is carrying on there in conjunction with the UNRRA, until his residence visa for India came through. However, the visa came through to the United States shortly after Brother Pannabecker had sailed. So it is not known at the time of this writing whether he will stop off for some time in Egypt and Palestine or not.

From the Near East he will proceed to India, there to assist in M.C.C. relief work while awaiting an opportunity to get into China. It may be about six months before he reaches Chungking, China, where the headquarters for M.C.C. relief will very likely be established. Rev. P. P. Baltzer of Hillsboro, Kansas, is following Brother Pannabecker and will join him in China to help direct relief work.

Dr. Pannabecker began his missionary service in China in 1923 and has served there most of the time since then. He is reported to have an excellent command of the Chinese language. This past summer he was awarded his Ph.D. degree. Previous to his missionary service he served as instructor in Physics and Chemistry at Bluffton College for five years. The Pannabeckers have three children. The two boys are in C.P.S. Mrs. Pannabecker is teaching Bible at present and continues to make her home in Bluffton, Ohio, with her daughter Alice Ruth, who is in high school.

Henry Detweiler, banker and farmer from Souderton, Pa., also left at the same time. Brother Detweiler is to do relief work in Egypt, where we already have a number of workers from our conference.

One of These Men Will Visit Your Church

See Opposite Page

One of the men shown here, with the exception of one man not on the picture, will visit your church. They are the Bible Institute and Visitation Program workers. They are pictured here in a Chicago hotel room where they met October 3, 4 for a spiritual retreat preparatory to their weeks of Bible teaching and visitation.

Undoubtedly, you will recognize most or all of the men, but here is a little information about each one: Standing, left to right: **Rev. J. H. Langenwalter,** Minister-at-Large for the Boards of Education and Publication of the General Conference; **Rev. Walter Gering,** Pastor of the Eden Mennonite Church, Moundridge, Kansas; **Rev. A. W. Friesen,** Pastor of the Bethesda Mennonite Church, Henderson, Nebraska; **Rev. Olin A. Krehbiel,** Pastor of the Grace Mennonite Church, Lansdale, Pa.; **Rev Walter H. Dyck,** Pastor of the First Mennonite Church, Beatrice, Nebraska; **Elmer Ediger,** Educational Secretary for the M. C. C., Akron, Pa.; **Rev. John J. Plenert,** Pastor of the First Mennonite Church, Philadelphia, Pa.; **President Ed. G. Kaufman** of Bethel College, North Newton, Kansas; **Rev. William S. Stauffer,** Pastor of the First Mennonite Church, Sugarcreek, Ohio; and **Rev. H. E. Nunemaker,** Pastor of the Zion Mennonite Church, Donnellson, Iowa.

Seated, left to right: **Rev. A. E. Kreider,** Pastor of the Eighth Street Mennonite Church, Goshen, Indiana; **Rev. Erland Waltner,** Pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota; **Rev. Albert M. Gaeddert,** Director of Mennonite C.P.S. Camps, Akron, Pa.; **Rev. A. J. Neuenschwander,** Pastor of the Swamp Charge, Quakertown, Pa.; **Rev. J. N. Smucker,** Pastor of the First Mennonite Church Bluffton, Ohio; **Rev. J. M. Franz,** Minister-at-Large for the Pacific District Conference; and **Rev. Freeman H. Swartz,** Pastor of the Eden Mennonite Church, Schwenksville, Pa.

Rev. A. J. Neuenschwander is serving as chairman of the committee making all arrangements for the Bible Institute and Visitation Program. Rev. J. N Smucker served as dean of the retreat held in Chicago. Rev. Walter Gering and Dr. J. H. Langenwalter conducted devotionals. Rev. A. E. Kreider served as Bible study director at the retreat. Rev William H. Stauffer addressed the retreat on "Making the Most of Our Camp and Personal Contacts." Rev Erland Waltner conducted the closing dedication service. Rev. Albert M. Gaeddert and Elmer Edige helped relate the whole program to the C.P.S. camps and units, which are being visited by the workers prior to their calls upon the churches.

Not shown on the picture is Rev. Edmund Miller Lind, Washington, who was unable to come and tak his assignments. His place in the program is being taken by Rev. John T. Neufeld, Pastor of the Mennonite Bible Mission, 4215 South Rockwell Street, Chicago 32, Illinois. He also is not on the picture.

Bible Institute And Visitation Program

A. J. Neuenschwander, Chairman

On October 3-4th the men connected with the above named program truly had an "Upper Room" experience as we gathered in three sessions in the Y.M. C.A. Hotel, Chicago. The spirit of prayer and consecration was felt at all times. There was also a deep feeling of humility manifest. Humility that we had to be led through the fires of a great war, in order to get a real sense of mission for our young men who are scattered far and wide in the various military and C.P.S. camps and units. We were humbled to think that it was only after they were away from home, we became definitely burdened to minister to them and to help them see and appreciate the great principles of faith that our fore-fathers had held so nobly so long ago, as a result of careful Bible study.

The Spirit of God was felt as we faced the task of ministering to the scattered young men and as we look forward to meeting the home folks in every General Conference Church. The motives and ideals of the Bible Institute and Visitation Program were studied anew with a view of bringing the most help possible to those who are confronted with many problems.

Much time was spent in united Bible Study, taking Acts chapters 1-10 as a basis, drawing from this section of God's Word. The Church, the Holy Spirit, and the Individual in God's Program were some of the main points emphasized. Much time was als spent in prayer when every man joined in to invoke the Lord's grace and guidance so that th most good might come from the Bible studies an the individual personal conferences with the men.

The Visits to the C.P.S. Camps Appreciated

As the reports from the workers come in, ever man has stated that he had been given a most cordia reception by the boys in camp. Mention has als been made that the Government men were ver cordial to the men and the Camp program.

Communion Service

In one of the camps a desire was expressed fo a communion for the General Conference men Naturally all others who had a "hunger and thirst for the Lord were also welcome. With the aid o a neighboring Baptist Minister a Communion se was secured and the Sacrament was observed wit deep appreciation. This minister has since writte a personal card to every home pastor of the boy that gave in their names. In this way and in man other ways the workers seek to keep a warm relationship between the men and the home church.

Another minister reported that he has encourage each young man to get his own Church paper an read it faithfully. Meetings have been held in camps

(Continued on Page Ten)

(For Description, See Opposite Page)

Highlights of the Western District Conference

The Western District Conference met last week, October 18 and 19, in the Memorial Hall at North Newton, Kansas, with an attendance that during most sessions filled nearly all of the 1200 or so seats in the main auditorium. The weather was ideal. Fifty-eight churches from Nebraska, Oklahoma, and Kansas, out of a total of sixty in the Western District, were represented at the conference with a total of 418 votes. Rev. D. C. Wedel, President, kept the sessions running smoothly.

Conference Sermon

As the text of his conference sermon, Rev. Wedel used Haggai 2:4, **"And be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts."** He said, ". . . . it is a fact that there is a tendency to lose some of our religious fervor as time passes. When religion comes to an individual, it brings a great experience of God through our Lord and Savior, Jesus Christ. But as time passes there is a tendency to lose something of the spiritual glow that came with that first experience of Christ. That is true not only of the individual but is true also of the church and of the conference work."

After having referred to the Churches at Corinth and Ephesus and some churches of today as proof of the above, he asked, "What are we doing? Is our program Christ-centered? Are we letting His light shine through us? How is the light of the gospel shed abroad by us? Is it really penetrating our own circles? Is its light going out beyond our own group, and how bright is our light, or has it become dim? Are we too passing through this cycle of generating enthusiasm at the beginning, but as time passes, we become less enthusiastic, giving way to compromises and finally deviating from our original purpose? Are we also 'a well-fed, comfortable lot, wholly at ease in Zion'? I fear we have moved too far in that direction. We need to be aroused by these words of the prophet, "And be strong all ye people of the land, saith the Lord and work, for I am with you, saith the Lord of Hosts."

Outlining the task before us in a few bold strokes, Rev. Wedel stated, ". . . first and foremost we need to win our youth for Christ. We must not lose our young people. Then the influence of the gospel must go out to the uttermost parts of the earth. . . We need to strengthen our own churches by solving those problems that now impede our spiritual progress. We need to build *now* adequate resources that will guard against despair and disillusionment in the immediate years ahead. We need to gather funds and train lives for the staggering opportunity of world reconstruction . . .The voice of the church needs to be heard at the peace table. In particular the peace testimony of the Mennonite Church must continue to be heard. We must become more effective and more consistent in its expression. We must plan now to find service outlets for our young men when they come back to our various communities. We must help them spiritually and also economically. Some of them will no doubt have outthought and out-stripped us in their spiritual life. Then we need to help them economically and learn from them spiritually."

In conclusion Rev. Wedel pointed to Him who enables us to do the task and developed the thought that "We are not to see the task only. We are also to realize that back of us, beside us stands God—"For I am with thee, saith the Lord of Hosts."

Officers Elected

Rev. David C. Wedel and Rev. H. T. Unruh were re-elected respectively as President and Vice-President. Rev. Ronald von Riesen was elected Secretary. Others elected to various committees were: Rev. A. E. Funk and Dr. H. A. Fast to the Home Mission Committee, Dr. P. S. Goertz to the Education Committee, Rev. B. H. Janzen and Rev. J. W. Bergen to the Peace Committee, Rev. J. R. Duerksen to the Relief Committee, and Rev. T. A. van der Smissen, D. J. Goering, and A. T. Mueller to the Board of Trustees. Nominees to the Bethel College Board of Directors are Dr. A. M. Lohrentz and Rev. Walter Gering.

Conference Membership 12,077

A membership of 12,077 for 1943 in contrast to one of 12,294 for 1942 was reported by Rev. Ronald von Riesen, statistician. He explained it as a revision of membership rolls.

The statistical report revealed that there were forty-two active ministers and fifty-three retired ministers in the conference. "The average age of the active ministers is 47 years. Thirty of these active ministers at one time or another attended Bethel College; 14 attended O.B.A.; 8 attended Witmarsum; 3 attended Bluffton; 1 attended Goshen; 23 have at one time attended non-Mennonite schools. Seventeen ministers live in parsonages. Seven ministers received a salary of over $1,500; eleven between $1,000 and $1500; twenty between $500 and $1000; and six receive less than $500. The average salary for all ministers is $1,039."

Church member giving was summarized thus: "If our membership stands at 12,077 . . . each member contributed on the average of $22.59 toward his church, or $6.79 for Local Church Support; $3.65 for Foreign Missions; $1.44 for Home Missions; $1.83 for Relief; $4.59 for C.P.S. and $4.26 for all other purposes."

Rev. Harry Yoder, Guest Speaker

Rev. Harry Yoder, President of the Central Conference of Mennoites and pastor of the Carlock Mennonite Church, Carlock, Illinois, gave his opening address on Wednesday afternoon on "The Living Church." His text was from John 3:5, "Except a man be born of the . . .Spirit he cannot see the Kingdom of God." Rev. Yoder pointed out in his introduction that the Hindu temple becomes a part of the village in India in the same way as the tree which grows on our village green or town square. Christianity, he said, however, becomes a part of the community only as the "living Spirit" of Christ finds its way into the community through our lives. "Except ye are *born of the spirit'* you are not a part of the Church." His four main points were: 1. The living church cannot be substituted by custom, creed, or tradition. 2. The Spirit of Christ cannot be handed from one generation to another as a creed. The Spirit comes to the individual by the touch of God upon the soul. 3. Our outward acts are testimonies of the inward belief. 4. As the Church is possessed by the Living Spirit of Christ it will carry on its work in an *orderly, well organized* way. He concluded with the thought that our task as churches and conferences is to carry on the work of Christ and give witness of this spirit in our day and generation.

Thursday morning he spoke on "The Need of Christian Training," using as his text Prov. 4:7, "Wisdom is the principle thing; therefore get wisdom, yea, with all thy getting get understanding." He suggested that today as we see all the forces of the intellect through science so destructively at work, we realize more pointedly the real need of Christian training. He brought out that: 1. Christian education involves spiritual insight. It gives direction to life. 2. Christian training is not confined to our institutions but must begin in the homes. 3. Christian training is a life process. 4. The result of Christian training is that it gives Christian standards of conduct to the world. The greatest post war problem in discussion now is how to maintain proper conduct among peoples and nations. He concluded that Christian education and training give proper standards for conduct.

Thursday afternoon, Rev. Yoder spoke on "The Steadfastness of Jesus," using Luke 9:51 as his text, "He steadfastly set his face to go to Jerusalem." To be steadfast means to have a set purpose and to have a loyal devotion to duty, said Rev. Yoder. Jesus' set purpose was found in His statement "Wist ye not that I should be about my Father's business?" Main thoughts brought out were: 1. The steadfastness of Jesus meant *difficulty.* To go to Jerusalem meant opposition, ridicule, and even the cross. 2. His stead fastness and loyalty to purpose led Him to: (a) the garden of *prayer.* (b) Confide in his fellow men and in His Father. (c) A great *courage.* (d) *Sacrifice*—even the cross. 3. Our *need* of the steadfastness of Jesus today is great. The closing thought was; We need to serve as the circuit through which the steadfastness of Jesus is given to the world.

One Church Joins Conference

The First Mennonite Church of Burns, Kansas, which had applied for admission was received into the conference. Brother Henry Goossen is the Elder of this church. It has a membership of thirty, and the average attendance is around fifty.

Home Mission Report

Much of the discussion following this report had to do with the providing of funds for those groups in need of a church building. The following action was taken on the matter of a "Church Building Fund."

"In view of the fact that a number of requests for help to build church buildings have come to the Home Missions Committee, be it recommended to the Conference that when churches desire help to build it be held THAT:

"1. The proposed church building must be favored by two-thirds of the church members concerned and approved by the Home Missions Committee, after which funds may be solicited for this project in churches as recommended by the Home Missions Committee.

"2. If a loan is needed, all applications for loans from the church building fund shall be presented to the Board of Trustees through the Home Missions Committee. The decision as to whether or not the loan is made shall rest entirely with the Board of Trustees.

"3. No loan shall be made for more than 40% of the cost of the building and ground. The Board of Trustees shall charge 3% interest per annum on loans made for church buildings, and definite plans for repayment of the principal and payment of interest shall be agreed upon at the time the loan is made.

"4. As security the Board of Trustees shall hold the first mortgage on the property until the loan with interest is repaid.

"In view of the urgent need of money for church building purposes, be it resolved that this conference urge sincerely upon the Western District Conference churches to attempt to raise PV.JJ *per member for the revolving church building fund by January* 1, 1945."

Report of Bethel College

President Ed. G. Kaufman pointed out in his report that last year was the fiftieth year of Bethel College counting from the date of the opening of the school. Eighty-seven per cent of the student body last year belonged to the General Conference of Mennonites and came from a total of sixty-nine Mennonite congregations. Financially the college had a good year. The budget was more than balanced. The debt was reduced from $73,000 to $33,000. The Endowment Fund was increased by $60,000. The total net worth of the school is now $1,100,000. The gifts from 2,433 donors totalled over $122,000 during the year. President Kaufman stated, "It is hoped that in the current year enough money will come in, not only to balance the budget and pay the debt, but also to add considerably to the funds needed for the library building and the boys' dormitory . . . The Bethel College Fellowships in our constituency deserve much credit and thanks for the financial progress of the college."

Continuing he said, "We are happy for the increasing understanding helpfulness that is developing between our Conference and Bethel College. We are especially grateful for cooperation of the Home Mission Committee in the matter of training and placing our ministerial students. At the last Corporation meeting steps were initiated so that in time the General Conference as well as our District Conferences will be given an increasing number of votes in the Bethel College Corporation."

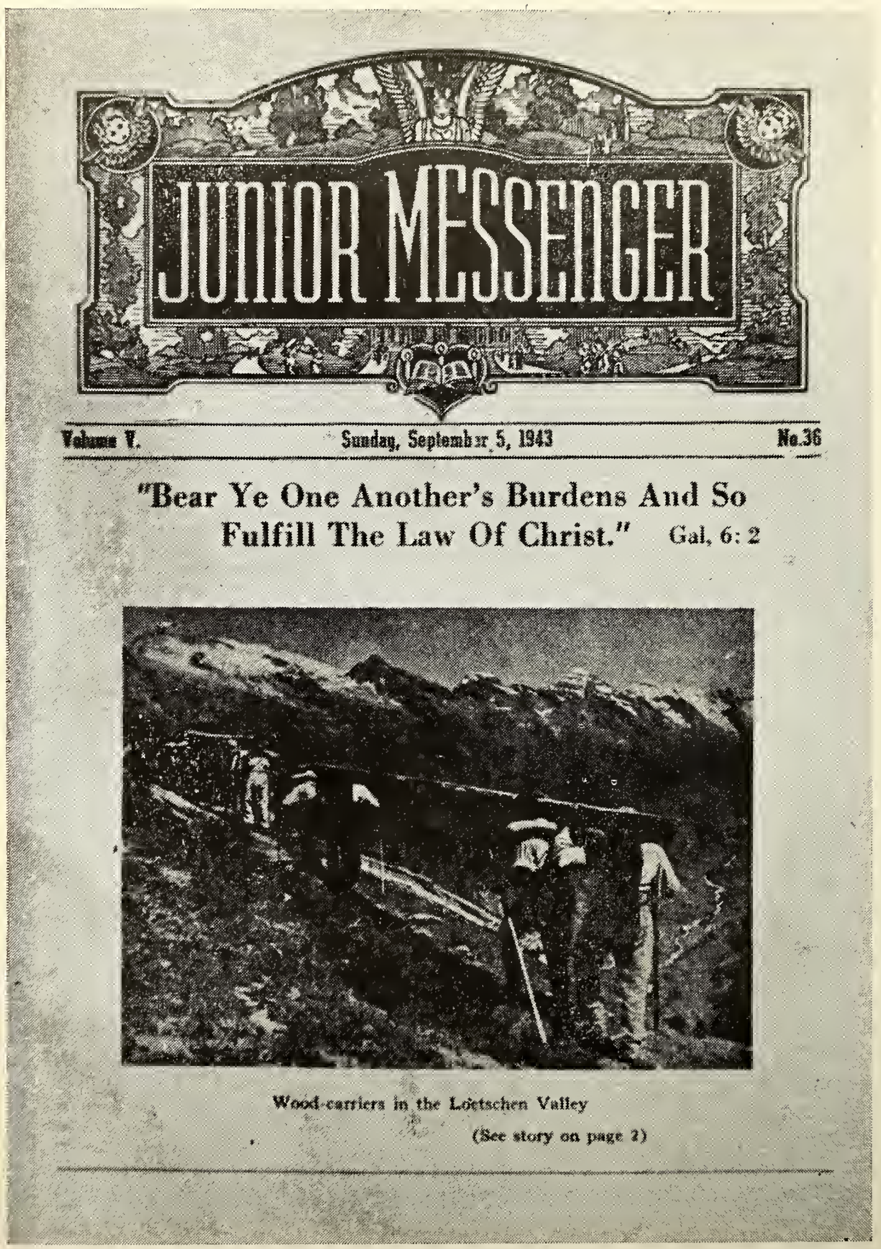
The school is studying its program with the aim that it might be better prepared to render its optimum service to Christ and the Church. Some questions facing the school are: Should it arrange a pre-college course of two years for older men who have not yet finished their high school so they can prepare to enter college. Should it arrange for a goodly number of married student's apartments? What about the C.P.S. boys? Will the church provide funds for their education? On this question President Kaufman said, "No investment could be more far-reaching in its result for the church and the Kingdom than money used for that purpose." Another question was, "How about increasing demand for adult education and extension work after the war, for those who will be unable to come to college and yet want to continue their studies at home?"

(Continued on page 7)

Free Copies of "Junior Messenger" Now Available

The picture below is a photographic reproduction of the General Conference children's paper, the *Junior Messenger*. It is the successor to the *Kinderbote* and has been published in its present form since 1938. At first it was issued only bi-weekly, but the urge to have it published weekly became so strong that, beginning with 1943, the Board of Publication decided to make it a weekly paper.

One reason for this desire to have the *Junior Messenger* issued weekly was the fact that the children like this paper so well that they do not like to wait two weeks until the next issue appears. However, the main reason for making the *Junior Messenger* a weekly paper was that it might meet in favorable competition those children's papers which are published weekly. Many Sunday Schools regularly provide a children's paper for the younger members, and since most of these are issued weekly, the *Junior Messenger* had to be issued weekly also in order to meet this competition.



JUNIOR MESSENGER

Volume V. Sunday, September 5, 1943 No.36

"Bear Ye One Another's Burdens And So Fulfill The Law Of Christ." Gal. 6: 2

Wood-carriers in the Loetschen Valley

(See story on page 2)

The *Junior Messenger* is an eight-page paper, measuring about 7 x 10 inches. It is full of interesting stories which are designed to build character and to stimulate love for God and the Lord Jesus, and to induce the readers to become loyal and devoted Christians. It also contains many other features such as pictures, puzzles, Bible studies, etc., all of which are interesting and helpful.

The *Junior Messenger* now has over 3,000 readers. Many of these are individual subscribers, and a large number receive the paper through the Sunday School. At present more than one hundred Sunday Schools regularly supply the paper free to all families where there are children in the home. But this interesting and helpful paper deserves to have a still larger circulation. And in order to give those who are not yet readers of the *Junior Messenger* an opportunity to become acquainted with this good paper, the Board of Publication offers to send to Sunday Schools *Entirely Free for a Period of Three Months* enough copies to make one copy available to every family on the S. S. Register where there are children of the Junior or Intermediate age. The only condition is that the order must be placed by a responsible official or committee of the Sunday School.

Here is your opportunity to obtain copies of the *Junior Messenger* entirely free for three months, and no Sunday School should miss this opportunity. Just mail your order for as many copies as you need, and they will be sent to you at once. This offer applies to all General Conference Sunday Schools which are not now receiving the *Junior Messenger*. The price to S. S. is 50c per copy for one year. Single subscriptions are 60c for one year.

Send all orders to the *MENNONITE PUBLICATION OFFICE,* Newton, Kansas. Sample copies will be sent free to anyone upon request.

The editor of the **Junior Messenger** is Mrs. T. A. van der Smissen of Buhler, Kansas. Here she is shown (left to right) with her husband, who is pastor of the Hebron Mennonite Church; her father-in-law Rev. C. H. A. van der Smissen, who for twenty-five years was editor of the **Kinderbote** and daughter Betty, who is a senior in high school. Son Eugene, who is not on the picture, is a sophomore at Bethel College.

Highlights of Western District Conference

(Continued from page 6)

In conclusion Dr. Kaufman stated, " . . . we need a full-orbed Christian education of mind and heart and body, so that individuals will not only know what is good, but will also have within themselves the living Christ as the source of moral authority that will energize the will to do . . . "

Report of Education Committee

Some facts from this report are: The Western District Loan Library now has 1460 volumes. Our churches should ask our schools for daily vacation Bible school teachers. The Mennonite Bible Academy of North Newton, which had an enrollment of forty-six last year, now has sixty-seven students. The Mennonite Bible Academy of Beatrice, Nebraska, had eleven students last year. This year it has eighteen. The Oklahoma Bible Academy has sixty-nine students this year as compared with seventy-nine last year.

The way for a "conference field worker" was opened with the adoption by the conference of the following recommendation: "The joint committee (Home Mission, Peace, Education, C.E. Society, Sunday School Convention of Kansas) in session October 1, 1944, recommends to the Western District Conthe conference to appoint the conference field worker in consultation with the various conference comin consultation with the various conference committees and organizations."

Report of Peace Committee

The work of the committee has largely been a coordination of efforts with that of the General Conference committee under the M.C.C. program. In its suggested resolutions to the conference the committee urged: "That efforts be put forth to deal with our returning young men, whatever stand they may have taken, in an attitude upholding a practice of the principle of Christian love." "That we encourage our churches in their efforts along the lines of Mutual Aid among their members, especially to those who now are in the service of the government and who will again be endeavoring to become established in their home communities. That we encourage the formation of local Mutual Aid Committees who will anticipate the post-war needs of our young men and be prepared to counsel with them and extend loans or aid to any worthy individuals." "That, in view of an inequality among our young men now in government service, we establish a grant-in-aid-fund to be made available to such men desiring to continue their education when released from such service."

The conference also adopted a statement expressing its "deep concern over the present agitation for peacetime military conscription in our country and military training in our public schools." This is to be sent to the President of the United States and to senators and representatives.

Report on Hospitals

The Bethesda Hospital at Goessel cared for 504 patients in the past year. More room is needed in the Home for the Aged at Goessel. A similar statement was made relative to the Bethel Home for the Aged, Newton by Mr. H. J. Andres in his report. Eighteen beds will be added to the Bethel Hospital when the third floor is completed. The Bethel Deaconess Sisterhood experienced a great loss through the death of Sister Frieda Kaufman.

Other Meetings

The Women's Missionary Meeting was held on October 18. Its evening program was on October 19, with Miss Helen E. Nickel giving the main address. See the Youth Section for the young people's program. The Ministers' Conference was held at Hillsboro this year.

DAILY DEVOTIONAL MESSAGES

By Mary Becker

OCTOBER 28—*"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."* Psalm 139:23,24.

Read the above verse again and ask yourself the question, "Is that the sincere prayer of my heart? Or am I afraid of God's flaming eye upon my heart and upon its every thought and intent?" As those who have been redeemed and who rejoice in our salvation it should be our innermost desire to live a life well-pleasing in the sight of the One who has become our Lord and Master. So let us in these devotional meditations for the coming days search our own hearts and ask the Lord to search our hearts in regard to our everyday Christian conduct. And he will lead us in the way everlasting.

OCTOBER 29—*"All the labour of man is for his mouth, and yet the soul is not filled"* (marginal reading). Eccl. 6:7.

There are many people, and it is feared many so-called Christian people, who in their labor for that which satisifies the neds of the body forget to feed their souls. Jesus called the man who was interested only in building larger barns and storing up wealth a "fool." And is it not foolish to forget the nurture of the immortal soul in our care and concern for the mortal body? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36,37).

October 30—*"Death and life are in the power of the tongue."* Proverbs 18:21a.

Our speech, perhaps more than any other form of our daily activity, needs to be put under God's close scrutiny; for it is here where many of us fail miserably in our Christian behavior. James calls the tongue "a fire, ... a restless evil . . . full of deadly poison" (James 3:6-8). Our tongue can bring death through unkind words, passing of hasty judgment, and ruthless condemnation; and many a man and woman has died —his influence has been hindered and his work destroyed. On the other hand, our tongues can bring life through the proclamation of salvation in Christ. Paul says, "Let your speech be alway with grace." Is there death in the use of my tongue? Or is there life? "Search me, O God."

OCTOBER 31—*"And the Lord said to Paul in the night by a vision, Be not afraid but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee. . ."* Acts 18:9,10.

How often it is fear that grips our hearts when an opportunity presents itself to witness for Christ! And how often the one whom the Lord sends into our path to be helped by us goes away unhelped because of our fear of men. We fear the ridicule of men more than we fear being found unfaithful by God. But, our fearfulness can be changed into boldness. Consider the case of the disciples, who, in the hour of their Master's greatest need, all forsook him and fled. But only a few weeks later no amount of threatening or persecution or mistreatment could stop them from preaching. Their prayer was, "Grant unto thy servants that with all boldness may speak thy word": and the record states, "And they spake the word of God with boldness" (Acts 4:29,31).

NOVEMBER 1—*"God looked down from heaven upon the children of men, to see if there were any that did understand (deal wisely,* acc. to marginal reading), *that did seek after God."* Psalm 53:2.

In God's sight the children of men fall into two classes—those who deal wisely and those who deal foolishly. Those who deal wisely are the ones who seek after God; those who deal foolishly are those who do not seek after God but deny his existence and power as the preceding verse says: "The fool hath said in his heart, There is no God." None of us, I am sure, would deny the existence of God; but do our lives and conduct always testify to our seeking after God and his will for us?

NOVEMBER 2—*"Thy way, O God, is in holiness"* (marginal reading). Psalm 77:13a.

There are two ways—God's ways and man's ways. Often we desire to walk our own ways, not seeking to know God's will for us. This is not as it should be in the life of a child of God. Although we sometimes cannot understand why God should lead us as he does, let us ever remind ourselves that God's way is holy. "He leadeth me in the paths of righteousness for his name's sake." Often we will find it true as the Lord has said, "My thoughts are not your thoughts, neither are your ways my ways" (Isaiah 55:8). If we follow him in humility and obedience he will lead us aright.

NOVEMBER 3—*"Thou shalt be like a watered garden, and like a spring of water, whose waters fail not."* Isaiah 58:11.

One can hardly imagine anything more pleasant and comforting than suddenly to come upon a watered garden or a perpetual spring of water when tired and weary from traveling in the heat of a summer afternoon. Nor can one imagine anything more uplifting and inspiring, when tired and weary from traveling along the road of life, than to meet someone in whom the Spirit of Christ dwells and who radiates his love and goodness. Let us search our lives in regard to the influence we exert on others. Are we like a watered garden?

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
Kansas
North Newton.

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
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Shafter, Calif.
Dorothy Dietz
Secretary-Treasurer
Quakertown, Pa.

Young People's Program

For many years it has been customary to give one evening during the Western District Conference to the young people. This year again the program committee of the Western District C. E. Convention had planned a program for Wednesday evening, October 18.

Arnold Nickel, ministerial student at Bethel College, conducted the devotions. Verney Unruh, ministerial student at Bethel College and president of the Western District C. E. Convention, presided at the meeting. He told briefly of the work which the C. E. Convention is trying to do this year and named the projects which constitute the major part of this work. The young people have pledged five hundred dollars for each of four projects: The South American Mission, to be opened by the General Conference in Colombia; C.P.S. Camps; the aid of Chinese students who are preparing to carry on the work of our mission in China; and the Student Aid Fund at Bethel College for students of other groups. He stated that already three Japanese-American students are enrolled at Bethel and also one Negro and one Belgian student, as well as one American Indian boy who came to the Mennonite Bible Academy from the Busby, Montana, mission station.

In keeping with the theme for the evening, "I Choose Christ," Rev. Lubin Jantzen, superintendent of the Oklahoma Bible Academy, Meno, Oklahoma, spoke on the subject "Leading Youth to a Decision for Christ." Dr. P .C. Hiebert, Professor of Education at Sterling College, Sterling, Kansas, and chairman of the Mennonite Central Committee, spoke on "I Choose Christ." Both speakers emphasized the importance of making decisions and the necessity of making **right** decisions. The young person today must decide either for or against Christ: there is no neutral position he can take. It is imperative to acknowledge Christ not only as Saviour, but also as Lord.

The brief song service, preceding the program, was under the direction of Professor Vilas R. Gerber of he Bethel College music faculty. Miss Alta Unruh was the pianist. A string ensemble provided offerory music. Special numbers were furnished by a male chorus from the Buhler Mennonite Church and mixed choir from the Alexanderwohl Church.

The offering of $274.25 will be divided equally mong the four projects.

YOUTH JOTTINGS

—**Wichita, Kansas:** A group from the M. B. Church gave a C. E. program in our church on October 15.

—**The North Church C. E.** gave a program in the Salem Mennonite Church, Freeman, South Dakota, on October 15.

—**The Three Rivers C.P.S. camp in California** has received a contingent of thirty-nine new men, twenty-nine of them from the Sideling Hill camp, which was closed recently.

—The **Burrton (Kansas) C.E. Echoes** has reprinted the story of "The Invincible Leader," a very good peace story.

—**C.P.S. men from the unit at the Lima State Hospital, Lima, Ohio,** recently served as speakers at an evening worship service of the Grace Mennonite Church, Pandora, Ohio.

—**Leo Goertz and Pete Bartel** are home on furlough at Hillsboro, Kansas. They are members of the C.P.S. Unit at Mulberry, Florida. The unit fights hookworm disease by building and installing sanitary privies. Recently the men of this unit constructed their 1000th sanitary privy.

—**Robert Goering** of Moundridge, Kansas and **Ray Funk** of Hillsboro, are also home after having participated in the atypical pneumonia experiment conducted at Pinehurst, North Carolina. After their recuperation and furlough periods they will return to the Colorado Springs and Fort Collins camps respectively. Reports are that Ray got so sick that the doctors in charge nearly got some gray hair. We hope that they will report on their experiences—that is, Bob and Ray.

BLUFFTON COLLEGE NOTES

Speaker for the Parents' Day Vesper service will be *Mr. C. H. Sprunger,* Berne, Indiana, class of '24. The Girls' Choir will sing several numbers.

Officers elected recently for the *Men's Gospel Team* are *Maynard Shelley,* East Greenville, Pennsylvania, as president, and *Arthur Keiser,* Quakertown, Pennsylvania, as secretary-treasurer.

Rehearsals of the choral society, founded in 1902, have begun under Professor Russell A. Lantz, for the *Christmas rendition of Handel's "The Messiah."* "The Messiah" has been sung for about forty years at Christmas-time by the choral society.

President Ramseyer has announced that the *Rev. Ernest Bohn,* Millersburg, Indiana, minister at the

Warren Street Mennonite Church at Middlebury, Indiana, will be a *new instructor in philosophy and ethics at Bluffton College next spring. At the same time he will operate the college farm.*

Rev. Bohn is a graduate of Goshen College, and received his B.D. degree from Princeton Seminary, and his master's degree at the University of Pennsylvania. He was minister at the Tiskilwa, Illinois, Mennonite Church until 1930, when he moved to Souderton, Pennsylvania, where he served until 1943. For the past year he has been at the Middlebury, Indiana, Mennonite Church. He will move to Bluffton not later than March 1, 1945.

Naomi Brenneman
Director of Publicity

Mennonite Bible Academy News Items

The Academy program given in the College Chapel Friday night, October 13, was attended by parents and friends. Immediately following the program, the visitors were shown through the 'new' Academy building, formerly known as the old dining hall. We would invite others who may stop at the campus to look us up in our new quarters.

Mrs. Buller to Speak at Rally

Mrs. Henry Buller is to be the speaker at the Annual Fall Rally of the Eastern District Y. P. Union. The date is October 29, 1944, the place Zion Mennonite Church, Souderton. This will be the Union's fiftieth rally, for it is in its fiftieth year. The project for the Fall Rally is $200.00 for the erection of two rooms in the parsonage of Rev. and Mrs. Gregor at Napier.

The Intermediate Rally will be held at the same time that the above Senior Rally is held. The project goal for the Intermediate Rally is $20.00 for part payment of the $50.00 needed to purchase a cow for the leper work in India.

Insulin By Plane Saves Girl's Life

An interesting account of how the life of a young woman in Paraguay was saved by prompt action has come from the Mennonite center in Asuncion. Netty Voth, from the Friesland colony in eastern Paraguay, journeyed to the Fernheim colony in the Chaco to secure medical advice and care from Dr. Schmidt. She arrived in a very serious state as a result of a diabetic condition. The supply of insulin at Dr. Schmidt's office was not sufficient to save her life. By telegram the Mennonite Center at Asuncion was asked to make arrangements to have insulin flown in by plane. The Paraguayan government graciously cooperated and the next day eight parcels, with the aid of tiny parachutes, were dropped from the plane into the Fernheim colony. Latest reports indicate that Netty is improving. A fuller account of this incident has been written by Mrs. Willard Smith and will be released at a later date.

Bible Institute and Visitation Program

(Continued from Page 2)

hospital units, and with farm units on Sundays. The men from the farm units can get together only on Sundays.

Home Churches To Be Visited

As soon as the men have completed their camps and units, they will proceed to visit the churches in their assigned district. When time permits two meetings are planned, in a few instances when time is too short, only one service can be held.

The cooperating boards—the Relief Board, th Education Board, and the Peace Committee, with the Home Mission Board—hope that every effort will be made to make the meetings a true blessing, filled with inspiration. It is the prayer of all th members of the arranging Committee that th General Conference church members everywher might be drawn closer together and to Christ and that they will everywhere determine to give mor time for careful Bible Study and prayer. Very sincerely in Christ, *A. J. Neuenschwander,* for th Cooperating Boards.

THE BACK SEAT SPEAKS

I am the back seat. In many places I am not popular. At a baseball game nobody wants me. In th great arena where the men are playing hockey, I am often quite forsaken. When two prize fighters ar matching their wits, people try to get as far away from me as possible.

But inside a church—am I ever popular! I am th most important seat in the entire building. I migh not amount to much when elsewhere, but when I go to church, believe me, I really am somebody. People make a big fuss over me. I am always the mos crowded of all the pews. The young people love m and so do the old folks.

I am not much for looks. Many of the other seat are far nicer than I am. I have many other disa vantages, too. People can hear the preacher bette listen to the singing better, and catch the spirit o the meeting better when they are sitting in any othe seat except me. Yet, for all this, I do not seem to b losing my popularity. I am more in demand tha ever. Sinners love me, and so do Christians. Th is something that cannot be said for my fellow seat

I am the first seat to be filled. I am never empty I sometimes pity those poor front seats. They loo so sad and empty-like—just as if it were a funera and they were waiting for the mourners to come i and fill them.

—From the *C. E. Echoes* of the Burrton Mennonit Church, Burrton, Kansas.

REV. A. W. FRIESEN'S OKLAHOMA TRIP

(By the time this appears Brother Friesen will hav visited some churches already. So we omit them i the schedule below and list those from October 27 on. Editor)

Saron, Orienta, Oklahoma	Oct. 27
Geary, Oklahoma	29
Bethel, Hydro, Oklahoma	29
Bergthal, Corn, Oklahoma	30
Herold, Bessie, Oklahoma	31
Sichar, Cordell, Oklahoma	31
Ebenezer, Gotebo, Oklahoma	Nov. 1
Gruenfeld, Ft. Cobb, Oklahoma	1
Grace, Enid, Oklahoma	2
Medford, Oklahoma	3
Deer Creek, Oklahoma	3
Inola, Oklahoma	5

Correspondence

IMMANUEL MENNONITE CHURCH
Los Angeles, California

The Lord has richly blessed our congregation, in that eight young people were baptized and received nto church membership. Ten more were received nto church membership by transfer of church letter.

Announcements have been distributed in this comnunity inviting people for the great city-wide revival nder Hyman Appelman, which will be held in a tent n the down-town area.

October 8, it was a privilege of this church to have children's dedication service. Six babies were conecrated to the Lord.

This church has consented to furnish space for the eligious classes sponsored by the "Evangelical Reeased-Time Education, Inc."

The Women's Missionary Society again met on)ctober 5. Quite a number attended, so much was one in the line of fixing up old clothes and quilting.

The quilters had a good time it seems—they even opy recipes in between. But when they quilt they vork so hard that they bend or break their needles. Irs. Arthur Richert gave a report of the various neetings she had been able to attend while on a rip to Kansas and then to Chicago, where she had ie honor of becoming a grandmother.

The congregation indeed is going to feel the loss f our pastor and family, Rev. W. A. Regier. They ntend to leave for Oregon, the latter part of Novnber. We are waiting upon the Lord to show us e person he has for this church. His will be done our prayer.

Mrs. Elizabeth Rempel (Corr.)

WANTED

Fresh news items from your C.E. society. Do you have interesting and worthwhile activities? Let us hear about them. Every C. E. society ought to have a reporter that sends in news for the "Youth Jottings" of The Mennonite.

FOREIGN MISSIONS
P. H. RICHERT, Secretary

FAREWELL FROM THE WENGERS

Philadelphia
Oct. 17, 1944

Dear Christian Friends:

On this our last morning in the U.S.A., we are very conscious of the fact that the prayers of many dear friends are surrounding us, and that we are being carried to the throne of God on the hearts and lips of many who love us.

May we take this opportunity to express our sincere and hearty thanks to all for the love and friendship which we have so much enjoyed during the time of our furlough, and for the love and interest which you have shown in the work which is dear to your hearts and ours.

In a few hours, God willing, we shall embark. It costs to leave home and loved ones, but the peace and quietness which He gives is nothing less than a miracle. Our trust is in Him. "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of those whose heart is perfect toward Him." May He grant us that "perfect" heart attitude, and then as He "shows Himself strong" in our behalf, and in behalf of our loved ones at home and in India, what more can we desire. God bless you and us.

In Christian love and fellowship
(Signed) **Paul and Adah Wenger**

Letter From Ferd Isaac

(Jacob Isaac, Moundridge, Kansas, sends for publication the following from a letter, just received from his son, Ferdinand, now in Calcutta, India. The letter is dated August 3, 1944, and reads as follows:)

"I am here at Calcutta now over two months. It is the rainy season and very wet indeed. We continue our rice distribution in a limited way, until we see that the people are safely over this difficult season. I had sciatica, beginning with July 1 and it was very severe for three weeks. Since then I am much better. It was in the right leg; could not sleep at night. At that time I had the opportunity to cry to God, as the Psalmist did acording to Psalm 130. The whole Psalm became my own during those nights and I received great joy in the midst of pain. I did not get sick otherwise and was able to do the most necessary work. I still feel traces of the trouble and I can not walk perfectly even with both legs, but I can sleep well and am steadily improving. My helpers, Indian Christian brothers, have also been sick these days with flu and fever. There is very much malaria around here.

Anna writes that they too are having heavy rains. She is getting along quite well with her school management."

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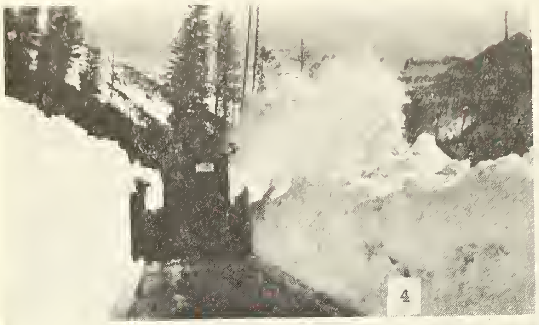
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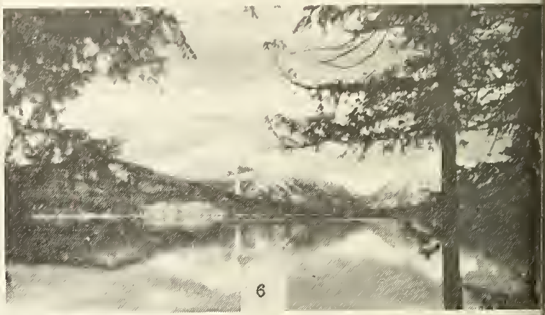
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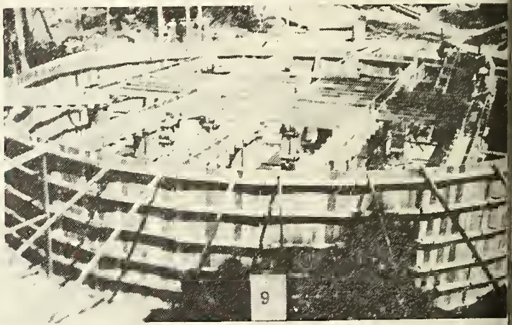
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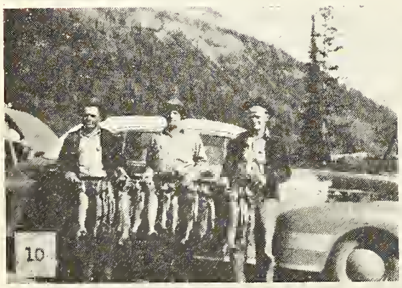
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Pictures from the C. P. S. Camp at Belton, Montana

(See opposite page for description)

Description of Pictures at Left

1. The tool house where tools for project work are kept. Two campers issue tools to the foremen and also file saws and sharpen axes.
2. Henry Mullet and the deer he shot in '43. All hunting is done outside the park. Much of the game was brought to the kitchen where the meat was prepared for the dining hall. On one occasion bear meat was served here.
3. Our president Alfred G. Zook. He was formerly a amper here and also served as assistant director at he Western State (mental) Hospital, Staunton, Virginia.
4. Snow plow at work on the Going-to-the-Sun Highway. Because of the snow, this highway across the park is closed generally until the middle of June.
5. A native of Glacier National Park. Besides bear there are deer, elk, moose, and many smaller animals in the park. Bears often try to make themselves at home in several of our side camps.
6. A view across Lake McDonald, about one and one-half miles from camp. The mountains in the background are around twelve miles away.
7. West entrance to Glacier National Park. This is one of seven official entrances to the park. A checking station is located at each entrance.
8. Bear and cubs on the Going-to-the-Sun Highway. Travellers are forbidden to feed wild animals.
9. Forms for 100,000 gallons reservoir near Park Headuarters. This reservoir was contructed this past summer by our C.P.S. campers—Herman Liechty being the foreman.
10. Clarence Graber, Foreman McPherson, and Emanuel Miller with a catch of trout. Fishing is excellent especially in lakes far into the interior. The limit is 10 fish or 15 lbs. and 1 fish.

Two campers, Mike Wipf and Levi Tschetter, cutting down timber. The project during the winter consists chiefly of cutting wood for fuel.

Skiing is the main sport in winter. This skier is Walter Surau. A ski slide on Belton hill was used by most of the fellows.

Blazing a trail in the western part of the park. This road was built to enable the trucks to haul wood from areas along the main North Fork road.

Mr. and Mrs. Alvin Penner. Their wedding was the only marriage ever performed in our camp chapel.

IN THE MAIL

'This is my first year I read *The Mennonite.* I e to read editorials about mission work, the daily votional messages, about young people's retreats especially the one from Halstead, Kansas, and P.S. notes. Now that my nephew Ben. H. Bergen d many of our church members are in camp, I e to learn more about camp life and also pray ch for them. The jottings also are very interest-:.

Am thankful I have this paper now. I let others read it . . . Am sending $2.00 for another year; the rest you can use where it is necessary. Wish you all God's richest blessing in your work. I am sending a poem along, but if you can't use it throw it in the waste basket.' Below is the poem sent in by reader "M.G."

GOD'S KIND CARE

God hath not promised skies always blue,
Flower-strewn pathways, all our lives through
God hath not promised sun without rain,
Joy without sorow, peace without pain.
God hath not promised, we shall not know
Toil and temptation, trouble and woe.
He hath not told us, we shall not bear
Many a burden, many a care.

God hath not promised smooth roads and wide
Swift, easy travel, needing no guide;
Never a mountain, rocky and steep,
Never a river turbid and deep.

But God hath promised strength for the day,
Rest for the labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love.

IN MEMORIAM

Mrs. Peter Boehr was born on April 12, 1855, in Stockborn Bei, Kaiserlautern, Germany, to Peter and Phillippina Schwalter. She married in 1880 and four years later with her husband and children migrated to Henderson, Nebraska, where they lived for nine years. After thirty-two years spent in the Wisner, Nebraska, community, they moved to Bluffton, Ohio, in 1925. Mr. Boehr died in 1930, a few weeks after the golden anniversary of their marriage. Mrs. Boehr was living with her daughter, Elizabeth at Tiffin, Ohio, when she passed away on September 17, 1944. The six children who survive her are: Mrs. D. J. Brand, Jacksonville, Florida; Mrs. E. R. Moser, Bluffton, Ohio; Elizabeth Boehr, Tiffin, Ohio; Rev. Jacob P. Boehr, Newton, Kansas; Henry Boehr, Wisner, Nebraska; and John Boehr, Bluffton, Ohio. At the time of her death Mrs. Boehr was a member of the First Mennonite Church, Bluffton.

John J. Krehbiel was born December 1, 1857, at Eduardorf, Vohlynia, Russia. In 1874 he migrated to Moundridge, Kansas. He was baptized in 1872. During his life he held memberships in the Hopefield, Eden, and First Mennonite Church of Christian congregations. He and Anna M. Stucky were married in 1880 and lived in wedlock over sixty-three years. Of the fifteen children born to them, three died in infancy. They first lived in Turkey Creek and then in Mound Township. In 1887 they moved to Moundridge, Kansas, where he was in business for about forty years. He filled various positions of trust and business, and for ten years he served as county commissioner. His wife passed away in 1943, and he departed this life on October 7, 1944.

Mrs. Katie nee Roth Grubb, daughter of Edwin and Mary G. Roth, was born in Milford Square, Pennsylvania, July 13, 1876. She was received into the membership of the First Mennonite Church of Philadelphia through baptism as a young person and remained a member until 1899 when she became a member of the Second Mennonite Church, working with her husband who was pastor of the Church for thirty-nine years. She was united in marriage to Silas Manasses Grubb, June 7, 1899. She died October 1, 1944. She is survived by a brother, Menno; one daughter-in-law, Mrs. Ella Grubb, and one grandson, Robert Grubb.

RELIEF

India Appointees on Way

After many months of waiting, direct passage to India was obtained for **R. C. Kauffman, Clayton Beyler** and **Lawrence Burkholder.** (The latter two have been sent by the Mennonite Relief Committee). Farewell services were held at Akron on the evening of October 5, after which they left for an eastern port to be ready for sailing.

Middle East Workers Leave

At the time of the farewell services for the India workers two additional brethern were commissioned for services in the Middle East. **Henry Detwiler,** Souderton, Pennsylvania, will join the other Mennonite relief workers in Egypt. **S. Floyd Pannabecker** has been appointed for India and China, but at the present time, will go as far as Palestine and temporarily enter the relief activities there until permission can be secured to enter India. P. P. Balzer could not accompany Brother Pannabecker because of lack of space. He will leave in the near future and follow the same route.

Thut and Buller in England

By letter it has been learned that **John Thut** and **Henry Buller** arrived safely in London on September 28. John has gone to Taxal Edge to assist Peter Dyck with the convalescent boys there and Henry is located at the London Center.

C. P. S.

C.P.S. Side Camps

Throughout the fire season, which usually starts in May and ends in October, small units of C.P.S. men were stationed away from base camps and lived in side camps. Particularly was this true of the camps in the Rocky Mountain and Pacific Coast areas. At this time of the year side camps are breaking up and coming in to the main camps. Here are a few glimpses into the life and activities of a number of side camps during the past season:

Caldor (Camino)—"Fought one small lightning fire. . . dug a water pipe line ditch. Porcupines gnaw the floor underneath our sleeping barracks every night."

Airport (Camino)—"Our work has been telephone maintenance and filling in water breaks. We had several rough thunder and lightning storms which were the cause of our forest fires of the season."

Camas Creek (Belton)—"We have done quite a bit of trail work. . . We have seen several moose and seven bears came around the first day we were here."

Quaking Aspens (North Fork)—"Ten of the eleven-man crew were going through the forest two by two when we almost bumped into a bull the other day. Only measuring and recording merchantable timber in sample strips. The result. . .will help the Forestry Service to determine what timber can be sold on a basis which will maintain a perpetual yield."

King's River (North Fork)—"Most of our time was spent in fighting fire. We were called on one fire which required a 23-mile hike to get to it. A pack train of nine mules carried our food and our fire fighting tools. The hike was made over the most rugged country imaginable."

Grant (Three Rivers)—"One crew is still erecting a most natural-looking fence around the Genera Grant Tree while another crew is tearing down old buildings."

Mennonite Aid Notes

Mennonites in Mexico

Winfield Fretz, who is in charge of the Mennonit Aid work at Akron, spent the month of June and a few days in July visiting the Mennonite colonies in Mexico. Brother Fretz was interested in survey ing and studying the colonization efforts of the Mennonites there. A report of his visit will be pub lished in a thirty-five page pamphlet. According to a census which he was able to take the number o Mennonites in Mexico by group is approximatel the following:

Old Colony Menn. (Migrated from Can.)	11,69
Sommerfielder (Migrated from Can.)	60
Ch. of God in Christ Menn. (Migrated from U.S.)	6
Gen. Conf. Menn. (Migrated from Russia)	5
O. O. Amish and O. O. Menn. (Migrated from U.S.)	3
TOTAL	**12,44**

Released October 11, 1944
M.C.C. Headquarters, Akron, Pennsylvania

JOTTINGS

—**Rev. A. E. Kreider** will be the speaker at the Pas tor's and Christian Worker's Confeernce to be held at Freeman, South Dakota, November 14-16.

—**Mrs. Henry Buller** will speak at the First Menno nite Church, Wadsworth, Ohio, on Sunday evening November 5.

—**To Commemorate Seventieth Anniversary of Set tlement:** According to Rev. C. J. Goering, an anni versary service, commemorating the settlement o Swiss Mennonites around Moundridge, Kansas, i 1874, will be observed in the Eden Mennonite Church October 31, beginning at 10:30 A.M. Swiss Menno nites of Moundridge and Pretty Prairie, who cam over from the "old country" will receive invitations to this gathering. The old folks are to have a great day. Each one present is to be called upon to share some of his experiences, and one or two will tell of Russia and of the journey to the new land. Last year a memorial shaft, commemorating this settlement, was erected not far south of the Eden Church.

—**John W. Boehr,** who is serving the First Mennonite Church, Ransom, Kansas, is to be ordained on November 5 by Rev. P. P. Tschetter of the Home Mission Committee of the Western District. Brother Boehr, who has served the church since June, is a candidate for mission work. He has had two years at Dallas Theological Seminary. His wife is a daughter of Rev. and Mrs. Alfred Habegger.

—**Dr. L. Gilbert Little,** psychiartrist from Wichita, Kansas, spoke on Sunday evening, October 15, in the West Zion Church, Moundridge, on the subject, "The Harmony between Psychiatry and Christianity."

—**Miss Aganetha Fast,** who is now serving as Visit-ng Matron to C.P.S. Camps for the M.C.C., recently stopped at the Alberta Community Church, Port-and, Oregon, and gave a talk on the mission work in China and showed pictures of the same. Miss Fast was on her way to one of the California C.P.S. camps.

—**Dr. Melvin Gingerich** spoke to the Lorraine Avenue Church, Wichita, on the evening of October 22, upon the invitation of the local peace committee.

—**Five dozen patient gowns,** three dozen kitchen prons, two dozen men's pajamas, and dozens of iapers are being prepared by the women's mission-ry societies of the **Eden Mennonite Church, Mound-idge, Kansas.** All these products—made out of undreds of yards of cloth—will be sent to the ospital run by the M.C.C. in Puerto Rico and eaded by Dr. Delbert Preheim. This church has lso collected eighty-eight gallons of lard to be ent to C.P.S. camps.

-**The Bethel Mennonite Church, Mountain Lake, linnesota,** recently sent 1,020 pounds of soap and othing to Akron.

-**First Mennonite Church, Berne, Indiana:** Dr. arry Rimmer spoke on Sunday afternoon, October , on the subject "Seven Wonders of the Wonderful Word." Mr. and Mrs. Arthur McKee, evangelists ad charge of the music. A large crowd was present at the service.—Corr. The **first church bulletin** be put out by the Berne Church has just come our desk. We hope that they will continue to come.

First Mennonite Church, Bluffton, Ohio: The cent message on "The Anabaptist Vision" by . H. S. Bender was very much appreciated. A ogram and reception was recently given by the rst Church for Bluffton College students. The ogram of the church was presented to the stu-nts followed by fellowship and refreshments in the sement. This church plans to have a special ening service when peace comes. **Delvin Kirch-fer** who has been a relief worker in the Near st for nearly two years accompanied Mr. Joe By- to Palestine for a much needed rest. **Rev. J. N. ucker,** pastor, is one of the thirteen men partici-ting in the Bible Institute and Visitation program carried on in churches, CPS camps, and hospital units. Rev. Russel Mast of the Deep Run Congregation, Bedminster, Pa., substituted for him the first Sunday and Rev. G. T. Soldner the second. the second.

The High School Christian Endeavor group took a bicycle hike on Sunday evening, October 1, to Rails' Quarry for a wiener roast and regular meeting. In September this group began regular practices of hymns and anthems each Sunday evening meeting. Mrs. James Suter is the director of this choir.

—**The Bethel College Church,** in its mission study, is using the book **"The Indian in American Life"** by G. E. E. Lindquist.

—**Hebron Mennonite Church, Buhler, Kansas:** Mrs. M. C. Lehman gave a talk about collecting and preparing relief clothing in our church on Sunday evening, October 8. The three sewing societies will hold their annual mission sale November 18, 10:45 A. M. Everybody is welcome to attend.—Corr.

—**Freeman Junior College** received cash donations of **$44,730.29** in the past two years. It has paid all of its debts.

—**A word to those who block the way, taken from a church bulletin:** "It has been repeatedly brought to our attention that the rear doorway of the church is congested because of people standing in the door and on the steps. If all of us would try to keep the door clear it will add to the orderliness of a church service. Some of our older people who finding that the service has taxed their strength and who want to go quickly to their homes, are otherwise forced to wait at the door."

—The following two quotations taken from two church bulletins describe **one kind of spiritual aid:** MEDITATION CARDS—you will receive one at the door as you leave. They will contain some of the helpful thoughts found in the sermon and they are printed with the hope that they will prove a real help and aid in daily meditations. Take the card and refer to it during the week, every few hours during the day and let the thoughts become a part of your major thinking through the day. This may help to clarify your thinking and strengthen your spiritual life."

"SILENT COMMUNION WITH GOD

(Write the following affirmation on a card and carry it with you for a week. Read it slowly and imaginatively a dozen times a day, until it has sunk deep into the mind, where God will use it to heal and integrate body, mind, and spirit). Prayer can become a great power in my life. It changes events. It makes me pure. It is the way to the greatest and best Friendship. If we ask anything in his name, he will do it. I will open my heart fully to God through prayer that His power may flow into my life."

EASTERN DISTRICT CONFERENCE NOTES

Second Church, Phil.—Mr. Clarence P. Berger, a Sunday School worker and teacher, was the guest speaker in the Rally Day Service October 1. A Bible Club was started Wednesday, October 10. A group from the Philadelphia School of the Bible will be

POSTMASTER X
NORTH NEWTON, KANSAS

in charge of the service Sunday evening, October 29.

Fairfield—The community has again started a series of union services. Sunday evening, the service was held in the Mennonite Church of which the Rev. G. S. Stoneback is the pastor. The speaker was the Rev. John A. Klineginna, pastor of Grace Reformed Church of Hanover, Pa.

East Swamp—Janet, daughter of the Rev. and Mrs. Abraham Unruh, of Kentucky, was very sick with pneumonia, recently. Brother and Sister Unruh, members of the Church, are doing mission work in the Kentucky mountains. The Rev. Fred Kuehner, Th.M., Professor of New Testament Greek at the Theological Seminary of the Reformed Episcopal Church in Philadelphia, was the guest speaker at the Rally Day service October 8.

First, Phila.—The pastor, the Rev. J. J. Plenert, is visiting churches and C. P. S. camps in the interest of the "Bible Institute and Visitation Program." During his absence, the Rev. Paul A. Uhlinger, a student at the Eastern Baptist Seminary, Philadelphia, will occupy the pulpit.

Springfield—The Rev. R. F. Landis, representative of the American Sunday School Union, gave an illustrated lecture on Sunday evening, October 8.

Perkasie—Members of the church conducted a service at the Home for the Aged at Frederick, Sunday afternoon, October 1. Mr. Herbert Fretz delivered the message. The Rev. R. F. Landis gave an illustrated lecture Friday evening, October 6.

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Newton, Kansas

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STRAY THOUGHTS

The shoe-shine boy watches the shoes on the fe of those that walk by, and the hat seller looks a the hat of the passerby. From his open shop th vendor looks at each walking stick in the hand the pedestrian and the newsboy sees each paper the hand of its purchaser. Each sees his particula interest in the hope of finding someone without that he might receive it.

The eyes of the Lord run to and fro through th whole earth searching out the Lord's particular i terest—the pure heart, that such hearts as are y vile and unclean might be made pure and holy His sight. As a Christian worker, is a man's hea my chief interest or do my eyes see things that a of little concern to God?—*O. A. Waltner*

NORTH NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, OCTOBER 31, 1944 NUMBER 43

Rev. Phil. A. Wedel New Elder Of Alexanderwohl Church

Rev. Phil. A. Wedel, until recently pastor of the First Mennonite Church, Aberdeen, Idaho, has come to Kansas to assume the Eldership of the Alexanderwohl Mennonite Church, Goessel, Kansas. Some of the family came from Aberdeen by train, while Rev. Wedel drove through in the car. The Wedels will ive in Goessel.

Rev. Wedel will formally accept his new position on Sunday morning, November 5. On this day the church will welcome its new Elder. After the church dinner at noon a reception will be held for the incoming pastor. There will be special music by various groups and short talks. Rev. C. C. Wedel and Rev. J. J. Banman will bring brief messages.

Rev. Philip A. Wedel

The Alexanderwohl Church, with a membership of over 900, is the second largest congregation in the General Conference. However, Brother Phil. Wedel is not unaccustomed to serving a large church, for he was pastor of the large Eden Church at Moundridge, Kansas, from 1925 to 1936. From 1936 to the present he has served as pastor of the First Mennonite Church, Aberdeen, one of the largest churches in the Pacific District Conference.

Brother Wedel is a native of Kansas, having grown to manhood in the Mennonite community at Moundridge. Before being called to the pastorate of the Eden Church he had served as teacher and superintendent in the public schools of Kansas for over half a dozen years. During most of his pastorates at Moundridge and Aberdeen he has served as an instructor of religious education in the public school system.

He has served in numerous offices of both district and General Conferences. He was president of the Pacific District Conference for four years. From 1935 to 1941 he served as Chairman of the Doctrine and Conduct Committee of the General Conference and from 1938 to 1941 as Secretary of the Colonization Committee. In 1938 he became Secretary of the General Conference. He is also a member of the Board of Directors of Bethel College and has served on hospital boards.

Statement On Peacetime Military Conscription

The statement below was unanimously adopted at e recent session of the Western District Conference North Newton, Kansas, October 19.)

Statement to the President of the United States nd to Senators and Representatives:

We want to express to you our deep Christian ncern over the present agitation for peacetime ilitary conscription in our country and military aining in our public schools.

Our forefathers knew what it was to live in counes cursed by military conscription. That is why ey came to America seeking to be free from compulsory military service and the restrictions of religious and personal freedom by the power of the State.

You will therefore understand why we are so concerned lest the scourge of state totalitarianism and militarism which now threatens to curse the entire world may engulf our own land and its institutions. We cease not in our prayers earnestly petitioning that our country may be spared from being caught in this fateful drift. With equal earnestness we pray that you may be used of God to help stem this dangerous tide and to help find a more God-pleasing answer to the problem of human conflict than that of militarism and war.

From Our Brethren in Europe

Neff and Kuiper write. Hege passed away
By Cornelius Krahn

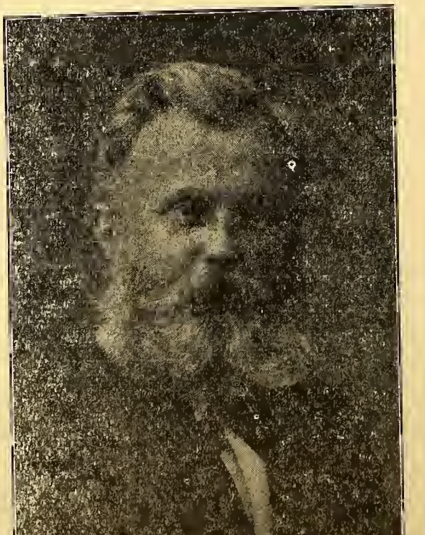
A few days ago the writer received two letters from friends in Europe through the International Red Cross. The editor asked for permission to publish them in *The Mennonite.* Rev. Christian Neff writes: "Befinden gut. Alle gesund. Christian Hege gestorben. Lexikonsarbeit langsam vorwarts. 37 te Lieferung nach dem Krieg . . . Gott befohlen."

Neff Still Active

Many will remember Rev. Neff from his visit to this country as well as for his work in arranging for the three Mennonite World Conferences in Zurich, Danzig, and Amsterdam. He had been the pastor of the Mennonite Church of Weierhof and after his successor was drafted he again resumed these duties. Although he is more than eighty years of age, he has "post war plans" just like the rest of us. After the war the thirty-seventh part of the *Mennonitisches Lexikon* is to appear. This unique contribution is to consist of forty-five parts and was begun before the first World War. Christian Hege, the co-editor of the *Lexikon* lived neither to see the end of the present war nor the completion of this important work. Unselfishly and untiringly Hege has worked, and all Mennonite scholars profit by it. Mrs. Hege, who also made valuable contirbutions to the field of Mennonite History, passed away some time ago.

Dutch Leader Writes

The second letter was written by Fritz Kuiper the pastor of the Mennonite Church, Alkmaar, Holland. He is the outstanding leader of a movement amon Dutch Mennonites which emphasizes the significanc of the Scriptures and our Mennonite heritage (non resistance, etc.) more than they have been in preceding generations. From previous letters and thi one we learn that our Mennonite brethren in Hollan carry on their work even though under extreme difficulties. The Mennonite Church building of Rotterdam, whose pastor, Gorter, was chairman of the Dutc Mennonite relief organization, has been destroye Rev. Kuiper writes that they have had to move twi and that two of his nephews were killed recently. Hi father, Dr. A. K. Kuiper, a well-known ministe formerly of the church of Amsterdam, is over eight years of age. Since some of the readers may enjo reading a Dutch letter we quote it. "Gelukgwensch Verhuisden naar Vandermeystraat Alkmaar Taco ve loor twee zoons Vader rusthuis Haarlem Van jouw familie geen bericht Wij en vriendenkring gezond vr werkend. FRITS ANS"



Rev. Christian Neff, German Mennonite leader who although eighty years old is serving as pastor of a church and is still engaged in editing the "Mennonitisches Lexikon," an historical work. The above picture of him was undoubtedly made at about the time when he visited the United States after the first World War.

May these few lines inspire us to intercede for ou brethren and to aid them as they have formerly alwa been willing to help those in need.

MEDITATION

By Lester Hostetler

SEEK YE FIRST the kingdom of God and H righteousness. This verse sums up the principal teac ing of Matthew six. It is all too common to put G second, even in our prayers and fasting and almsgivin Or, living as if He did not exist, we worry concerni things to eat and drink and wear. He feeds the bir and clothes the lilies of the field, and, Jesus assur us, He will take care of our needs. Of course, must do our part. While we must pray for our dai bread, prayer is not intended as a substitute for wo Even the birds get up early in the morning and hus for their feed. God does not put the worms do their throats, neither does He build nests for the He gives them the strength and the materials wi which they can do these things for themselves. O dependence upon our Father's love and care may in utter confidence, but only if we do our part a use the strength and gifts which God has given us help ourselves.

EASTERN DISTRICT QUARTERLY CONFERENCE

The Second Quarterly Conference of the Easte District will meet in the Upper Milford Meeti House, Zionsville, Pa., on November 6. Rev. Fr man Swartz is to present a paper on "William Pe and William Rittenhouse," and Dr. M. C. Lehm is to speak on "Our Mennonite Faith and Its Ap cation to a Post-War World." The afternoon sess is called for 2:30 p.m. and the evening meeting 7:30 p.m.

EDITORIAL

What Is Deep Spirituality?

In the October 10th issue we raised in these co-
umns the question, "What is deep spirituality?" We
uggested at that time that this term, which seems
o mean a lot to most Christians, should be defined
nore clearly and concretely and that such attempts
hould lead us to focus on the things which are truly
nportant in the sight of God.

Herewith we print two answers that have come.
tev. H. Albert Claassen writes:

**"To define this expression in terms of my own
ersonal longing and experience I must say that it
that craving of the heart for communion and
nowledge of God and His saving grace.**

How my soul hungered for this experience from
arly boyhood days, when sin troubled my con-
ience, I am unable to describe here. But the Lord
esus who saw and understood my need, ministered
rough believing parents, ministers, and teachers
His Holy Word, the light that led me to behold
y sinful lost condition and Himself on the cross as
e died for me. It was the Holy Spirit's work
rough these channels that sought entrance into
y heart. And when He persuaded me to yield my-
lf to Him, assurance of sins forgiven, peace and a
w life have been ministered to me by the Spirit of
od.

That this result was reached after many years of
nflict, I must confess with shame. And that after
ace with God, which passes all understanding of
mind and heart, was my inestimable possession,
nptation, conflict and many a sin has marked
d marred my witness for Christ's saving power. I
ewise do confess. But I wish to praise His mercy
d grace, who has not set me aside but granted me
giveness as often as I confessed to Him my sins.

These experiences have created within me a crav-
for deeper spirituality, greater fruitfulness to
rify my Father in heaven, such as He alone can
part and produce by the Holy Spirit in my little
."

Brother Claassen defines "deep spirituality" as
*at craving of the heart for communion and know-
ge of God and His saving grace."* This defini-
reminds one of Jesus' words, "Blessed are they
ch do hunger and thirst after righteousness: for
shall be filled." Is this hungering and thirsting
ep spirituality"? Brother Claassen relates how
"soul hungered for this experience from early
hood days, when sin troubled . . . . conscience."
this hungering already deep spirituality? Let
ecure release from sin by bodily torture and weari-
e pilgrimage a condition of "deep spirituality"? Is
craving and longing the essence of "deep spirit-
ty"?

Mrs. H. W. Vickers submitted the following answer:

"The first great truth brought to mind in meditating upon the meaning of "A Deeper Spirituality," is that it is looked upon as **all foolishness** by the natural man.

But we have the mind of Christ! We can still always say "Jesus Christ is the Lord" in spite of what others teach. All this because we have not received a worldly spirit but the spirit which is of God."

Perhaps then, a deeper spirituality is the whole difference between a Peace Church and one which has not overcome the worldly spirit. But if there are envying, and strife and divisions among ourselves, are we not still carnal?

Let us then be spiritually minded, so that the God of peace be with us, and cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

She suggests that *"Perhaps then, a deeper spirituality is the whole difference between a Peace Church and one which has not overcome the worldly spirit."* We may ask as to what mainly constitutes that difference. Is it the spirit of love? If so, is love then the all-important essence of "deep spirituality"? Does Paul suggest this in I Cor. 13 and Romans 13:10 and Jesus in such verses as John 13:34?

We thank Brother Claassen and Mrs. Vickers for their contributions and invite others to help define "deep spirituality."—rw.

Seeing Ourselves

What would be the feeling of most Americans if some morning they should read in a new release about Japan that a letter opener described as having been carved from the bone of an American soldier had been offered to the emperor Hirohito? Well, how must the Japanese feel if they have found out that a letter opener described as having been carved from a bone of a Japanese soldier was actually offered to President Roosevelt? The White House has made known the fact that President Roosevelt refused to accept it.

A news release from New York states, "Deploring 'isolated' acts of desecration with respect to the bodies of slain Japanese soldiers, the Rt. Rev. Henry St. George Tucker, President of the Federal Council of the Churches of Christ in America in a public statement appealed to American soldiers as a group to discourage such actions among the 'relatively small number of their comrades in arms who may be inclined toward such conduct."

All this suggests that among all peoples there are those who go to the extremes of hate and that among all peoples these do not represent the whole picture.
—rw.

World Order Sunday

Many churches in the United States will observe November 12 as World Order Day. "The purpose will be to enlist the total strength of the churches behind an intelligent and concerted effort to achieve a world settlement consistent with Christian principles. Primary emphasis will be given to the laying of spiritual foundations for tomorrow's world." Will any Mennonite churches observe this day, and if so, what will their approach to the matter of World Order be?

Peace Time Conscription

Renewed efforts are being made to bring about peace time conscription, and these efforts will undoubtedly be heightened after the election. As Christians we ought to be deeply concerned about this matter, for surely it is not God's will. Mennonites who take part in the national election ought also to recognize their responsibility of expressing their concern about peacetime conscription to the men who represent them. The Mennonite Central Committee urges that the Peace Churches unite in prayer about this evil that threatens. Certainly it is not the will of God that senators and representatives should vote for peacetime conscription. If prayer is essentially surrender to God, then perhaps one of our first steps should be the expression of our concern to those who represent us. We need not make demands; we can simply state our position. See in another part of this paper the resolution on this matter passed at the recent Western District Conference. This resolution is suggestive of the approach that might be ours.—rw.

JOTTINGS

—"Last Wednesday evening **seventeen young people** met with the adults in the Prayer Service and the presence of both young and old made possible an inspiring meeting."—Bulletin of First Mennonite Church, Upland, California.

—Send **Hymnaries** to Puerto Rico: Individual members of the Bethel College Church each recently purchased a Mennonite **Hymnary,** autographed it, and gave it to the pastor, to be sent in a carton of such books to the M.C.C. unit in Puerto Rico. The unit there had expressed its need for such books. Twenty-six books were sent. The unit plans to hold services for the natives on the island, and more books may be needed, stated Rev. Hostetler.

—**The Salem Mennonite Church, Freeman, South Dakota,** has contributed 424 pounds of lard for use in C.P.S. Rev. Olin A. Krehbiel recently visited in behalf of the Bible Institute and Camp Visitation program.

—**The Mennonite Churches around Freeman** are still collecting money for the proposed home for the aged. No property is to be purchased until $10,000 has been collected. A total of $5,973 had been collected by October 15.

—**More inclusive:** A resolution passed at the rece
Ministers' Conference of the Western District read
"Resolved, that we make it known that the Minister
Conference includes ministers' wives and deaco
and their wives. In published programs, invitati
is often incorrectly given only to ministers. Th
repeated misunderstanding is hereby to be clear
up."

—**The Bethel Church, Mountain Lake, Minneso**
contributed 1,198 quarts of canned goods for C.P.

—**Dr. Cornelius Krahn of Bethel College** recent
made a visit to the C.P.S. camp at Fort Collins, Co
rado. He spoke on the subject of "Our Christi
Heritage" at a conference of camp dieticians a
business managers of the Rocky Mountain ar
Erwin Goering, Director of the Rocky Mount
area spoke on "Objectives in C.P.S. Work."

—Bulletin, **West Zion Mennonite Church, Mou**
ridge, Kansas: "Do not forget the Wednesday ev
ing Family Night Service. Come and sing, stu
and pray with us. Bring your children. Mrs.
Ewy will speak on the early history of the Men
nites in the United States, following which we sh
study what the Bible says about a Christian's
lationship to the Government."

—**The First Mennonite Church of Nappanee, India**
Jacob J. Enz pastor, has begun to put out a chu
bulletin. The choir had a potluck supper at
parsonage on September 17. The church has J
ior and Senior choirs. A monthly workers' con
ence is held. The Men's Brotherhood recently
Dr. J. Winfield Fretz as their speaker. The chu
will join in a union service when victory arri
Choir members desiring vocal instruction can
a special class under the direction of the past
wife. On October 1 the pastor began a series of
mons based on the first seven chapters of Matth
In three successive issues of the bulletin the pa
offered to send in new subscriptions to **The Me**
nite. Programs of hymn singing, interesting sto
about the hymns, and numbers by both choirs
held during October Sunday evenings. Offer
were taken for the purchase of robes for the se
choir. The women of the church are contribu
canned goods for Bluffton College. In two mo
they shipped 175 pounds of clothing to Akron.
M. C. Lehman commended them for the quality
it.

—**The First Mennonite Church, Beatrice, Nebra**
had its Bethel College Fellowship Drive betv
October 15 and 29.

——**Rev. and Mrs. John Lichti, Deercreek,**
homa, write, "We are planning to celebrate
Golden Wedding anniversary, the Lord willing
November 5, with open house from 2:30 on."

—**The First Mennonite Church, Hutchinson,**
sas, will have its annual home coming services
fall communion on November 5. Rev. J. J. Ple
former pastor, brought a message on October 3

—**Believe it or not:** A minister at the recent We
District asked for one-half minute of time an
not take more.

-**Rev. Henry Funk,** formerly pastor of the Bethel lennonite Church, Hydro, Oklahoma, plans to move ɔ Enid, Oklahoma, to serve the Mennoville Church here. The Mennoville Church is the oldest Menno-ite Church in Oklahoma, according to a statement y Rev. H. T. Neufeld, who has been serving it part me for the last ten years.

-**The First Mennonite Church, Geary, Oklahoma,** vill have an all-day mission and harvest thanks festval on November . Dr. P. A. Penner has been inited to be the guest speaker. The morning is to be evoted to an emphasis on missions, the afternoon ɔ a harvest thanks festival, and the evening to noving pictures of India mission work. A basket inner will be served in the service room of the hurch at noon. A hearty invitation is extended to ll who are able to come. H. N. Harder, Pastor.

-**Rev. H. Albert Claassen writes from Clinton, Oklaoma,** where they are substituting in the mission vork while the Edigers are on furlough: "We are naking new experiences here. To find and contact nen and women here, whom we met and contacted ɔr Christ in our earlier ministry among the Cheyane and Arapaho Indians at Cantonment is of great iterest to us. Now after twenty-four years some f the children at the Concho school came to ask ne if we were the missionaries of whom their fathers nd mothers had told them, that had taught them ne Word of God in Cantonment. Time has removed nany souls to the eternal realms but the Word of od is still here with them or their children, pleading 3e ye reconciled to God."

-**Grace Mennonite Church, Pandora, Ohio:** The nurch council has been discussing ways and means f strengthening the church. A committee is to end a brief questionnaire to every member—young nd old.

-**Hebron Mennonite Church, Buhler, Kansas:** Rev. F. Balzer from Crete, Nebraska, former teacher : Bethel College, brought the message Sunday morng, Octobr 1. It was **seventy years ago this day that ev. C. H. van der Smissen, father of our pastor, as ordained into the ministry.** Almost all of his mily had come to celebrate this important event nd to attend our church in the morning. Mrs. J. F. alzer is the former Alieda van der Smissen.—Corr.

·**Rev. Erland Waltner** is to conduct evangelistic eetings for the Stirling Avenue Mennonite Church, itchener, Ontario, from November 2-10. Rev. Anew Shelly is pastor of this church.

Rev. Herbert Miller of Deercreek, Oklahoma, is visit the C.P.S. camps at Colorado Springs and ɔrt Collins, Colorado, from December 3 to 10.

Miss Erna J. Fast writes from New York City,)ctober 17 . . . Just a note to let you know that the engers and Misses Schmidt are leaving . . . today. nose of us here at the seminary are happy that could wish them 'God-speed!' Wednesday night ey were our dinner guests, and Lenore Friesen led short prayer service in the Upper Room. Thursy afternoon they, with others leaving on the same ip, were honor guests at a tea, to which all stunts were invited (from Biblical Seminary). Some us bade them our final farewell Sunday evening. They are fine and eager to go. What a blessing they have been to us here! May the Lord richly bless them as they go and serve."

HOME MISSIONS

A. J. Neuenschwander, Secretary

(The following article has the confirmation of the Home Mission Board. Already similar articles have appeared in many Canadian church papers. Naturally the Mission friends in the States will no doubt want to send their gifts marked for "Bethel Mission Winnipeg." Send such gifts to Rev. P. A. Penner, General Conference Headquarters, 722 Main, Newton, Kansas. —*A. J. Neuenschwander, Secretary, Quakertown, Pa.)*

Church Building Needed For The Bethel Mission Church In Winnipeg

Since the need of a church building for the Bethel Mission Church has been recognized by the Canadian Mennonite Conference, which met in Winnipeg this year, appeals have been made in our Canadian church papers by Rev. David Toews and others for contributions to finance such a project. At this time we would also like to bring this matter to the attention of our American brethren.

The need of a church building in Winnipeg has been keenly felt by our people for some time. Our present quarters are rented, but they are in such a poor state of repair that the owners desire to tear down this building as soon as the war is over in order to make room for an oil station. The work in Winnipeg is largely a missionary enterprise and hence the people on whose behalf such a church is required cannot be expected to raise the necessary funds themselves. They have, however, shown a real interest in this matter by promising over $1000 to be devoted to this purpose.

We feel that the work in Winnipeg has a definite future and that the Lord will incline the hearts of many individuals as well as churches to contribute toward this need. Any contributions may be sent either to Rev. Benjamin Ewert, Moxam Court, Winnipeg, Manitoba, or to Rev. I. I. Friesen, 864 Downing Street, Winnipeg, Manitoba.

WHAT ARE YOU THANKFUL FOR?

"According to all indications we will be spending another Thanksgiving Day while a great World War is raging. Under these circumstances, do we yet have things to be thankful for? Here is an invitation to you who are in the C.P.S. Camps and in the Government Services to drop us a line in response to the above question. We shall publish as many of these replies as possible in the Church Bulletin." —Bulletin, First Mennonite Church, Reedley, Calif.

CORRESPONDENCE

HANSTON MENNONITE CHURCH

Hanston, Kansas

Greetings to readers of these columns from this Western Kansas church on the hill.

May I share with you one of the enriching experiences in the lives of one of our church families, the celebration October 22 of the Golden Wedding Anniversary of Mr. and Mrs. Jacob Miller.

As is their custom the Millers attended the services of our church and Sunday School, after which their sons and daughters served a lovely dinner in the home, to the honored couple, their brothers and sisters, and the pastor's family, numbering thirty-six.

This was followed by a program for which the two grandchildren sang, gave the scripture and an appropriate selection of poetry. A men's quartet composed of two sons and two sons-in-law sang two appropriate numbers, one of which was "God's Book." Our pastor, Rev. Bechtel, based his short address on I Samuel 7:12, "Hitherto hath the Lord helped us." Then Mabel Bechtel sang a favorite hymn of the Millers, "So Nimm Denn Meine Haende." As Mr. Miller then voiced their appreciation for the kindnesses of the day he beautifully expressed thanksgiving to a loving Heavenly Father that has led and ever helped them during these fifty years together.

It was a joy to the parents that the five living children and their families could be present for the occasion. Likewise all of the living brothers and sisters of the couple were able to attend excepting Mrs. Minna Ewy, of Abilene, Kansas, and Mr. Alfred Miller of Los Angeles, California, a brother and sister of Mr. Miller.

Other activities of our church continue in the usual way. Several weeks ago the Sunday School teachers met with the Superintendent and discussed plans for improving our Sunday School. Previously individual attendance records have not been kept, but now shall be, as will recognition and awards be given for perfect attendance. Also one class has ordered a class banner and class pins to designate that they are attempting to be "Shining Stars."

Our pastor and his wife attended the Western District Conference that recently convened in Memorial Hall at North Newton and report a most profitable time spent there. —Corr.

BUHLER MENNONITE CHURCH

Buhler, Kansas

October the 8th a mission festival and installation service proved to be a great day in our church. In the morning Rev. Fransen was installed as Elder. The rites were performed by Dr. C. E. Krehbiel. The sermon was rendered by Rev. A. J. Dyck. Dinner was served to all who attended. The afternoon was a mission program. The two guest speakers were Rev. Edwin Weaver, Hesston, Kansas, and D. J. Unruh, Newton, Kansas. A musical program was given in the evening and also an address by Rev. Clyde Dirks, Hutchinson, Kansas. The offerings for the day were given to following causes: Peace committee of the Western District Conference, Missions, and C.P.S. camps. —Mrs. Arnold Esau, Corr.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

FREEDOM IN INDIA

By John Thiessen

So often we think of India as being absolutely bound in caste regulations and customs and fears. Yes, that is true religiously and in general external behavior a Hindu is bound by tradition to act in certain prescribed ways if he wants to be in good standing with his fellows. But when it comes to what is called Christian ethics, then the Hindu is remarkably free. He does not need to ask whether a certain statement he is about to make, or has made is true or false. The only consideration is, "Does it serve my purpose?" He also does not need to be careful about distinguishing between the difference between "mine and thine." If he swipes something he only needs to be careful to conceal it. Whether he has done wrong or not does not enter his mind. Out of such atmosphere our Christians come, and they cannot always shake off what they have been told for twenty-five centuries. So very often when a brother comes to me with a story about some other brother my first duty is to consider whether he is a friend or foe of that other one. However, thank God that there are many Christian brothers and sisters who can speak the truth in love, and who have the grace to repent and amend when they have dealt dishonestly. There is growth toward Christlikeness.

STRAY THOUGHTS

The short, bewhiskered gentleman was hobbling along the station platform on his peg leg. His friendly face was the invitation to have a conversation with him. Pointing to his wooden leg, I asked, "Where and how did you lose your leg?"

He chuckled as he answered, "I didn't lose my leg. I gave it in the service of the railroad company."

Our visit continued but the above words were more important than everything else that was said. Here was victory in defeat. My admiration for my new friend was complete. But I admire Christ even more for the words He can say, "I didn't lose my life—I gave it for the salvation of the world."

—*O. A. Waltner*

Fly Insulin To Save Girl's Life

By Mrs. Willard Smith

(The following story from Asuncion, Paraguay,
ells how the Paraguayan government helped Men-
onite workers to get some insulin from Asuncion
› Filadelphia in the Chaco.)

"Be sure to list Bob's apple-crate book-case."
ut before that improvised book-case was listed in
ie inventory Willard Smith stood at the door with
message from the Chaco: "A person ill with
abetes near death. Send by air eight boxes of in-
ılin. We shall lay out sheets in triangular form
mark the spot where the medicine is to be
ropped." The clock stood at 10:40 and by eleven
eleven-thirty all business houses would close un-
l two-thirty or three in the afternoon. In a few
inutes the plans were laid out. One went to see
e Air Commission, another bought the medicine
ıd the third tried to find the original message which
ıd been telephoned to a hotel near our house. By
even-thirty all the men were back with reports. El-
n had the medicine, Bob knew the message had
en sent by radio from Fortin de Lopez Filippis
ıd Willard had the plane. Since the Beachcraft had
en slightly damaged in a storm they had to secure
small two-passenger plane to make the trip. In
short time the insulin was in Lieutenant Van Hin-
g's office and was tied into two small cloth pack-
es with a little white paper parachute attached to
ch so that they might float safely to earth when
ey would be dropped over Filadelphia. Lieutenants
randa and Van Hining left later in the afternoon
this mission. They landed at Pinasco for the night
cause they had started rather late in the day and
cause of the unfavorable weather conditions. But
six o'clock the next morning the roar of the motors
s heard over the quiet little village of Filadelphia.
e little plane dipped its silver wings as if to salute
sleepy town, then dropped its precious cargo while
d and grateful hands reached up to catch both
ckages before they fell to earth. Again the plane
ıted and turned toward home, arriving in Asuncion
mid-morning.

he next day a message came saying that the sick
l was better. We then learned the rest of the story.
tty Voth, a girl not yet twenty, the daughter of a
ister in the Friesland colony, has been ill for
ne time with diabetes. She had made the trip to
Chaco in search of medical advice and arrived
re desperately ill. By regular post under the
sent abnormal conditions of travel due to low wa-
it would have taken nearly two weeks to receive
insulin and Netty could not have lived that long
hout the medicine. To take to the air was the
answer to the problem. The Paraguayan govern-
ıt graciously cooperated in this mission of mercy
a life was saved.

GOD'S WISDOM

By Forrest Musser

2. The judgment of God is guided by infinite wisdom. When man sets himself up as a judge of people, invariably he becomes unjust because his wisdom is limited. Man can look upon only one side of the ledger at the same time. He will focus his eyes upon the debit side or the credit side. God looketh upon both sides. His judgment is made in the light of man's past, present and future, his weakness and his strength. The judge of all the earth will do right because he has infinite wisdom. The sooner we recognize our mental limitations in judging people and nations and bring in a reverence for the unfailing wisdom of God, the sooner our personal and our national life will become beautiful and full of joy.

I cannot help referring again to the life of George Washington Carver which has always stimulated my thinking. At the beginning of his college training he asked the creator what the universe was made for and God answered, "Ask for something more in keeping with that little mind of yours." Carver then asked, "What was man made for"?, and God replied, "Little man, you still want to know too much." Later he spoke to the Creator and said that he wanted to know all about peanuts. God told him again that his mind was too small even to know all about peanuts, but God said that he would give Mr. Carver a handful of peanuts, which he could analyze and study. Carver took this handful and in the course of time made over three hundred by-products which raised the whole agricultural life of the South and in one sense the welfare of everyone. What he did in this line he did also with sweet potatoes, other vegetables and flowers. His success was due largely to his recognition of the infinite wisdom of God. He freely admitted his own mental limitations and had the common sense to ask for God's wisdom. As long as we continue to hope in the settlement of all our troubles the wisdom of man alone, we shall have fear, injustice, and the tragedies of death because our wisdom alone is definitely limited. Our deeds, our thinking and our lives become righteous as we bring in reverence for the infinite wisdom of our heavenly father.

FROM SOLDIER TO PASTOR

"I've attended church whenever possible. Not too many soldiers go to church here on Sunday in comparison with those you see staggering around on Saturday night. If only they would wake up and realize before it's too late. Many of them are very nice young men if they'd only let drink alone. There is one thing I wish I had done more often when I was back home. That is, I wish I had come to church oftener than I did. I hope the people who are left back home keep the church going while we young boys are away, so we have a church to attend when we do come back."—**From the bulletin of the First Mennonite Church, Wadsworth, Ohio**

DAILY DEVOTIONAL MESSAGES

By Mary Becker

NOVEMBER 5—*"Be ye therefore perfect, even as your Father which is in heaven is perfect."* Matthew 5:48.

To be perfect as God is perfect! Who can even begin to strive toward such a standard, let alone ever hope to attain it? Yet, that is the standard Jesus holds up before his followers—God's own perfection. He who was tempted like as we are, who knew all the infirmities of human kind, still asks this of us; and the knowledge of his standard and what he expects of his followers should keep us humble before him and totally dependent upon him. Our lives should give evidence that we endeavor to serve the One who claims, and has every right to claim, the highest from us. He cannot be satisfied with anything less than the best.

NOVEMBER 6—*"Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God."* James 2:23.

"The friend of God"—what a title of honor! And three times the Scriptures use this term to designate Abraham. (Cf. Isa. 41:8 and II Chron. 20:7,) But it isn't reserved only for Abraham; it can also apply to you and me if we meet the condition set forth by Christ: "Ye are my friends *if* ye do whatsoever I command you" (John 15:14). Are we concerned about winning this title, or are we ashamed of being pointed out as God's friends and more concerned about retaining the friendship of the world? We can't have both.

NOVEMBER 7—*"Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"* Matthew 18:21.

When Peter asked Jesus this question, he had not come to a full realization of his own sinfulness; for Jesus had taught his disciples to pray: "Forgive. . . as we forgive." If God would forgive us only seven times, all of us would be hopelessly lost. The more we realize our constant failing, and the more we experience God's forgiving grace, the more willing we should be to forgive others. Christians should be characterized by a loving and forgiving spirit. The Church of Christ should be characterized thus. Is it so? The world sees and judges Christianity by what it sees.

NOVEMBER 8—*"Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him."* Luke 17:3.

In many of our churches today discipline is one of the lost virtues, for a virtue it is; and if practiced according to Christ's command, it keeps the life o the Church and of the individual member on a hig level of conduct. Discipline should be practiced, no in anger or in a "better-than-thou" attitude, but i the spirit of love and humility, remembering that th first part of the above command is *"take heed t yourselves."* Do our churches need a re-emphasis o the above command in order to purify the life of th Church and to make it a real salt in society and light in the world?

NOVEMBER 9—*"He that observeth the wind sha not sow; and he that regardeth the clouds shall no reap."* Eccl. 11:4.

Someone has called this an important mission verse and when we spiritualize its meaning, we can see ho it would apply to missions or any work of the Lord When there is work to do for the Lord, whether i be facing the difficulties of the mission field, raisin a voice against sin and vice at home, urging a mor holy life among Christians, or whatever needs to b done, the Christian worker cannot observe the win of disapproval or the cloud of opposition and perse cution. A Christian cannot choose that which i easy; he must answer the call of God to whateve task he sets.

NOVEMBER 10—*"Whoso loveth correction, lovet knowledge."* Proverbs 12:1.

Human nature is so constituted that it shrink from any type of correction. Before the Flood t people had become so corrupt that they would n accept reproof from God's Spirit. And so it is whe ever man leaves God's precepts and wants to go h own way—corruption results and punishment follow Can we trace our social troubles—juvenile deli quency, immorality, divorce, alcoholism, war an bloodshed, and in the church the laxity in Christia conduct and brotherly love, and a repudiation of t doctrine of non-resistance—to the fact that we will n accept correction from God? "Search me, O God

NOVEMBER 11—*"What do ye more than others*
Matthew 5:47b.

In these meditations we have endeavored to sear our hearts in regard to some points of Christian co duct. We have noticed Christ's high standard f his followers. He expects them to do more th others. There is where most of us fail. We are inte ested in being only as good as the other person, or pe haps a little better, using man's standard rather th God's. How would it affect our conduct if we wou place the above verse at a prominent place in o homes or places of business to remind us at all tim that we are to "exceed" the standard of the worl

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Like Banners Of Light

By Hermie Preheim

The evening sky is aflame with banners of crimson and gold flung upwards to a zenith of pale green, which gradually merges into a lustrous blue that becomes darker and darker as it sinks into the deep purple of the eastern twilight arch. Hanging from the shimmering sky is the slender silver crescent of the moon. It is a scene of breathtaking beauty, found only in the vast expanse of the western plains, and the soul within can only echo the words of the Psalmist David as he chanted so long ago, "O Lord, our Lord, how excellent is Thy Name in all the earth! Who hast set Thy glory above the Heavens," Ps. 8:1. Looking at the awe-inspiring beauty of the sky with thoughts only of God's majesty and infinite power, the gaze is caught and held by the sight of a lone rider on the very tip of a sheer towering bluff, silhouetted darkly against the flaming western sky. Again the words of the Psalmist as he question, "What is man that Thou art mindful of him and the son of man that Thou visitest him? Thou hast made him a little lower than the angels and hast crowned him with glory and honour.... Thou hast put all things under his feet." Does the rider, Indian or cowboy, as he surveys the winding gleaming river reflecting the sunset glow, the far stretch of rolling land and the jagged piercing bluffs, realize his heritage? Created in the image of God to do the will of God—to worship, serve, and honor his Creator, the rider has, **as all other human beings have, latent powers and possibilities that are never fully realized, much less used.**

Let us imagine that the rider represents our Mennonite youth, placed in a position today as never before, where it can see the heavenly glory of God's love and power and the opportunities for service in the world about. The glory of the sunset generates a spirit of worship, of homage, obedience, and praise to God and our Lord Jesus Christ. "Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13b.

Our heritage is a simple faith and a firm trust in God's goodness, mercy, and justice—a faith and trust that centuries of persecution and uncertainty and wanderings have intensified rather than weakened. How tragic to lose this faith in times when it should develop into a strong, living, energetic faith! **What are we, the leaders of the Church of tomorrow, to do about our Mennonitism? Shall we relinquish it and join other more popular and stronger denominations, or shall we be apathetic, thereby dying a slow lingering but final death? Shall we be ashamed of our simple worship services, our "queer" principles of non-resistance, non-swearing, opposition to secret societies, our firm belief in the infallibility of the Word of God and of salvation found only in Jesus Christ?** If we are not ashamed we must hold our faith high as a beacon light through the coming years when it may possibly be more difficult to witness than it is now. Then no one will be able to say we have been hiding our light under a bushel as some have reproached us.

Where can we obtain the determination, courage, and strength to do the tasks delegated to us and to fulfill the mission assigned us? **Our forefathers and our leaders have taught us and they have set us an example, but they cannot live for us neither can we rest on their accomplishments. We ourselves must cultivate the powers God has given us by faithful study, communion, intercession, and complete dependence upon Him through our Lord Jesus Christ.** Our legacy is a gift of true and lasting beauty. We should not therefore, become bigoted and intolerant towards those who differ from us in practice and belief. We cannot separate ourselves from our fellow men, living a hermit-like existence, uninspiring and usless. Service should be more than a "Watchword." It is life itself.

Carelessness and indifference to the precepts and teachings of Christ and our church are a greater menace to our Christian witness than downright unbelief because there is much more of the former among us. We cannot afford to lose our Mennonitism. To one who has lived in non-Mennonite communities, Christian or non-Christian, for any length of time, the very thought of the possibility of our Mennonite areas losing their peculiar Christian witness (though it be far from perfect) is disquieting and alarming. No matter what any-

A SERIES BY THE EDITORS

The article by Miss Hermie Preheim is the first of a series of articles written by the editors of the five district papers of our General Conference. The five articles are to appear in succession. Watch for them. See biography of Miss Preheim given on the next page.

one may say, we have something we cannot afford to lose. This fact is attested to not only by Mennonites but also by those who are not in sympathy with us. We know what a bed of petunias looks like after it has been inter-mixed with every known species of petunia. Colorless, wan and sickly-looking, the flowers have lost their vividness and appeal. **We can become colorless petunias.**

Let us, the Mennonite youth of today, make our lives so attractive and interesting and meaningful that those round about us will be drawn to a desire for Christian living. **Let our Christianity shine forth as the banners of colored light which illuminate the sky—beautifying the little sphere we move in as the rays of the setting sun make the whole universe radiant.** Such light cannot be hidden.

—**Hermie Preheim**

MAY WE INTRODUCE EDITOR HERMIE PREHEIM

Miss Hermie Preheim, editor of the **Northern Light,** the young people's paper of the Northern District was born on a farm not far from Freeman, South Dakota. She attended Freeman Junior College Academy and has one year of college. She also attended Moody Bible Institute for two terms and the Northwestern Bible and Missionary Training School in Minneapolis. She is a member of the Salem Church near Freeman. When at home she has usually taught Sunday School, and for two years she was Junior Superintendent. Miss Preheim is now teaching a rural school near Beresford, South Dakota.

As to hobbies—Miss Preheim says that they are too numerous to mention. She likes reading, music, handicraft of any kind, painting of all sorts, nature study (she has a large collection of the wild flowers of the state), and the collection of anything "collectable," especially "old" things such as quaint earthenware and glasses, etc. She holds that "This world is so full of interesting things to see and to do one need not suffer boredom nor wonder about what to do with one's spare time."

Questioned about her convictions, she replied, "My convictions are simple. I believe the Word of God to be **The Word of God—The Bible,** that Jesus Christ is the **only salvation** for sinners and that the world is not getting better in spite of all the progress of inventions, education, and the enlightenment of man. Each one of us as a Christian has his place to fill—be it a narrow or wide space of influence—for which we will be held responsible. I do believe we should not do things for an immediate reward or payment but we should give of one's time and self without thinking of being rewarded. Lastly, I am very thankful that I was born into a Mennonite Christian home, that I was reared in a Mennonite community, have been able to attend a Mennonite church and a Mennonite school. I believe I know what I am talking about because I have had occasion to live in other places, many of them fine and desirable.

(The sunset scene mentioned by Miss Preheim in her article was witnessed by her some years ago on the Yankton Indian Reservation, where she was engaged in Christian education work.)

C.P.S. MEN MAKE CHRISTMAS CARDS AND GIFTS

From C.P.S. Camp No. 35, North Fork, California, comes the story of three C.P.S. men who are trying to help themselves financially by making a number of craft articles and trying to sell them. The partnership of three is making an assortment of linoleum block print Christmas cards.

Don Turner, who is one of the three men, and his wife are also producing other items, such as leather bill folds, key cases, coin purses, redwood book ends, and redwood ox carts (for center pieces or flower holders.) One who has seen some of the sample products says that they are really A-1 and that the prices are not at all out of line compared to those found in shops.

Jacob D. Goering who is Assistant and Educational Director at C.P.S. Camp, No. 35, tries to encourage the men as much as possible along this line.

YOUTH JOTTINGS

"Among the Bethel College students this year is a Cheyenne Indian. Teddy Risingsun, from Montana, a negro minister, Floyd Nunley, from Newton, and three American-born Japanese boys—John Kanno, Shuzo Kato, and Samuel Komorita—from the relocation center in Shoshone, Idaho, but whose home before Pearl Harbor was in Seattle. All of these colored young men are fine students and fine characters. They add a cosmopolitan spirit to campus life and their presence among us does more to keep us thinking straight on the race question than any course of study could do. We hope it always may be said of our church and college that we entertain here no race prejudice or hatred, and that students of all races and nations will find here the spirit of Christian brotherhood. Incidentally, this would answer in part the criticism of those we say that our peace testimony is too negative. What can do more to establish world peace than a right spirit toward the people of all nations?" —Rev. Lester Hostetler.

—On October 17, **Miss Lynette E. Basinger,** daughter of Rev. and Mrs. Elmer Basinger, was joined in marriage with **Mr. Edward T. Hirstein of Golconda, Illinois.** The single ring ceremony was used and was performed by the bride's father in the presence of the immediate family. They will reside at Golconda where Mr. Hirstein is in the hatchery business.

—**The Youth Fellowship at Beatrice, Nebraska,** is now studying Roy Smith's booklet entitled "How the Bible Grew Up."

—**The Oregon Young People's Retreat Rally** was

(Continued on Page 14)

REPORT OF MONEY RECEIVED IN THE THIRD QUARTER, 1944

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE DURING THE MONTHS OF JULY, AUGUST, AND SEPTEMBER

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publi-cation	Educa-tion	Gen. Conf.	Total	Mem-ship	Quart. Mem.
Alexanderwohl Menn., Goessel, Kansas	420.11	1734.44	280.55	110.55	45.56	12.50	64.58	2668.29	911	2.93
Arlington Menn., Arlington, Kansas	37.74							37.74	84	.45
Bergtal Menn., Corn, Oklahoma	76.17	72.46	32.00	17.50	12.00			210.13	127	1.65
Bergtal Menn., Pawnee Rock, Kansas	164.75	441.35	126.42	152.42				884.94	198	4.47
Bethany Menn., Kingman, Kansas	162.91	87.86	6.39	77.46	2.50	2.50		339.62	189	1.80
Bethel Menn., Inman, Kansas	102.00	554.00	241.70					897.70	276	3.25
Bethel College Menn., N. Newton, Kansas	67.36	605.00	45.00	46.23	33.49	33.32	108.75	939.15	402	2.34
Bethel Menn., Hydro, Oklahoma									66	
Bethel Menn., Perryton, Texas									33	
Brudertal Menn., Hillsboro, Kansas	179.81	420.44	115.00	70.95			12.00	798.20	202	3.96
Buhler Menn., Buhler, Kansas	129.39	425.00	65.77	59.69			25.00	704.85	316	2.23
Burrton Menn., Burrton, Kansas	40.61	98.33		37.82				176.76	133	1.33
Deer Creek Menn., Deer Creek, Oklahoma	58.96	94.00	92.60	50.00				295.56	109	2.71
Ebenezer Menn., Gotebo, Oklahoma									85	
Ebenfeld Menn., Montezuma, Kansas	8.50							8.50	28	.30
Eden Menn., Inola, Oklahoma	82.45	123.00		26.32				231.77	126	1.84
Eden Menn., Moundridge, Kansas	1,789.50	1500.00	5912.00	563.30			35.00	9799.80	772	12.69
Einsiedel Menn., Hanston, Kansas	44.06	52.74						96.80	82	1.18
Emmanuel Menn., Canton, Kansas (Galva)	83.64	124.57	72.21					280.42	85	3.30
Emmaus Menn., Whitewater, Kansas		65.00	579.28		17.05	19.52	9.75	690.60	327	2.11
First Menn. Ch. of Christian, Moundridge, Kan.	378.09	622.71	171.00	91.50			44.00	1307.30	352	3.71
Bell, Fredonia, Kansas	20.94	42.00						62.94		
Bethel, Enid, Oklahoma	22.29	50.00	50.00					122.29		
First Garden Menn., Halstead, Kansas	280.77	415.00	5.00	98.43	18.50	8.48		826.18	198	4.17
First Menn., Beatrice, Nebraska	677.58	1005.00	400.00	55.00				2137.58	353	6.06
First Menn., Geary, Oklahoma	30.75	65.00	40.00	15.00	10.00	15.00	7.50	183.25	132	1.39
First Menn., Halstead, Kansas	117.92	215.06		36.19			32.08	401.25	291	1.38
First Menn., Hutchinson, Kansas		133.35						133.35	126	1.06
First Menn., Newton, Kansas	214.88	534.27					55.97	805.12	614	1.31
First Menn., Ransom, Kansas	54.00	290.41						344.41	115	3.00
Friedensfeld Menn., Turpin, Oklahoma	30.65	107.00	18.34	65.67				221.66	73	3.04
Friedenstal Menn., Tampa, Kansas	36.53	51.81						88.34	110	.80
Gnadenberg Menn., Whitewater, Kansas	89.74	266.36		30.12			52.23	438.45	160	2.74
Goessel Menn., Goessel, Kansas	137.60	608.12	76.30	64.15			27.80	913.97	285	3.21
Grace Menn., Enid, Oklahoma		40.00						40.00	42	.95
Gruenfeld Menn., Carnegie, Oklahoma	33.35	45.00	51.00					129.35	65	1.99
Hebron Menn., Buhler, Kansas	225.39	591.95	2.00	78.31			41.74	939.39	258	3.64
Herold Menn., Bessie, Oklahoma	43.67	133.27	59.04	33.00			17.40	286.38	165	1.74
First Menn., Hillsboro, Kansas	65.37	353.51					41.20	460.08	330	1.39
Hoffnungsau Menn., Cuauthemoc, Chih., Mex.									25	
Hoffnungsau Menn., Inman, Kansas	80.75	512.07	321.80	51.08	28.58			994.28	393	2.53
Hoffnungsfeld Menn., Moundridge, Kansas	62.69	120.10	116.75	20.50			28.29	348.33	116	3.00
Inman Menn., Inman, Kansas	28.58	312.72	44.64	22.53			16.41	424.88	201	2.11
Johannestal Menn., Hillsboro, Kansas	128.72	401.09	267.00	64.39			34.74	895.94	194	4.62
Kidron Menn., Taloga, Oklahoma									32	
Lehigh Menn., Lehigh, Kansas	35.25					12.67		47.92	248	.19
Lorraine Ave. Menn., Wichita, Kansas	50.00	400.00	13.77	16.61				480.38	160	3.00
Meadow Menn., Colby, Kansas									25	
Medford Menn., Medford, Oklahoma	167.37	137.77	130.28	83.69				519.11	128	4.06
Mennoville Menn., El Reno, Oklahoma									14	
New Friedensberg Menn., Vona, Colorado	11.00							11.00	30	.37
New Hopedale Menn., Meno, Oklahoma	228.13	522.13	60.00	68.75				879.01	333	2.64
Pleasant Valley Menn., Kismet, Kansas	12.50							12.50	46	.27
First Menn., Pretty Prairie, Kansas	696.97	865.95	545.91	167.61			47.39	2323.83	530	4.38
Saron Menn., Orienta, Oklahoma	112.37		23.19	112.37	32.23			280.16	90	3.11
Second Menn., Beatrice, Nebraska	250.00		161.07	98.52			19.52	529.11	160	3.31
Sichar Menn., Cordell, Oklahoma	60.81	74.60						135.41	93	1.46
Swiss Menn., Whitewater, Kansas	194.55							194.55	98	1.99
Tabor Menn., Newton, Kansas	141.69	693.42	52.43	35.11		11.31	10.65	944.61	400	2.36
Walton Menn., Walton, Kansas		51.33		16.00				67.33		
West Zion Menn., Moundridge, Kansas	479.70	323.15		116.20				919.05	307	2.99
Zion Menn., Elbing, Kansas	352.90	532.42				21.00		906.32	102	8.89
Zion Menn., Kingman, Kansas	14.12	10.00						24.12	66	.37
Zoar Menn., Goltry, Oklahoma		72.00	84.00					156.00	271	.58
West New Hopedale, Ringwood, Oklahoma	61.30			68.15				129.45		
Total All Churches	**9076.88**	**16996.76**	**10262.44**	**2721.12**	**199.91**	**136.30**	**40125.41**	**732.00**	**123.45**	**3.25**

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE DURING THE MONTHS OF JULY, AUGUST, AND SEPTEMBER

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publication	Education	Gen. Conf.	Total	Membership	Quart. Mem.
Bethany Menn., Quakertown, Pa.									159	
Bethel Menn., Perkasie, Pa.									30	
Pine Grove Menn., Bowmansville, Pa.									56	
Calvary Menn., Mechanics Grove, Pa.	35.72			49.61				85.33	70	1.22
Deep Run Menn., Deep Run, Pa.									189	
East Swamp Menn., Quakertown, Pa.	61.00							61.00	159	.38
Eden Menn., Schwenksville, Pa.									258	
Emmanuel Menn., Denver, Pa.									29	
Fairfield Menn., Fairfield, Pa.										
First Menn., Allentown, Pa.	119.90			59.95				179.85	187	.96
First Menn., Philadelphia, Pa.	46.92			23.46	2.35	2.35	36.29	111.37	330	.34
Flatland Menn., Flatland, Pa.	26.36			17.57				43.93	63	.70
Germantown Menn., (Philadelphia) Pa.			1.00					1.00	37	.03
Grace Menn., Lansdale, Pa.	195.33			25.00			5.20	225.53	220	1.03
Hereford Menn., Bally, Pa.	50.00							50.00	252	.20
Memorial Menn., Altoona, Pa.									40	
Napier Menn., Napier, Pa.									63	
Richfield Menn., Richfield, Pa.	25.00			25.00				50.00	195	.26
Roaring Spring Menn., Roaring Spring, Pa.									47	
Saucon Menn., Saucon, Pa.									20	
Second Menn., Philadelphia, Pa.	26.57							26.57	186	.14
Smith Corner Menn., East Freedom, Pa.							10.00	10.00	69	.14
Zion Menn., Souderton, Pa.	768.00							768.00	519	1.48
Springfield Menn., Coopersberg, Pa.	65.00	12.00	12.00					89.00	25	3.56
Upper Milford Menn., Zionsville, Pa.	140.00			55.00				195.00	176	1.11
West Swamp Menn., Quakertown, Pa.	184.74		46.19	115.47	26.95	18.47	36.95	428.77	220	1.95
Total All Churches	1744.54	12.00	59.19	371.06	29.30	20.82	88.44	2325.35	3599	.65

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE DURING THE MONTHS OF JULY, AUGUST, AND SEPTEMBER

Alberta Com., Portland, Oregon									57	
Bethel Menn., Winton, California	40.70	45.00						85.70	43	1.99
Emmanuel Menn., Pratum, Oregon	701.95							701.95	249	2.82
First Menn., Aberdeen, Idaho	640.46	629.58	534.53	127.60	19.11			1951.28	381	5.12
First Menn., Colfax, Washington	75.00	110.00		17.00				202.00	118	1.71
First Menn., Monroe, Washington	54.49	36.08	92.69	27.24				210.50	120	1.75
First Menn., Paso Robles, California	53.00			68.00				121.00	74	1.64
First Menn., Reedley, Calif	291.58	705.00	358.06	235.03	33.51	33.51		1656.69	526	3.15
First Menn., Shafter, California	26.40	8.00	23.48	15.90	12.80	14.55		101.13	96	1.05
First Menn., Upland, California	155.13	97.83	242.05	101.57	25.39		38.01	659.98	350	1.89
Grace Menn., Albany, Oregon	34.44							34.44	92	.37
Grace Menn., Dallas, Oregon	132.92			62.87				195.79	183	1.07
Immanuel Menn., Los Angeles, California	168.12	446.00		128.13				742.25	231	3.21
Menno Menn., Lind, Washington	593.25	60.00	588.67	242.30	30.00	30.00		1544.22	145	10.65
First Menn., Newport, Washington	23.78	46.82		48.80				119.40	65	1.84
San Marcos (Second) Menn., Paso Robles, Cal.	226.72	60.33	59.69	71.12				417.86	124	3.37
Total All Churches	3217.94	2244.64	1899.17	1145.56	120.81	78.06	38.01	8744.19	2723	3.21

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE DURING THE MONTHS OF JULY, AUGUST, AND SEPTEMBER

Apostolic Menn., Trenton, Ohio	25.00			15.00				40.00	225	.18
Bethel Menn., Fortuna, Mo.	40.54	53.41	26.30	20.23		12.30	15.48	168.26	122	1.38
Bible Mission, Chicago, Ill.		37.60						37.60	68	.55
Ebenezer Menn., Bluffton, Ohio	59.41		5.00					64.41	552	.12
Eicher Emmanuel Menn., Wayland, Iowa (also "Noble")	92.31	30.00	15.40	10.50		2.10	17.03	167.34	221	.76
First Federated, New Stark, Ohio (Gen. Conf. only)									36	
First Menn., Berne, Indiana	3645.19	854.99		815.30		57.70		5373.18	1283	4.19
First Menn., Bluffton, Ohio	221.96	268.72	5.00	125.00			13.26	633.94	475	1.33
First Menn., Chicago, Ill				20.24				20.24	107	.19
First Menn., Lima, Ohio	38.10		21.66					59.76	31	1.92
First Menn., Nappanee, Indiana	300.00	164.38		50.00				514.38	189	2.72
First Menn., Summerfield, Ill.	50.00	53.00	20.00	25.00	10.00	16.35	5.00	179.35	155	1.16
First Menn., Sugar Creek, Ohio	100.00	275.00	210.00	50.00				635.00	200	
First Menn., Wadsworth, Ohio			27.27					27.27	226	.12
Grace Menn., Pandora, Ohio			107.73					107.73	410	.26
Pulaski Menn., Pulaski, Iowa		125.10		46.22				171.32	168	1.02
Salem Menn., Dalton, Ohio	78.24	262.00	64.93	27.45			22.36	454.98	226	2.00
St. John Menn., Pandora, Ohio	335.00	32.72		150.00				517.72	270	1.92
Wayland Menn., Wayland, Iowa	75.00	35.62	28.00	60.00				198.62	260	.76
Zion Menn., Donnellson, Iowa	200.00	42.70		200.00				442.70	230	1.92
Total All Churches	5,260.75	2235.24	531.29	1614.94	10.00	88.45	73.13	9813.80	5456	1.80

REPORT OF MONEY RECEIVED FROM THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE DURING THE MONTHS OF JULY, AUGUST, AND SEPTEMBER

Name of Church and Address	For. Mis.	Peace	Relief	Home Mis.	Publi-cation	Educa-tion	Gen. Conf.	Total	Mem-ship	Quart. Mem.
Bergfelder Menn., Mt. Lake, Minnesota	152.70	286.00	70.71					509.41	217	2.35
Bethany Menn., Freeman, S. Dak.	132.00	90.25						222.25	226	.98
Bethel Menn., Langdon, N. Dak	82.67	11.96		50.93				145.56	58	2.51
Bethel Menn., Lustre, Montana	729.41	46.50		19.28				795.19	45	17.67
Bethel Menn. Dolton, S. Dak (Marion)		200.00						200.00	100	2.00
Bethel Menn., Mt. Lake, Minnesota	1,229.17	645.00	302.04	311.59		20.00	38.25	2546.05	580	4.39
Bethel Menn., Wolf Point, Montana	26.29	65.12					48.19	139.60	71	1.97
Bethesda Menn., Henderson, Nebraska	1244.34	1481.28	503.25	701.92				3930.79	754	5.21
Bethesda Menn., Marion, S. Dak.	169.90	343.50	109.84	80.00				703.24	227	3.10
Bethlehem Menn., Bloomfield, Montana	279.47	18.00						297.47	219	1.36
Emmanuel Menn., Doland, S. Dak.									98	
Fairfield Bethel, Huron, S. Dak. (Gen. Conf. only)									45	
First Menn., Butterfield, Minn.		34.00	69.55					103.55	95	1.09
First Menn., Madrid, Nebraska	151.61	28.71					4.76	185.08	42	4.41
First Menn., Mt. Lake, Minnesota	834.92	441.34	741.44	86.26				2103.96	400	5.26
Friedensberg Menn., Avon, S. Dak.	45.34	96.12	45.34	45.34				232.14	128	1.81
Hutterthal, Freeman, S. Dak.		260.00					28.00	288.00	160	1.80
Hutterthal, Hitchcock, S. Dak. (Dist. Conf. only)		43.56						43.56	150	.29
Immanuel Menn., Delft, Minnesota (Bergfelder)	186.06	28.00	62.45	51.60				328.11	88	3.73
Butterfield Menn., Butterfield, Minnesota									100	
Neu Hutterthal, Bridgewater, S. Dak.									130	
New Home Menn., Westbrook, Minnesota							3.00	3.00	46	.07
Salem Menn., Freeman, S. Dak	695.00	1185.00	200.00	645.00	20.00	50.00		2795.00	500	5.59
Salem Menn., Munich, N. Dak.	935.25	102.66		50.93				1088.84	140	7.78
Salem Menn., Wisner, Nebraska		50.02	116.20					166.22	20	8.31
Salem-Zion Menn., Freeman, S. Dak.	370.53	694.00	387.81	123.51	10.00		20.00	1605.85	411	3.91
Swiss Menn., Alsen, N. Dak	145.99	34.42	66.76	111.82				358.99	138	2.60
Woodland Menn., Warroad, Minnesota		22.00	30.20				22.42	74.62	46	1.62
Zion Menn., Arena, N. Dak.	20.00	33.00						53.00	29	1.83
Zion, Bridgewater, S. Dak.	100.00	100.00						200.00		
Total All Churches	**7530.65**	**6340.44**	**2705.59**	**2278.18**	**30.00**	**70.00**	**164.62**	**19119.48**	**5263**	**3.63**
Total all Districts	**26830.76**	**27829.08**	**15457.68**	**8130.86**	**390.02**	**393.63**	**1096.20**	**80128.23**	**29386**	**2.73**

A NOTE OF EXPLANATION

(The following note of explanation is from Helen Hiebert Mueller, who serves as Secretary to Dr. P. A. Penner at General Conference Headquarters, 722 Main Street, Newton, Kansas. Mrs. Mueller keeps the books and submits the figures for the quarterly financial report. —Editor)

"You might wish to mention that these figures do not include funds collected in Canada. I have not given you a report of the Canadian contributions because our treasurer there reports at odd intervals, so his report would not line up with the calendar quarters.

"Another thing you might well mention is the fact that the Eastern District has a district treasurer who receives almost all contributions which the churches of that district make for both relief and the support of C.P.S. Camps. He then sends the money in one large check to this office. That accounts for all the empty spaces in the relief and peace columns in the Eastern District report. I thought you should know about this so that the churches of that district will not be criticized as lagging in their interest in these departments of our Conference work."

Grand total for all treasurer's from all districts and individuals is **$95,862.95**

REPORT OF INCOME FOR THE FOREIGN MISSION TREASURY, ASIDE FROM GIFTS COMING THROUGH THE CHURCHES, JULY, AUGUST, SEPTEMBER, 1944

The first number is the receipt number, and the second is the gift.

Receipt No., 767, Amount, $10.00; 773—$218.25; 774—$3.74; 796—$4.03; 797—$100.00; 809—$1.00; 810—$1.00; 829—$75.00; 839—$5.05; 863—$150.00; 865—$20.00; 887—$13.10; 886—$10.00; 900—$25.00; 911—$52.30; 916—$25.00; 949—$21.15; 954—$25.00 955—$1.00; 959—$150.00; 960—$100.00; 965—$10.03; 969—$22.00; 971—$13.95; 987—$150.00; 998—$60.00; 999—$218.74; 1001—$5.00; 1003—$75.00; 1008—$70.00; 1025—$5.00; 1027—$1,501.61; 1032—$20.00; 1035—$.14; 1039—$467.80; 1042—$25.00; 1043—$200.00; 1048—$5.00; 1059—$22.50; 1067—$50.00; 1095—$30.45; 1097—$20.00; 1100—$.75; 1105—$50.00; 1116—$55.22; 1117—$25.00; 1146—$50.00; 1147—$21.00; 1152—$200.00; 1153—$20.00; 1154—$300.00; 1155—$10.00; 1162—$250.00; 1163—$10.00; 1166—$52.08; 1171—$30.00; 1176—$26.00; 1187—$302.85; 1192—$48.00; 1193—$5.00; 1198—$4.00; 1206—$100.00; 1214—$50.00; 1215—$6.96; 1232—$188.77; 1242—$469.48; 1246—$43.80; 1247—$4.79; 1248—$489.16; 1249—$140.00; 1250—$20.00; 1251—$18.00; 1257—$1.00; 1263—$10.00; 1264—$75.00; 1265—$25.00; 1279—$35.00; 1280—$25.00; 1284—$15.00; 1287—$40.00; 1307—$100.00; 1319—$15.00; 1321—$300.00; 1322—$250.00; 1331—$15.00; 1337—$100.00; 1341—$8.75; 1359—$50.00; 1366—$7.00; 1367—$2.00; 1384—$14.00; 1383—$49.47; 1390—$5.00; 1395—$5.00; 1419—$27.50; 1420—$10.15; 1423—$1.12; 1424—$155.00; 1428—$16.25; 1446—$50.00; 1448—$146.73; 1458—$25.00; 1480—$100.00; 1481—$10.00.
Total, $8,662.67.

PEACE TREASURY

Receipt No., 791, Amount, $25.00; 823—$8.58; 946—$167.00; 947—$100.00; 974—$50.00; 993—$15.00; 994—$5.00; 1027—$34.50; 1041—$7.50; 1055—$26.23; 1070—$55.87; 1140—$56.53; 1141—$1,827.61; 1187—136.76; 1394—$5.00. **Total, $2,520.58.**

RELIEF TREASURY

Receipt No., 760, Amount, $10.00; 791—$25.00; 810—$8.57; 836—$20.00; 853—$5.00; 918—$1.00; 957—$2.50; 978—$5.00; 999—$109.35; 1001—$5.00; 1009—$18.29; 1010—$50.00; 1018—$50.00; 1025—$2.50; 1027—$214.00; 1065—$56.53; 1069—$20.00; 1074—$62.64; 1094—$507.80; 1133—$25.00; 1156—$23.70; 1170—$25.00; 1187—$568.77; 1193—$5.00; 1197—$10.00; 1203—$1.00; 1241—$20.00; 1242—$195.83; 1283—$50.00; 1322—$250.00; 1330—$20.00; 1331—$10.00; 1370—$18.00; 1411—$23.50; 1443—$50.00; 1448—$34.17; 1457—$20.00. **Total, $2,523.15.**

HOME MISSIONS

Receipt No., 890, **Amount,** $324.70; 1001—$5.00; 1025—$5.00; 1027—$143.83; 1031—$20.00; 1039—$187.12; 1163—$5.00; 1187—$90.87; 1242—$71.88; 1297—$.48; 1331—$10.00; 1385—$240.00; 1454—$9.05. **Total, $1,112.93.**

PUBLICATION

Receipt No., P. C. G., **Amount,** $5.00; M. H.—$2.50; 1314—$254.22; 1331—$10.00; 1349—$14.11. **Total, $285.83.**

GENERAL CONFERENCE

Receipt No., 755, **Amount,** $12.75; 761—$12.50; 769—$14.00; 956—$131.25; 968—$1.00; 989—$25.00; 1000—$14.00; 1012—$12.75; 1075—$10.00; 1083—$15.00; 1101—$9.39; 1227—$1.00; 1258—$12.75; 1266—$14.00; 1315—$2.67; 1331—$10.00; 1382—$5.00; 1482—$326.50. **Total, $629.56.**

RECEIPTS OF THE WESTERN DISTRICT HOME MISSION COMMITTEE July—August—September 1944

First Menn. S. S. Hutchinson, $18.74; Mennoville, $19.75; Herold, $27.11; Buhler, $59.70; Bertgal, Corn, $63.62; Lorraine Ave., Wichita, $30.00; Hoffnungsau, $32.09; First Menn., Ransom, $260.00; First Menn. Burns, $19.20; Grace, Enid, $7.50; Emmanuel, $28.53 Emmaus, $90.10; Neu Friedensberg, Vona, $19.76; Greenfield, $82.45; First Menn., Beatrice, $50.00 Bergtal, Pawnee Rock, $36.58; Walton, $17.43;

Home Mission Gen. Conf., $72.00; Garden S.S., $55.43; Hopefield, $17.45; Medford, $83.69; Einsiedel, $24.14; McPherson, $30.22; New Hopedale, $102.64; Hebron, $42.25; Garden, $43.00; Saron, $39.15; West New Hopedale, $61.75; First Menn., Newton, $124.76; Bethel College Ch., $70.29; First Church of Christian, $83.00; First Menn., Geary, $15.00; Zoar, $12.00; Goessel, $27.50; Pretty Prairie, $100.00; Herold, $25.40; Lehigh, $17.62; West Zion, $87.65; Burrton, 22.20. **Total, $2020.40.**

—H. J. Dyck, Treas.,
Elbing, Kansas

REPORT OF THE EX. COM. OF WOMEN'S MISS. ASS. Receipts For July, August and September, 1944

Totals Only

July:

For. Miss. Gen. Treas., $293.83; Home Missions, $173.83; Retired Miss. Pension Fund, $405.78; India, $762.00; China, $40.00; Relief, $214.00; C.P.S. Camps, $34.50; U. S. Indian Stations, $253.75; Christmas Fund, $100.00; Miss. News and Notes, $99.75; Misc., $1196.75. **Grand Total, $3,574.19.**

August:

For. Miss. Gen. Treas., $203.75; Home Missions, $86.88; Retired Miss. Pension Fund, $66.73; India, $199.00; Relief, $295.89; C.P.S. Camps, (Canning Project), $263.29; Christmas Fund, $110.00; Miss. News and Notes, $104.80; Misc., $102.11. **Grand Total, $1,432.45.**

September

For. Miss. Gen. Treas., $63.06; Home Miss. Gen. Treas., $51.47; Retired Miss. Pension Fund, $144.90; India, $430.05; China, $4.00; Relief, $199.34; C.P.S. Camps, $93.00; Christmas Fund, $244.20; Okla. Sta., $75.00; Miss. News and Notes, $36.05; Misc., $380.57. **Grand Total, $1,721.64.**

Gratefully Acknowledged,
Mrs. Frieda Regier Entz, Treas.

REPORT OF TREASURER OF THE PACIFIC DISTRICT CONFERENCE June 1, 1944, to October 1, 1944

F.M. Ch., Reedley, Calif., $381.79; Worth While Circle of F.M. Ch., Reedley, Calif., $10.00; F.M., S.S., Reedley, Calif., $40.00; Menno M. Ch., Lind, Wash., $199.26; M. Ch., Newport, Wash., $48.29; Second M. Ch., Paso Robles, Calif., $41.23; F. M. Ch., Aberdeen, Idaho, $267.71; Kings Daughter's of F. M. Ch., Aberdeen, Idaho, $10.00; Emanuual M. Ch., Pratum, Ore., $166.51; Grace M. Ch., Dallas, Ore., $55.00; F.M. Ch., Upland, Calif., $101.57; F. M. Ch., Monroe, Wash., $28.77; F. M. Ch., Shafter, Calif., $23.78; The Imanuel M. Ch., Los Angeles, Calif., $100.00; Adult C.E. of T.I.M. Ch., Los Angeles, Calif., $18.53; Pacific Dist. Conf. Gen. Collection, Pratum, Ore., $104.15; Pacific Dist. Conf. Gen. Collection for Buller's, Pratum, Ore., $50.00; Pacific Dist Conf. Gen. Collection for Relief, $32.54. **Total, $1679.13.**

— Jno. C. Jantz, Odessa, Washington, Treasurer

YOUTH JOTTINGS

(Continued from page 10)

held at the Grace Mennonite Church, Albany, October 29.

—The Senior Class of Bluffton College, with Rev. Paul Shelley as acting adviser, went to Detroit and Canada by train for their annual senior "sneak" on October 18.

—"First Mennonite Church, Beatrice, Nebraska: The Mission Committee of the Intermediate C. E. sponsored a mission program in October. It consisted of a short song service, a devotional period, intercessory prayers in behalf of all missionaries, especially Rev. and Mrs. P. A. Penner, Rev. and Mrs. P. W. Penner, Rev. and Mrs. Albert Jantzen, Rev. and Mrs. Duerksen, Miss Kuyf, and Miss Goertz; a book report on **With Christ at the Edge of the Jungle,** a theme on "Paul the Great Missionary," and the song, "Send Out Thy Light," by a mixed quartet. The Poem "A Nickel for Jesus, and a Dime for the Lord," was read before the offering was taken. "Blest Be the Tie That Binds," was the closing song."

BLUFFTON COLLEGE NEWS

October 17, 1944

Ten men from the C.P.S. unit at the Lima State Mental Hospital were guests of the faculty and the Peace Club at a pot luck supper in Ropp Hall on October 8.

Rev. John Esau, pastor of the Eebenezer Mennonite Church, spoke in chapel October 13 on being a good soldier of Christ. He has led evangelistic meetings throughout the United States and Canada.

The Girls' Gospel Team had charge of the service at the Bluffton First Mennonite Church on the evening of October 22. Miss Clymenia Hammon, sophomore from Pennsburg, Pennsylvania, and Miss Griselda Gehman, senior from East Greenville, Pa., spoke. The quartet which sang was composed of Marguerite Jones, Columbus Grove, Ohio; Arlene

Hartzler, Goshen, Indiana; Eleanor, Goshen, Indiana; and Lois Jean Hoover, Wadsworth, Ohio.

The Registrar has released the **Roll of Bluffton Scholars for the year 1943-'44.** Those on the roll have have received no grades below a "B" for the year. Students on the roll and their home addresses are as follows: **Howard Bumgartner,** Berne, Indiana; **Frances Beckenbach,** Canfield, Ohio; **Mary Bowman,** Lima Ohio; **Vera Esch,** Washington, Illinois; **Grace Beissinger,** Allentown, Pennsylvania: **Iona Gerber,** Orrville, Ohio; **Helen Habegger,** Busby, Montana; **Frank Hamblen;** Columbus Grove, Ohio; **Clymenia Hamman,** Pennsburg, Pennsylvania; **Donna Hartzler,** Bloomington, Illinois; **Ellwyn Hartzler,** Bloomington, Illinois, **Willadene Hartzler,** Bloomington, Illinois; **Evelyn Johnson,** Budyrus, Ohio; **Elizabeth Locher,** Bluffton, Ohio; **Lila Moon,** Fort Wayne, Indiana; **Lois Sommer,** Pekin, Illinois; **Eleanor Weaver,** Goshen, Indiana.

Naomi Brenneman
Director of Publicity

RELIEF

Clothing Shipment Arrives in Egypt

A letter written October 6 informs Headquarters that the ten tons of relief clothing shipped from Akron in May, have arrived in Egypt. Delvin Kirchhofer and Dr. Richard Yoder report that this shipment will help relieve the pressing need in the refugee camps. J. N. Byler writes, "A number of UNRRA officials have said that this shipment of clothing is a 'godsend' as the camps are short of clothing supplies and colder weather is not far off."

Byler and Kirchhofer in Palestine

J. N. Byler's most recent communications reveal that he and Delvin Kirchhofer have been in Jerusaem, Delvin accompanying on a temporary rest from iis camp duties. The two men were offered the pportunity to travel overland to Palestine in an JNRRA truck. Brother Byler has received permision to enter Syria, and will proceed to survey the elief situation there.

entist Returns from Paraguay

Dr. and Mrs. G. S. Klassen, who had volunteered ine months of dental service to the colonists in 'araguay, wrote September 28 that they were ruising homeward in the South Atlantic. They ad secured passage from Buenos Aires to Rio. hereafter they found it difficult to persuade the hip's officers that they would consent to travel hird class the remainder of the homeward journey. telegram announced their arrival in New Orleans ctober 16.

octor Added to Puerto Rico Hospital Staff

Dr. H. Clair Amstutz, a practicing physician at oshen, Indiana, left for Puerto Rico on October . There he will serve as doctor, with Dr. Delbert reheim, on the staff of the new Mennonite hospil at La Plata. He has also been appointed as ssistant director of the unit.

M.C.C. Executive Committee Meeting

October 14, the M.C.C. Executive Committee met in Chicago. Special attention was given to plans for relief in the European area. Sam Goering and M. C. Lehman have been appointed to enter this area as soon as possible.

C. P. S.

C.P.S. Staff Appointments

The camp and unit staffs in C.P.S. are ever changing. Here is a list of the appointments made recently at the October M.C.C. Executive Committee Meeting:

Mrs. Selma Linscheid—Matron, Colorado Springs, Colo.
Helen Regier—Nurse-Matron, Denison, Iowa
Lloyd Rogers—Business Manager, Buckingham Side Camp, Ft. Collins, Colo.
Catherine Harder—Nurse Matron, Belton, Mont.
Frank Wright—Educational Director, Greystone Park, N. J.
Ernest Lehman—Educational Director, Harrisburg, Pa.
Mabel Pfile—Nurse-Matron, Three Rivers, Calif.

Mennonite Base Camps in Maryland to Open

The desire of the Friends to relinquish administration of several base camps and transfer their men to special projects gave opportunity for Mennonites to assume responsibility for another base camp in the East to compensate for the closing base of Sideling Hill. Beginning November 15 the M.C.C. will administer the camp at Powelsville, Maryland. This camp is located near Pocomoke City and near the Mennonite community at Westover.

M.C.C.—C.P.S. by Project

A breakdown of the projects on which the men in Mennonite camps are working, as of September 30, 1944, is as follows:

Soil Conservation Service	828
Mental Hospitals	707
Forest Service	529
National Park Service	405
Dairy Farm Service	282
Bureau of Reclamation	166
Farm Security Administration	136
Dairy Herd Testers	88
Training Schools	71
Agricultural Experiment Stations	61
Public Health Service	30
Foreign Relief Units	25
TOTALS	3328

MENNONITE AID NOTES

Educational Aid Proposed

Administrators of Mennonite and Brethren in Christ schools met in Chicago, September 23, to consider the matter of providing aid for C.P.S. men who wish to continue their education after the termination of C.P.S. Their proposal was brought before representatives from the various Mennonite groups who met with the M.C.C. on October 13. The problem wil be studied further before final action is taken.

PEACE SECTION NOTES

Confer on Post-War Conscription

In addition to the consideration of Mennonite Aid problems, the group in Chicago on October 13, also gave serious thought to the imminency of post-war conscription and its implications for non-resistant Christians. A statement for presentation to the President was approved. A strong appeal was presented to have the church and its leaders devote themselves to prayer supplication that God might overrule as this issue is faced.

Limited Service Draft Ended

Selective Service has instructed local boards to reclassify men over thirty-eight as IV-A. Formerly this classification applied only to registrants over 45. Other limited service classifications for men in other age brackets, such as IV-E (L) will also be discontinued. IV-F will be given unless eligible for occupational deferment.

Released October 18, 1944
M.C.C. Headquarters, Akron, Pennsylvania.

ORDER BLANK

After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Review and Revision of the 1944 Mennonite Book Concern Catalog

(Second Installment. Save for future reference)

Pages 13, 14, 15, 16, 17, 18, 19, 20, 21 and 23 No changes. However, as stock becomes depleted because of shortages, we will be forced to make substitutions.

Pages 22, 24 and 25—Mirrors, Celluloid Pencils and Book of Treasures listed on these pages are no available this year.

Pages 26, 27, 29, 30, 31, 32, 33, 34, 35, 36— No changes, although we have had to substitute new numbers for some of the greeting cards.

Pages 28 and 37—Dot-to-Dot Book, and Scriptur Post Cards—not available

Pages 38, 40, 41, 42, 43, 44, 45, 46, 48—No change

Page 39—Standard Bible Story Readers No. 1 an No. 2 and Bible Stories for Little Folk will not b available until February 1945.

Pages 49 to 69 will be reviewed next week.

MENNONITE BOOK CONCERN
Berne Indiana

President Ed. G. Kaufman's schedule for visi to churches in the Home Mission program of cam and church visitation.

November 3	Nappannee, Indiana
November 5	Berne, Indiana
November 6	Summerfield, Illinois
November 7	Fortuna, Missouri
November 8	Donnellson, Iowa
November 9	Wayland, Iowa
November 10	Pulaski, Iowa
November 12-14	C. P. S. Unit, Lincoln, Ne

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, NOVEMBER 7, 1944 NUMBER 44

Peace Is The Victory

A Book Review by Miss Leona Krehbiel

Introduction

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:4

At the beginning of this war we heard much about the brave new world we would build after the fighting ceased. We were reading and talking about the Four Freedoms, the Atlantic Charter, the Century of the Common Man, One World, and a peace based on justice and the welfare of all people everywhere. However, before long it became apparent that we wanted the Four Freedoms for ourselves only. We know now that the Atlantic Charter does not apply to India, nor to Poland, nor to our present enemies. The Century of the Common Man has been changed to the American Century. Instead of One World we are to have a Europe divided between Russia and England, with a war already predicted between these two countries within the next ten years; while the Pacific Ocean is to become an American Lake. Does anyone stop to think how that term must sound to the ears of the Orientals, living on the other side of the lake? The peace which the Big Three are planning, behind locked doors, is a peace based not on justice, but on the selfish interests of the victorious powers. Such a peace can only be enforced by the use of arms. That the men, who are making the peace, are perfectly aware of this fact is evident. Witness the drive for permanent peace-time conscription in this country.

Amid this growing hysteria, I thought it might be well to review a book, on peacemaking, written by thirteen American pacifists. They are men who are trying to say, "I am a Christian *therefore*, not I am a Christian *but*." The book is entitled, *Peace is the Victory*. It is edited by Harrap A. Freeman, published by Harper Brothers, 1944 (Price is $1.50). On the title page we find this quotation from Victor Hugo:

> *There is something greater than armies, and that is an idea when its time has come.*

The book is divided into five main parts:

Part I, *Basic Concepts for Peace*

John Haynes Holmes discusses the fundamental basis of the pacifist's faith. He is well qualified to to do this, for he has remained true to his convictions through two world wars. He says, because the pacifist believes in the reality and power of the spirit, he refuses to meet the evil of our day with physical force; instead he tries to use a more powerful force—the power of the spirit. He believes, that by prayer and forgiving love, "he can lay hold upon this spiritual power and use it for good ends, even the rescue of men from tyranny and death."

The causes of war as Kirby Page sees them are sovereignty, imperialism, individualism, racialism, nationalism, materialism, and disintegration. He believes that we have the resources to avoid World War III, provided we are willing to seek and do the will of God.

The Hebrew-Christian religion, as A. J. Muste reminds us, "set men to the task of building the Kingdom of God upon earth." At this task Western man has made great progress. He has conquered his physical environment, perfected his social organization and has begun to recognize the worth of the individual. In fact, he has reached the place where the possibility of reaching the goal envisioned by the prophets "actually looms on the horizon." Yet, in this fifth year of war the actual world situation raises the question whether Western man has not already started to slip from this high place into the abyss.

Part II. From War to Peace

According to Albert W. Palmer all modern wars are civil wars, because the whole world has become one neighborhood. In ending a civil war, we must remember that in the future we will have to live in community with our enemies. Therefore, "a civil war should be ended by planning, consultation, reconciliation, and the resumption of cooperative enterprises, in short, by the reestablishment of community at the earliest possible moment with the least dislocation."

Hiram Motherwell paints a dark picture of conditions, as we will find them, in Europe after the war. The real problem, as he sees it, in reconstructing the continent will be the problem of gaining "the consent of the peoples concerned." He says we can rewrite the elementary textbooks, as we are doing in Italy, but we cannot insure their use one minute after our armies are withdrawn. "The quality of the peace we shall make will be tested by its success in making people want to perpetuate it, instead of wanting to smash it."

In his chapter Clarence Pickett makes a plea for the starving millions in Europe. In our giving relief to these millions we must guard against the use of food as a political weapon.

Part III, *Post War II or Pre War III*

Harry Emerson Fosdick sees no possibility of isolationism in the future. He thinks we will inevitably find ourselves involved in one of these three methods of international cooperation: Balance-of-power, military alliance with Russia and England and perhaps China, or true world community.

Theodore Paullin is convinced that the peoples of the world are not yet ready for world government, because their loyalty to their country is much too strong to make them willing to give up their national sovereignty. He suggests that we start with functional organizations. After the people of the various nations have learned to work together through them, then they may be ready for world federation.

Harrap A. Freeman urges changes in international law to make it "responsive rather than "coercive." While Robert Stevens in his chapter on the "new economics" believes that the greatest contribution which the United States can make to world peace is to achieve full employment at home.

Part IV, *Area Applications*

Oswald Garrison Villard sees the Second World War in Europe as the natural result of age-old economic and political rivalries. He considers economic union of Europe far more important than political union. Disarmament is an absolute essential to the future peace of Europe. If the victors again make the mistake of disarming Germany while they refuse to give up their own armaments, "then the trend to future wars will be inevitable."

In his chapter on Asia, E. Stanley Jones warns us that we cannot have peace unless we abolish all empires. He makes a strong plea for Indian independence. Who are we to say India cannot govern herself, we who have fought two world wars in one generation?

The Americas are discussed by Devere Allen. South America is a land of great contrasts. There are geographical, historical, and cultural differences which have hindered the development of the continent. But, "the evil character in it all is Yankee imperialism." The Latin American is waiting to see whether we are sincere in our talk about the Good Neighbor Policy, that is, whether in the future we shall come as equals and friends, or as superiors and exploiters.

Unfortunately this section fails to include a chapter on Africa. This continent is also vitally involved in the future peace of the world. Here, during the present war, England has already added many square miles to her territory.

Part V. *Conclusion.*

This is written by the editor and I want to quote his last two paragraphs:

> *We face the problems of our time and they are truly numerous and great. Like a thicket they stand between us and the brave new world which has ever been the vision of prophets. Now, when the vision holds the promise of becoming reality, have we the spirit which will venture the gloom of the forest rather than lie down in the shade of the first promising tree? Have we a compass which, in the forest depths will still point to the goal? We believe we have. It is high religion in action: it is pacifism*
>
> *And we shall reach the goal, for "there is something greater than armies, and that is an idea when its time has come.*

This book is a voice crying for mutual understanding and forgiveness among the many voices screaming for revenge and punishment. It should be read by all men of good-will, for in it are clearly set forth those basic principles upon which alone, a just and durable peace can be built.

OFFICERS OF THE BOARD OF TRUSTEES OF THE WESTERN DISTRICT CONFERENCE

The Members of the Board of Trustees met and elected officers for the coming year as follows:

Rev. T. A. van der Smissen, Buhler, Chairman
Mr. Ferd Neufeld, Burrton, Treasurer
Mr. A. Theodore Mueller, N. Newton, Secretary
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Mr. Aaron Claassen, Beatrice, Nebraska
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INVITATION

Rev. J. B. Toews of the Buhler Mennonite Brethren Church will, God willing, be with us for a week of special services at the First Mennonite Church of Newton, Kansas.

The meetings are to begin on Sunday morning, November 12, with three services on that day. There will be Bible Study Hours every afternoon at 3:00 o'clock, from Tuesday to Friday, and evening services at 8:00 o'clock every evening except Saturday, from November 12-19.

A cordial invitation is extended to all who desire to share with us in the blessings of these meetings.

First Mennonite Church
J. E. Entz

EDITORIAL

THE 6TH WAR LOAN AND CIVILIAN BONDS

The 6th War Loan Drive will be conducted from November 20 to December 16.

The Peace Section of the M.C.C. again urges "....that if investments are made in government securities, we should leave our testimony of non-support of war by registering such investments through Providence Trust Company, by the plan which has been in operation."

Undoubtedly, many members of our churches lack information about Civilian bonds and how to purchase them. To remedy this the peace committee, person or persons in charge of civilian bonds in each church might make clear what kind of civilian bonds can be purchased and how. This could be done through the church bulletin or through oral announcements.

EDUCATIONAL BODIES AND POST-WAR CONSCRIPTION

The following is part of a statement adopted on March 13, 1944, by the Educational Policies Commission of the National Education Association and the American Association of School Administrators and the Problems and Plans Committee of the American Council on Education:

"The American people are fighting this war with the high hope that it will eventuate in an enduring peace. We all look for measures of international cooperation which will reduce the necessity for large scale post-war military establishment. If, against the background of these great expectations, a year of compulsory military training is urged, many Americans will interpret such action as a signal for the return of the cynicism of the 1920's or as an admission that we shall all continue to live in an armed camp and that the hopes of a more peaceful world are not to be realized."

The above is taken from a little pamphlet entitled *Peacetime Conscription.* It may be secured for five cents from the Peace Section, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

WHAT THEY SAY

The Sunday School lesson for November 12 is headed "The Church During War and Peace." Noteworthy it is what Bible scholars comment on this esson. Dr. H. A. Ironside, writing in the Sunday School Times, is to be commended for many of the things he says. Praiseworthy it is that he brings in he fact of conscientious objection to war. He does not bring it in so much on the basis that the Bible eaches it but rather on the basis that there are C.O.'s. He, at least, does not denounce C.O.'s or gnore them altogether. His statement that there always have been differences as to how far a Chris- the light of the first centuries when the Christians tian can go in support of war needs modification in refused to bear arms. In his emphasis upon obedience to government he fails to make clear as to where the line ought to be drawn between obeying God or man. Dr. Ironside's emphasis upon love in inspiring. It would be even more so if he made it clear that it precludes all killing of human beings. But considering Dr. Ironside's position in church circles, we admire him for much that he does say. It is to be regretted, however, that he disclaims the non-resistant position by stating that according to certain scripture passages it may at times be necessary to bear arms for the defence of home and liberty. Perhaps, through the grace of God Dr. Ironside will yet come to the non-resistant position. Harold L. Lundquist, writing for the Moody Monthly, combines the thoughts of fighting the enemy and yet loving him. We admit that a good many soldiers may have little or no hatred in their hearts for men of the enemy side, whom they have never seen and whom they hold to be drafted much like they themselves are. However, loving them for Christ's sake and with Christ's love is another matter. Just because one does not hate does not at all say that one necessarily loves. Even more so does it fail to say that one loves with the love of Christ. We ask, can anyone love another human being with the love of Christ and take his life? An emphasis upon not hating is not enough, and God would have Christian love mean something, John 17:26. It is very regrettable that Christians should try to have love express itself in killing.

The press is again bringing stories of horrible atrocities. It is difficult to know just what to think. However, we do know that atrocity stories were utilized in the First World War and that after the war many were proved utterly false and others could never be substantiated by investigations, and that furthermore the various countries used these for fanning hatred and building fighting morale. How much of this is being practiced now is difficult to tell.

THE ELECTION

By the time this paper reaches its readers, the day of election will be over. Many who will have voted will consider their political responsibility over for some time. But is it? It is not enough to elect a man. People must convey their attitudes to the men in office if democracy is to function. Mennonites who voted need to express themselves to their present governmental representatives on the important matter of peace-time conscription that is to be taken up when congress reconvenes on November 14.

IMPORTANT TO TEACH CHRISTIANS

"Sentiments in the country are rapidly moving to extremes with regard to both Germany and Japan which if allowed to crystalize may make impossible the achieving of a just and durable peace. The one group in the country that should give a steadying influence in this regard would seem to be our church people, but they must be informed." So wrote Walter Van Kirk, a secretary of the Commission on a Just and Durable Peace, on October 24, as he urged the publicizing of two booklets for use in church study groups.

". . .but they must be informed." How true! Spiritually-born people must be informed; they must be taught. There are many Christians, whose spiritual birth we do not question, who take a rather unmerciful attitude as far as peace terms for Germany and Japan are concerned. They may be most loving to those in their own home, and gentle and generous to the members of their community—soundly Christian in these relationships—and yet have an attitude toward Japan and Germany that can only help to produce another war-provoking peace settlement. Such was the treaty of Versailles. Had the Christians of England and of France, especially, pled with their leaders for a merciful treatment of beaten Germany, then Clemenceau and Lloyd George might have acted less revengefully. Political leaders do want to be popular with those who vote. For what kind of peace will the Christians of America plead this time? The answer lies largely in how much right information will be given to the Christian citizens of America. They need more than the mirroring of themselves in the daily newspaper; they need to hear the voice of the Church of Christ, calling for confession, repentance, and restoration on their own part and for mercy and forgiveness towards the defeated peoples. Not only must Christians have been born spiritually but they must also learn what is right in the complex affairs of this world. ". . .they must be informed."

The two booklets referred to above are: *A Durable Peace in Europe* by William Henry Chamberlin and *A Durable Peace in Eastern Asia* by Willis Lamott. Price twenty cents per single copy. —rw.

AS BECOMETH A CHRISTIAN

Lord of my Life, henceforth I bear
The name of Christian everywhere;
And all observing eyes shall see
The Christ as is revealed in me
In trade, or play, my every word
Will shame or glorify my Lord;
Each act, each generosity,
Will point to Thee unwittingly.
Therefore, O Christ, my spirit claim,
And make me worthy of thy name.
—Robert Freeman

FOREIGN MISSIONS

P. H. RICHERT, Secretary

INDIA NEEDS HELPING HANDS

Evangelistic, Medical, Education

Our human resources are too inadequate; prayer can release God's divine, adequate resources.

TO LEAD—Indian Christians who are showing forth the love of Christ to non-Christian friends and neighbours. Missionaries to transfer heavy responsibilities on to Indian shoulders in a helpful, Christian manner.

TO TEACH—in high and middle schools and to supervise and increase the efficiency of many primary schools. To use consecrated funds to help build a Bible training school plant at Janjgir station. The school to the present has been inadequately equipped and crowded into the school anterooms of the Janjgir Church.

TO TRAIN—worthy selected and tried in service Indian young people for all types of Christian service and leadership: pastors, evangelists, doctors, nurses, compounders, teachers, and office workers. A scholarship fund has been established.

TO HEAL—with leprosy, disease, and epidemics always prevalent, the fight against tuberculosis much needed. Our three hospitals are seriously understaffed. With only *one American Missionary surgeon,* soon due his much needed furlough, now on the Mission field, the call for a *doctor* is urgent.

Who will help?

Helen E. Nickel

INDIA-GRAMS

Post-War Reconstruction No. 1.

Said the great Gladstone, Prime Minister under Queen Victoria, about 1880, "I am convinced that the welfare of mankind does not now depend on the State, and the world of politics; the real battle is being fought in the world of thought, where *a deadly attack is made* with great tenacity of purpose *upon the greatest treasures of mankind,* the belief in God, and the Gospel of Jesus Christ."

If so, there is no more fundamental and greater work than being a proclaimer of the treasures that are in Christ Jesus, and being an ambassador for God reconciling the world unto Him through Jesus Christ our Saviour in (1) the home, (2) among the unchurched in so-called Christian lands, (3) in foreign lands; (a) in the Sunday School Class, (b) in the pulpit, (c) in evangelical Christian Schools, (d) among all students, (e) in administration of Christian work, (f) in producing evangelical literature, (g) in institutions the definite object of which is to make Christ known.

"Whom shall I send, and who will go for us?" ZION HASTE!

Bible Lecture Week At Bluffton College

The annual Bible Lectures and Ministers' Conference will be held this year during the week of November 12-17. The main speaker for these meetings will be **Dr. Samuel M. Zwemer,** great missionary to the Mohammedans, and author of **The Cross above the Crescent,** and many other books and pamphlets on his experiences. His writings represent the latest word on the validity, necessity, and urgency of missions to Moslems. While residing in his homeland, the United States, for the last ten years, he has been editor of **The Moslem World.** Dr. R. Lincoln Long, D. D., of the Callingwood Presbyterian Church, Toledo, Ohio, will also speak.

The program for the Bible Lectures, **November 12-17, follows:**

Jesus Christ and Character

Dr. Samuel M. Zwemer

Sunday

10:30 A. M.: "Who is Jesus Christ?"
3:00 P. M.: "How Great is Jesus Christ?"
7:30 P. M.: "The Cross of Jesus Christ and Sin"

Monday

10:00 A. M.: "The Finality of Jesus Christ"
7:30 P. M.: "The Search-light of God"

Tuesday

10:00 A. M.: "The Conquest of Fear"
7:30 P. M.: "Our Sub-conscious Minds"

Wednesday

10:00 A. M.: "The Challenge of the Moslem World"
7:30 P. M.: "Missions in the Light of Eternity"

Thursday

10:00 A. M.: "The Baptism of Fire"

With Christ from John Thirteen to John Seventeen

Dr. R. Lincoln Long

Thursday

7:30 P. M.: "Fortitude", John 13: "Fellowship", John 14

Friday

10:00 A. M.: "Fruitfulness, Friendship," John 15
7:30 p. m.: "Future," John 16; "Faithfulness," John 17

The Ministers' Conference will be held on the campus, Novembr 15 and 16, in Ramseyer Chapel, unless otherwise indicated.

Wednesday

10:00 a.m.: Bible Lecture— Dr. Zwemer
11:00 a.m.: "What is Mennonite Theology?"—Rev. Donovan Smucker
2:00 p.m.: "What Distinctive Characteristics Should Mennonites Attempt to Maintain?"—Dr. J. H. Langenwalter, Musselman Library
3:00 p.m.: Panel discussion—"What Practical Suggestion Can Be Given to Carry Out Our Distinctive Characteristics in the World Today?"—Rev. R. Shelly, Bluffton College; Rev. Russell Mast, Bedminster, Pa.; Rev. Robert Hartzler, Goshen, Ind.; Rev. A. S. Rosenberger Dalton, Ohio.
5:30 p. m.; Supper with the faculty
7:30 p.m.; Bible Lecture—Dr. Zwemer, First Mennonite Church

Thursday

10:00 a. m.; Bible Lecture—Dr. Zwemer
11:00 a. m.; "Evangelism in the Home Church"—Dr. Zwemer
2:00 p. m.: "Fishers of Men"—Dr. R. Lincoln Long
7:30 p.m.: Bible Lecture—Dr. Long, First Mennonite Church

In connection with the Bible lectures, women, especially minister's wives, Sunday School superintendents and teachers, presidents or chairmen of organizations will hold a Women's Conference, November 15 and 16. This is the first conferenc of its kind to be held on the campus. Their morning and evening services will be with the Bible Lecture Group.

Miss Lois Gunden, one of the main speakers, was an M.C.C. relief worker in France, 1941-'43, before being interned in Baden-Baden. Last summer she was head of the women's C.P.S. unit at Ypsilanti. She is now teaching French and Spanish at Goshen College, Goshen, Indiana. **Mrs. Henry A. Toews,** missionary, who will return soon to Belgian Congo, Africa, is the other speaker. The program follows:

Wednesday

10:00 a. m.: Bible Lecture—Dr. Zwemer
11:00 a. m.: Devotionals—Grace Mennonite Church, **Y.W.C.A. Room—**"Our Missionary Society Projects," Mrs. Colvis Oberli, President of Middle District Missionary Society.
12:15 p.m.: Lunch
1:45 p. m.: Devotionals—Bluffton Defenseless Church, Y.W.C.A. Room—Special **Music, First** Mennonite Church, Bluffton.
2:10 p. m.: "Foreign Relief Experiences and Future Relief Plans"—Miss Lois Gunden
2:40 p. m.: "How Our Society or Conference Plans for Programs and Uses Missionary Literature"—Representatives from Eastern, Cen- and Middle District Conferences
3:20 p. m.: "The Challenge of Congo Missions to Our Missionary Societies"—Mrs. Henry A. Toews
6:00 p. m.: Dinner
7:30 p.m.: Bible Lecture—Dr. Zwemer

Thursday

10:00 a.m.: Bible Lecture—Dr. Zwemer
11:00 a. m.: "Evangelism and the Home Church"—Dr. Zwemer
12:15 p. m.: Potluck luncheon for all women, second floor of Science Hall
1:45 p. m.: Business Meeting, second floor, Science Hall
2:15 p. m.: A visit to Clothing and Cutting room, basement of Science Hall
3:00 p. m.: A visit to Professor Klassen's Art Studio, College Hall
6:00 p. m.: Dinner
7:30 p. m.: Bible Lecture—Dr. Long

Naomi Brenneman
Director of Publicity

Parent-Child Confidence

Helen Gregg Green

When I was a child I was taken to a dentist's office with an aching tooth.

"Let me see your tooth," the dentist said.

I hesitated and then, "I'm afraid you'll pull it!" I admitted, frightened.

"I won't pull it," the dentist promised.

Confident that he was telling the truth I opened my mouth. It was pulled before I had closed my mouth.

I never liked the dentist after that. Years later, whenever I passed him on the street I thought of that incident. He had two boys. I often wondered whether he kept his word with them.

A well-known writer relates the following:

"A little boy of five, pointing to a library, asked his father, 'Is that your office, Daddy?' The father answered that it was the library. 'What's in a library?' asked the child. 'Books," replied the short-spoken father. 'What does it say in books?' 'It says to mind your Daddy!' "

The writer goes on to say that the child would eventually find out that his father was wrong, and that a series of such thoughtless answers, "over a period of time," would very likely cause him to lose confidence in his father.

I feel that the writer is too optimistic when he says, "over a period of time," because of my experience with the dentist. One untruth made me lose confidence in him completely. I looked upon him as a man in whom something fundamentally right was lacking.

Probably I exaggerated the offense. But that was one child's reaction to a breach of faith, and, without doubt, it is a fairly reliable criterion of other children's reactions to similar experiences My attitude toward this man made little difference, but had the offender been my parent the incident would have had very unhappy consequences.

It is indeed important that children have confidence in their parents and older relatives. For this reason, if for no other, parents need to appreciate their children's viewpoints.

A friend of mine related her childhood experience with regard to a pet lamb. She had fed the lamb from a bottle and was devoted to it. One day when she was at school some older members of the family sold the lamb.

When my friend recalled this incident she was a mature woman but the hurt she had felt that day crept into her eyes and voice. It had been a real tragedy to the child. The blow might have been softened had the aunt explained why her pet must be sold before Emily left for school that morning. It was a severe shock to come home and find that she would never again see her lamb.

Another friend said she wanted always to remember, in bringing up her little son, to try to put herself in his place when she was in doubt about any question that might arise. When a child, her mother had given away a little dog she adored.

"That was a lasting sorrow to me," Eileen said. "Mother thought I should soon forget about Curley. I never forgot him. To me he was as much a member of the family as myself."

If that mother had only stopped to put herself in her little girl's place, she would not have caused the deep and lasting hurt. I'm afraid we all have the human tendency of thinking in terms of our own immediate interests—even parents, at times.

—*Issued by the National Kindergarten Association*

NEW BOOKLET WITH ENGLISH WORDS FOR FAVORITE GERMAN ADVENT AND CHRISTMAS SONGS

In a beautiful booklet, entitled **Oh Come Let Us Adore Him** Joanna Suderman Andres presents English words for some of our favorite German Advent and Christmas songs. In it we find English words for such songs as "Sieh' dein Konig kommt zu dir," "Wie soll ich Dich empfangen," "Alle Jahre wieder kommt das Christuskind," "Auf Judaas grunen Fluren," and other favorites. The majority are translations. Those which are not have better thought than the original words. Gracing one page of the booklet is a translation of "Du Kindlein in der Krippe" with complete notes as arranged by Sister Helen Marie Bartsch. In it is also the song "In Love Make Me Thine." This was written by Mrs. Andres for her daughter Amy Elizabeth, who sang it to the music of Brahms "Cradle Song" at the Christmas program of the Bethel Hospital last year. The booklet is a treasury of Advent and Christmas songs, which have been favorites among our people for centuries.

A precious addition to these songs are some original Advent and Christmas poems by Mrs. Andres. Her poems have been eagerly received among Mennonite papers, and here is a choice selection of them.

The booklet has been artfully edited with different kinds of type and fitting designs. The print is very clear on good paper, and the booklet is well-bound with a pretty cover.

Oh Come Let Us Adore Him is a "must" for Mennonite lovers of music. It is a significant contribution by one of our Mennonites rich in thought and skilled in writing.

The price of the booklet is 25 cents. All orders by mail should be addressed to Joanna Suderman Andres, 700 East 5th Street, Newton, Kansas. The booklet can also be purchased at the Mennonite Publication Office, 722 Main Street, Newton, Kan.

Report on Bengal Relief Project

During the summer and fall of 1943 word was received that severe famine conditions existed in the Bengal area of India as a result of hurricane and flood. The situation was further aggravated by the war and the occupation of Burma. Immediately, the Mennonite missionaries in India prepared to bring assistance through their local organization known as the Mennonite Relief Committee in India (M.R.C.I.) This organization had been formed sometime before to take care of the need for relief in the areas in which the mission stations were located.

The work the M.R.C.I. could do was limited by the personnel which could be shifted from the mission stations to the relief projects in Bengal and the budget upon which the committee was operating. Consequently, an effort was made in America to send several relief workers and increase the budget. The missionaries managed the relief activities by serving in relays from the different mission stations and by using native workers. J. D. Graber and S. J. Goering arrived in the fall of 1943 and assisted in relief administration both before and after their trip to China. Later Ferdinand J. Isaac and George Baere arrived to relieve the missionaries and to take charge of the project. The relief activities continue at the present time under their supervision.

Financial Report

Receipt and expenditure totals are given here. Report covers the period from February, 1942 to May, 1944, and figures are in terms of American currency.

TOTAL RECEIPTS	**$41,340.49**
TOTAL EXPENDITURES	**$24,193.58**

Relief Activities

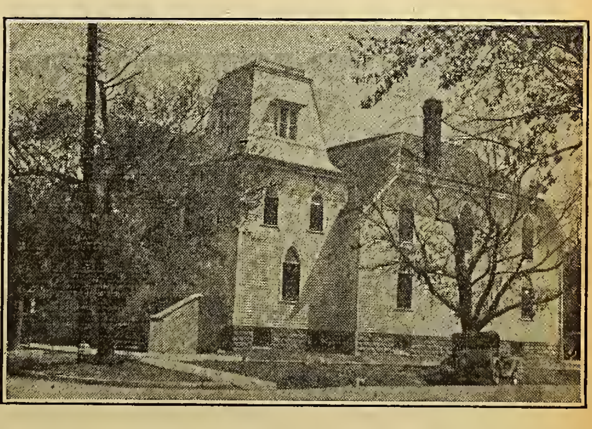
The greatest activity was carried on through the period, December, 1943, to May, 1944. During this time more than 140 tons of rice were distributed. The peak was reached in April when over 7,000 people received about two pounds per week per person. At first the missionaries distributed rice in and around Calcutta. Later two stations were opened at Sonarpur and Goria and a car was purchased to facilitate the work. Of the 62,000 people who lived in the area in which our workers were operating, about ten per cent received assistance in the way of food.

(Continued on page 10)

Hillsboro Church to Celebrate Sixtieth Birthday

According to present plans the First Mennonite Church of Hillsboro, Kansas, will celebrate its sixtieth birthday on November 23, 1944. This anniversary will be observed by holding a series of meetings throughout the week of Thanksgiving. The Rev. D. C. Wedel of Halstead will be the speaker.

On Thanksgiving Day, November 23, special Thanksgiving services will take place throughout the day, with a fellowship dinner at noon in the church basement. On this day Rev. J. H. Epp from Kingman, Kansas, who was a pastor of this church for twenty-seven years, will speak both morning and afternoon. Rev. H. T. Unruh, local pastor, will conclude the services in the evening. At this occasion the choirs of the Brudertal, Johannestal, Lehigh, and Hillsboro churches will sing. They will appear singly and in combined choruses.



Upper right: The Church Building

Lower right: The Parsonage

Lower left: Rev. H. T. Unruh, Pastor

DAILY DEVOTIONAL MESSAGES

By Mrs. A. M. Lohrentz, McPherson, Kansas

NOVEMBER 1—*"Our Father who art in heaven,"* Matt. 6:9a.

How often has the model prayer, which Jesus gave us, been misused, because we have simply repeated memorized words! So often we are called upon to *"repeat* the Lord's Prayer together" instead of *"pray* the Lord's Prayer together." Pray it slowly, earnestly, with time enough to *think* of what we are asking of or saying to God. As we say "Our Father" we must have hatred and malice toward no one, neither the underprivileged nor the wealthy, neither the starving nor the oppulent, neither the enemy nor the friend—all are our brothers and sisters and we are to love them.

The Negro, the Chinese, the Hindu, the Fiji Islanders, and all the rest are related to us, because God is Our Father. He is color blind and we must strive to become so too.

NOVEMBER 2—*"Hallowed be thy name."*

Last year an army chaplain in addressing a group of women at a World Day of Prayer said, "In the last two years I have heard the name of God and his son used more often than ever before in my life." He paused for a moment and then slowly, but sadly went on to say, "But it was not reverently or prayerfully used as you might think. No, it was being *misused.*" More and more that same misuse of God's name is creeping into ordinary conversation; newspapers and the radio are letting it slip in more and more, whereas formerly it was prohibited. God's name and Jesus' name are holy and are due honor and love. Reverence is due the name of Our Father and Jesus, our Saviour.

NOVEMBER 3—*"Thy kingdom come, Thy will be done on earth, as it is in heaven."* Matt. 6:10.

God's will forms the joyful, the harmonious pattern of behavior in his kingdom in heaven. Here we are asking to have this same pattern of behavior transplanted to earth. There is nothing static or negative about this petition. Our job begins right there. Men, women, and children are given the task of working and helping to bring about conditions of love, kindness, and friendliness on earth, so that his kingdom may be established here and rule the earth. What are we doing in our daily life to bring to fruition this petition.?

NOVEMBER 4—*"Give us this day our daily bread,"* Matt. 6:11

The "us" and "our" rest in the fact that God is our Father. We do not pray selfishly, "Give me this day my daily bread," but as his many children, we petition him for a common need that is to be supplied and it is supplied. When we see some of his other children, whose needs are not supplied, who are hungry or cold or even unchurched or unevangelized, then it becomes our duty to help him supply those needs, to help him "pass the bread around," to help see that every one gets his daily bread.

NOVEMBER 5—*"Forgive us our debts, as we forgive our debtors."* Matt. 6:12.

Again like the above petitions, this one is positive, dynamic; it calls for action. Before we can ever ask God to forgive us a sin, a wrong, or a transgression, we must have forgiven our neighbor that harsh word, that unkind story or act, or that insult. As far as we are concerned, we then harbor no ill-feeling, no malice, no hate, and we have no enemy. Having gone that far, we can then ask God to forgive us all our shortcomings. A follower of the Jesus Way seeks to get into harmony with his fellowman and then with his God.

NOVEMBER 6—*"Lead us not into temptation; but deliver us from evil."* Matt. 6:13a

Thomas Edison was asked one day what he did about temptations. "I have none," said Edison, "I have no time for them." Idleness and too much time on our hands are often the breeding places of temptation. Big, hard jobs or constant work serve as an antidote.—Trees of the timber-line are among the toughest, staunchest ones, because they must grow where the storms bend, twist and lash them mercilessly. The sheltered, protected tree is the one that snaps when the storms beat upon it. Phillips Brooks expresses it satisfyingly: "O, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks!"

NOVEMBER 7—*"For thine is the . . . glory."* Matt. 6:13b.

Man has always been fond of building towers of Babel or monuments to his own honor and glory. A young interne in a hospital was quite elated, but also boastful, over a dinner invitation by his superior, an eminent staff doctor. His host was one of the highest in the profession. As the two talked during the meal, the older man drew the interne out about his parents and his home. The interne was happy to tell of his fine, sacrificing parents and his home. The host commented that the young man owed them a great deal. His educational opportunities had been very splendid too and the young man enthusiastically told of all he had been able to do. Again the host pointed out how much he owed these agencies for his success. On and on they talked and the young man became less and less sure of himself. Finally the host pointed out how helpless we would be, if we worked without God's help. "The greatest men in science and other fields, too, are quite ready to say with all sincerity, 'For thine is the kingdom and the power and the glory'," he concluded. God's best servants are the humblest.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
Kansas
North Newton,

Mennonite Youth

"A United Mennonite Youth in Christ"

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Neither Lukewarm Nor Self-righteous

By the former Elizabeth Locher

There is something nauseating about a luke warm ink; there is something similarly unsatisfying out a lukewarm personality. All about us are uses, issues, and principles which demand posi-e attitudes. **One who takes a middle ground and neither for nor against anything is most dis-uraging to those who seek the truth.** The lack of husiasm of the would-be faithful is more trying n the staunch opposition of implacable enemies. om seeing the latter one says, "To provoke so ch hatred there must be a power!" The inference of the others causes one to conclude t they serve a dead or dying truth.

he lukewarm personality is contented with gs as they are and closes his mind and eyes to ater possibilities and opportunities. Are we lly convinced that war is wrong? Dare we then ug our shoulders and say that we can do nothing all to relieve the untold suffering? Have we faith that ways of feeding Europe will be open-

or each of us there is some plan, some purpose ulfill. Even as a lily develops from the seed of y or a blade of grass from a grass seed, so are born with individual differences and potentiali- **There are some things that can be done bet- by certain individuals than by others.** We have ace to fill and with enthusiasm, and by search- we may find how we can best do God's will. ence, we know, is a virtue, but the lukewarm on misunderstands patience as satisfaction with gs as they are rather than the active hope and ous desire to discover the best way to accomp- the greatest good that has been revealed to

m belief in certain principles should lead to ive action. I often question if Mennonite are embued with a spirit akin to that of the ders of our faith. Perhaps, we are so intent merely perpetuating our name that we fear to e any criticism or opposition and hence be- "neither hot nor cold."

we are Mennonites in the sense that our early s were, then we are pacifists. **It is inconsis- o love our enemies and yet to go out to mur- hose who are not our political allies.** Yet if emain steadfast to this principle we may in- the hatred of our co-workers, our friends, and bors. The truth remains unchanged. It is we falter or remain indifferent. The challenge us to take a stand upon issues and to show by our actions that faith and belief does make a difference in our lives.

It is well, too, to face a contrasting danger—the one of being so sure of our own righteousness that we close our eyes to the convictions of others. All people are chosen by God to fulfill some purpose. The statement has often been made that "It would be a dull world if we were all alike." **Truth has been revealed in many ways, and different truths to different people.** Kahlil Gibran in **The Prophet** says,

"Say not 'I have found the truth' but rather, "I have found a truth.'
Say not, 'I have found the path of the soul,' but rather 'I have meet a soul walking upon my path.'
For the soul walks upon all paths.
The soul walks not upon a line, neither does it grow like a reed.
The soul unfolds itself like a lotus of countless petals."

Enthusiasm should be coupled with imagination. **Jesus often says that we should put ourselves in the other person's place. When He announced that all men were His brothers He taught us to look on other people imaginatively and not as though they were figures in a mathematical sheet.** Where there is no imagination there is cruelty, selfishness, and death. **It is not enough to be one thing or another, but to understand others who have not arrived at the same postion, one must imagine how one would feel in the same situation in which the other person is.**

So easily do we judge others by their actions and ourselves by our highest motives! It is well that we attempt to understand the deepest motives of others and to be very careful of our own actions, trying always to do the thing which we know to be best in accordance with our deep convictions and steadfast faith that God works through us.

"Wait not until you are backed by numbers. The fewer the voices on the side of truth, the more distinct and strong must be your own."—Channing

SERIES BY EDITORS

Above we present the second in a series of articles by the editors of the young people's papers of the various districts. The next article will be by Grace Binder, editor of the **C.E. Witness** of the Eastern District. For a **brief biography of M. Elizabeth Locher** see the next page.

M. Elizabeth Locher. Editor

M. Elizabeth Locher has been editing the **Vine Press**, which is the young people's paper of the Middle District Conf Miss Locher graduated from Bluffton College last spring and did some work there this past summer. Some of the time she worked in the local greenhouse. This is the kind of work that she did in Cleveland, Ohio, during the few years that she was out of school. Miss Locher states that it was during these years that she really learned to appreciate the small community and the simple life. Three summers ago she went to a Friends' Work Camp at Merom, Indiana. There she became convinced that her place was no longer in the city. So she remained at Merom and worked as secretary for the C. P. S. camp that had been opened there and also in the office of Carl Landes, who was then Rural Secretary of the F. O. R. Upon the death of her father she returned home to Bluffton and continued her college work, completing a major in sociology and a minor in Home economics. She is prepared to teach, but she will not attempt it before Christmas, if then. And here comes a turning point in this story, for as much as we know Miss M. Elizabeth Locher is no more. That is, she undoubtedly got married in October—for those were her plans—and she failed to tell us the name of her husband-to-be. So very likely she is somebody else now, but we shall use her former name in this article. Miss Locher wrote in September that she intended to marry a Friend from C. P. S. Camp No. 194, Trenton, North Dakota, and then stated, ". . . . We will then plan together how we can make our most positive contributions to a small community or to relief and rehabilitation work."

A member of the Grace Church at Pandora, Miss Locher has worked in the Junior Department for the last three years. New materials were introduced and a personal interest in relocated Japanese on the part of the children was developed.

Besides being editor of the **Vine Press**, Miss Locher has served as Field Secretary for the young peopl of the Middle District. She will have to relinquish this work because of her residence far away. The **Vine Press** now has a circulation of about 400. A copy goes to all the pastors, to the C. P. S. men (free), and other interested leaders. Most of the societies have group subscriptions which total about 300. The annual printing bill is about $80.00. No other literature is sent out for carrying on young people's work.

We thank Miss Locher for the article and offer our congratulations.

YOUTH JOTTINGS

—**Gordon Kaufman**, who has been a camper in the Colorado Springs C.P.S. camp, is transferring to the C.P.S. unit at the Ypsilanti, Michigan, mental hospital. His address will be Box A, Ypsilanti, Michigan. His father is the President of Bethel College.

—**Roy Umble**, formerly educational director of the C.P.S. camp at Hill City and then later at Denison, Iowa, and now carrying on work for M.C.C. headquarters at Akron, spoke in the Bethel College chapel on October 31. His main task now is to bring about a greater opportunity for C.P.S. men to take courses for college credit. He is now visiting the various Mennonite colleges in Kansas. Before being drafted he served as instructor in Public Speaking at the University of Pittsburg, Pittsburg, Pa.

—**Hebron Mennonite Church, Buhler, Kansas.** Th topic for our C.E. program on October 22 was "Wha Keeps Our Church Going?" Six organizations o the church gave reports as to what they were doin to keep the church going.

—The young people of the **First Mennonite Church Reedley, California**, recently visited the C.P.S. cam at North Fork.

—**Leon Ratzlaff**, a member of the Bethesda Mennc nite Church, Henderson, Nebraska, and one of th "Smoke Jumpers" writes that the General Confe ence "Smoke Jumpers" are working away at th stories which are to appear in a special youth su plement to **The Mennonite.** Leon kindly assumed th responsibility for gathering this material when th editor asked him.

Bengal Relief Project

(Continued from page 7)

In February of this year work was begun on temporary hospital and work camp. These pr jects were completed in April and operation w begun.

the end of 1944 if no new crisis arrives in the mea

Conditions in Bengal have improved and seve famine conditions no longer exist. Possibly t present phases of the relief program will close time. A repetition of last year's famine is fear Reports indicate that such a situation is highly i probable and that already many are in need. light of this sitaution and the feasibility of maki Calcutta the jumping-off place for further rel activities in the Far East, additional workers being sent to India.

M.C.C. Headquarters
Akron, Pennsylvania

IN MEMORIAM

JUSTUS HENRY HOHMANN, son of John Anna Hohmann, was born January 15, 1867, at K chen, Hessen, Kassel, Germany. In 1884 he came the United States. After a year in Iowa he came Halstead, Kansas to be with his brother Adam. soon started working for and had his home w the John Kuehny family, where he learned to kr Elizabeth, whom he married in 1891. After liv on a farm near Halstead for eight years they mo to Deer Creek, Oklahoma, where they have li since. While in Halstead he joined the Menno church there. Later he became a charter membe the Deer Creek church. He is mourned by his w son Loyd of the home, Walter and family of N Newton, Karl and family of Deer Creek, Ruth and family of Tulsa, Oklahoma, and Lois and far of Cheney, Kansas.

Class of 1944, Bethel Deaconess Hospital School of Nursing Newton, Kansas

Herewith we list the name of each graduate of the Class of 1944 and also the church to which she belongs:

Katherine Andreas, Second Mennonite, Beatrice, Nebraska; **Erna Becker,** First Mennonite, Newton, **Evelyn D. Kaufman,** Eden Mennonite, Moundridge, Kansas, **Selma Loewen,** Ebenfeld M. B. Hillsboro, Kansas; **Mildred I. Myers,** Emmaus Mennonite, Whitewater, Kansas; **Gertrude H. Neufeld,** Bethel Church, Enid, Oklahoma; **Anna E. Neufeld,** Bethel Mennonite, Inman, Kansas; **Esther Ortman,** Bethany Mennonite Marion, South Dakota; **Dorothy Peverly,** Community Church, Los Angeles, Calif.; **Eleanor Schmidt,** First Mennonite, Reedley, California; **Ruby Voth,** Hopefield Mennonite, Moundridge, Kansas; **Hilda J. Woelk,** Goessel Mennonite, Goessel, Kansas.

ELENORE SCHMIDT

ANNA NEUFELD

GERTRUDE NEUFELD

DOROTHY PEVERLY

ESTHER ORTMAN

MILDRED MYERS

RUBY VOTH

EVELYN KAUFMAN

ERNA BECKER

HILDA WOELK

SELMA LOEWEN

KATHARINE ANDREAS

NURSES NOW IN TRAINING, CLASS OF 1945

Names and church affiliations of nurses now in training and who will graduate in 1945 are: **Selma Bartel,** Alexanderwhol Menn. Goessel, Kan.; **Ruth J. Billau,** Garden M., Halstead, **Jessie M. Brown,** Salem Mennonite Freeman, S.D.; **Bonnie M. Dirks,** Calvary Tabernacle, Moundridge, Kan.; **Amanda Ewert,** Pleasant Valley, Freeman, S. D.; **Lucille Langley,** Swiss Mennonite, Whitewater, **Laura Mae Wedel,** 1st Ch. of Christian, Moundridge, **Leona Lohrenz,** Ebenfeld M.B., Hillsboro, Kan.; **Arveda Neuenschwander,** First Mennonite, Berne, Ind.; **Marie T. Loepp,** Zoar K.M.B., Inman, Kan.; **Helen M. Soldner,** First Menn., Bluffton, Ohio; **Ruth E. Soldner,** First Menn., Berne, Ind.; **Evelyn A. Pickarts,** Evangelical, Humboldt, Kan.

Esther E. Wedel, First Ch. of Christian, Moundridge, Kan.; **Lois M. Wenger,** First Mennonite, Aberdeen, Idaho; **Vernelle R. Zuercher,** Swiss Mennonite, Whitewater, Kans.

Class of 1946

Names and church affiliations of student nurses who are to graduate in 1946 are:

Fern Baer, First Menn, Aberdeen, Idaho; **Esther H. Dyck,** Emmaus Mennonite, Whitewater, Kans.; **Edith G. Entz,** First Mennonite, Newton, Kans.; **Doris D. Kaufman,** Salem Zion, Marion, S. D.; **Annie Klassen,** Buhler, M. B., Buhler, Kans.; **Helen Klassen,** Buhler M. B., Buhler, Kans.; **Hulda W. Penner,** Hoffnungsau, Buhler, Kans.; **Berneice Stucky,** 1st Ch. of Christian, Moundridge, Kans.; **Luella E. Tieszen,** Bethesda Mennonite, Marion, S. D.; **Jean Van Camp,** Baptist; **Letha M. Vogt,** Eden Mennonite, Moundridge, Kan.; **Ruth Wenger,** First Mennonite, Aberdeen, Idaho.

Class of 1947

Names and church affiliations of student nurses who are to graduate in 1947 are:

Rosa L. Bartel, First Mennonite, Hillsboro, Kans.; **Elizabeth R. Busenitz,** Emmaus Menn., Whitewater, Kan.; **Wilma E. Ewert,** Mennonite Brethren; **Agnes Goertzen,** Mennonite Brethren; **Erna G. Graber,** First

ores Eck, Calvary Tabernacle, Moundridge, Kans.
alie Eck, Calvary Tabernacle Moundridge, Kans.

Mennonite, Pretty Prairie, Kans.; **Naomi L. Hiebert,** Mennonite Brethren; **Ruth J. Hiebert,** Menn. Breth.; **Hilda L. Neufeld,** Bethel Menn., Inman. Kan.; **Salome Pauls,** Menn. Breth.; **Ethel M. Peaster,** Calvary Menn.; Greensburg, Kan.; **Rosella M. Regier,** Hebron Menn., Buhler, Kan.; **Helen E. Reimer,** Alexanderwohl, Goessel, Kan.; **Rubena Reimer,** Alexanderwohl, Goessel, Kan.; **Gertrude C. Rinner,** Wayland Menn., Wayland, Iowa; **Ruth L. Schmidt,** Goessel Menn., Goessel, Kan.;

Experiment in Group Farming

A Book Review

By J. Winfield Fretz

Exploring Tomorrow's Agriculture: Cooperative Group Farming—A practical Program of Rural Rehabilitation —by Joseph W. Eaton. New York, Harper and Brothers, 1943.

This 255-page book deals chiefly with twenty-seven co-operative corporation farms established by the Farm Security Administration throughout various parts of the United States. The study covers a period of five years from 1937, when the first co-operative farm began operations, to 1942. It is, therefore, a study of a very youthful project. Factual data is given as to the size, acreage, membership in families, cost, physical layout, method of establishment, management rent, and subsidization as well as an evaluation of success and failure of the projects to date.

The Purpose of the Projects

The co-operative corporations were begun during the depression years under The Federal Emergency Relief Administration. Most of the members were former farm laborers from sub-marginal farming areas and for that reason the experiment had certain handicaps to begin with. The co-operative farms were established for the express purpose of testing relative advantages of large-scale co-operative and small-scale family-type farming. The FSA also established many individual units near each corporation and assigned the supervision of both to the same staff. Comparative surveys of the two methods could therefore be made easily.

The Value of the Book

State colleges of agriculture and the various U. S. Department of Agriculture agencies have long known that demonstrations are the most effective methods of teaching new agricultural techniques to farmers. Lecturing and theorizing seems to accomplish little, but if the demonstration farm which is trying out a new seed or a new method of plowing gets a high yield, the chances are that the neighbors will copy the new idea.

We need to have some one experiment in new and improved methods of farming. We need to learn how farmers can work together and own certain machines and instruments of production together in such a way as to reduce the costs of labor and capital stock. This book by Eaton examines such an experimental project. The author wisely refrains from drawing final conclusions but confines himself to pointing to the record and to asking questions.

Personal Reaction

The book does not have a religious theme. The interest in co-operative methods of farming is largely economic, nevertheless, Christians interested in developing brotherhood economics and mutual aid will find much valuable help in this book. The experiments are not truly co-operative because of the government subsidy and the management policies of F.S.A. as well as the methods used in selecting members; nevertheless, there are many practical lessons to be learned by those interested in such developments. Supplementary chapters discuss Hutterian and Amana Community life as well as the Co-operative Saline Valley Farms established by Harold Gray in Michigan.

Seminars on Normal Living

At Oberlin Seminary this summer a group of twenty persons—young rural ministers, teachers and members of Civilian Public Service Camps—met for sixteen three-hour seminars on Normal Living under the direction of Ralph Borsodi, founder of The School of Living, and author of "This Ugly Civilization."

It was agreed that a movement toward the decentralization of production, population, ownership, control, government and education is necessary as the right direction and the first step for the achievement of normal living.

A forty-page summary of the seminars can be had for 50c from Mrs. Mildred Jensen Loomis, Lane's End Homestead, Brookville, Ohio.

—**Town and Country Church**

RELIEF

In El Shatt Education Prgoram

Samuel Yoder describes phases of the work assigned to him in the El Shatt refugee camp, in a letter written October 4:

"It seems that I am to have charge of the schools in this camp, about fifty of them.... But with almost no materials available, and with the refugees themselves going ahead with what they have, I'm still not certain what I can do. I visited several the other day. They are housed in tents; for seats many of them have gasoline cans, and no desks at all. They do have some paper and pencils now, though I understand that these have come recently. Blackboards have been made by the carpenter shop out of wood and black paint. Children do a marvelous job of adapting themselves under such difficult circumstances, and seem reasonably happy. If any of you have any ideas what to do with about 1700 children in the midst of the desert with very little equipment, I would be glad to have them."

Mechanic Enroute to Egypt

Ervin Hooley left Miami, by plane, October 24, enroute to Egypt to help meet the need for mechanics in the refugee camps there.

Farewell for Three Relief Workers

A farewell service was held at Headquarters, the evening of October 24, for three relief workers, each entering a different area of relief need.

J. Harold Sherk leaves in the very near future to help administer relief in India. He has served as pastor in the Ontario Conference of the Mennonite Brethern in Christ Churches, and for fifteen months was engaged as camp minister in the Canadian Alternative Service Camps, which were equivalent to our C.P.S. camps.

P. P. Baltzer is ready to leave for the Middle East, vhere he will be engaged in relief work until such ime as he and S. Floyd Pannabecker have permis- ion to enter India and China. Brother Pannabec- er is already enroute to the Middle East.

Ophia Sevits of Fort Wayne, Indiana, is the last urse scheduled to leave for Puerto Rico to join the a Plata Hospital staff. She leaves Miami by plane ctober 28. Miss Sevits had served as nurse in the edaryville C.P.S. Camp during the summer onths.

ar East Workers Finally Granted Permits

After a long period of waiting, the India residence rmits and passports for Lawrence Burkholder, ayton Beyler, and R. C. Kaufman have finally been tained. They are hoping to secure passage, also, the very near future. While these workers are heduled for China relief service they will be re- yed to the India field until the way opens for en- ing China.

Relief Briefs

race **Augsburger,** R.N., has arrived in Algiers, ording to word received October 18.

he **Greek War Relief Association** has reported t the Mennonite women have cut 42,735 gar- nts, out of 33,310 yards of material. The Associ- on has cut 8,500 more garments for them to sew. women will have sewed 51,253 garments when work is completed. Many of these garments reported already to have been received by the ociation.

he **clothing received** at the Ephrata Clothing ter amounted to 21,493 pounds for the months une, July, and August. 11,077 pounds were re- ed last year during the same period.

C. P. S.

dian Notes

an order passed by the Canadian Government pril, 1943, conscientious objectors were to be ted by mobilization boards to "employment e their service could be utilized to the best ntage in the national interests." Because of the age of farm labor and because the majority of were from farms, agricultural work was substituted for work in the alternative service work camps (A. S. W.). Not only have C. O. inductees after the passage of this order been sent into agriculture, but many of the men in the camps have returned to their home providences.

The Wartime Information Board, Ottawa, in a **Reference Paper,** May 25, 1944, gives the following information concerning Canadian C. O.'s:

"In a total of 8,858 conscientious objectors postponed more than 5,160 were working on farms as at December 31, 1943. The order provided that postponed conscientious objectors in agriculture should be put under contract with their employers. The farmers were to pay $25 a month plus board and lodging to each conscientious objector employed, and the difference between this and the going wage to be paid to the Canadian Red Cross."

C. P. S. Briefs

Appointments: Paul Albrecht will be educational and assistant director at Three Rivers, California; Naomi Brubaker will be dietitian.

C. P. S. Assignments: According to a report from the National Service Board for Religious Objectors, based upon the drafting of the lower age groups, about 45 percent of all C. P. S. inductions for July, August, and September were Mennonites.

Fish Planting: During the month of September a number of campers at Three Rivers, California were engaged in planting rainbow trout. They planted at least 30,000 in the streams and lakes throughout the mountains.

Peace Section Notes

Civilian Bonds

The following statement has been prepared by Jesse Hoover, secretary of the Peace Section:

"The Peace Section has been trying for several months to interest the Treasury Department in a special Relief Savings Bond to finance the Congressional appropriation for United Nations Relief and Rehabilitation Association. Recently we received what appears to be the final reply from the Treasury officials. There does not seem to be any prospect of obtaining such an issue.

With the probability of another Bond Drive in the not too distant future, we will have nothing more to offer our Churches than the plan followed previously. And while it has not been entirely satisfactory to many of our people, we do want to urge again that if investments are made in government securities, we should leave our testimony of non-support of war by registering such investments through the Provident Trust Company, by the plan which has been in operation."

Released October 25, 1944
M.C.C. Headquarters, Akron, Pennsylvania

"God often encourages the weak in faith by giving speedy answer to prayer, but the strong in faith are often tested by His delays."

JOTTINGS

—**The Annual Harvest-Mission Festival** of the **West Zion Mennonite Church, Moundridge, Kansas,** was observed on November 5 with Rev. W. C. Voth and Dr. G. S. Klassen as speakers. Rev. Voth told about his trip to South America and Dr. Klassen about the experiences he had while serving as a dentist in the Chaco. Dr. Klassen recently returned from Paraguay.

—**The First Mennonite Church, Paso Robles, California,** of which Rev. Orlo Kaufman is pastor, is now enjoying a Sunday bulletin. The church building has fresh white paint with brown trimming. A new roof was put on last fall. The Women's Missionary Society's sale of linens and other articles brought $73.41. A total of 165 pounds of clothing was recently packed for the M. C. C.

—From **Rev. Phil. A. Wedel's final report** to the **First Mennonite Church, Aberdeen, Idaho,** we glean: That Rev. Wedel taught a Bible class in the local high school from 1936 to 1942 and that the student enrollment ranged from 96 to 165; of it he says, "This course proved to be a proficient method in Christian character building. Many could be reached who never attended Sunday School or Church services; that the church membership in June, 1936, was 282 and on November 11, 1944, was 389; that the congregation presented an electric refrigerator to the parsonage in 1940 and that the church has venetian blinds.

—**The First Mennonite Church, Reedley, California,** had its Annual All-Church Celebration on November 5. The new addition to the church basement was dedicated. Rev. Walter H. Dyck brought the morning and evening messages on October 29. The Reedley Church has canned 1168 quarts for C.P.S. All of it was done at the home of Mrs. Herman Neufeld. Some of the fruit will be sent to the camps in Montana.

—**The Buhler Mennonite Church, Buhler, Kansas,** plans to have evangelistic meetings the first week in December. Prayer week in January is to be observed with home folks giving brief talks.

—**The Tabor Mennonite Church, Newton, Kansas,** recently at a business meeting, at the request of its dear Elder, voted to call Rev. H. B. Schmidt as its Junior Elder and that the two, Rev. P. H. Richert and Rev. H. B. Schmidt, divide the work equally. Since Rev. Schmidt was one of the deacons, the church had to elect a different brother as deacon. Brother Clarence Schmidt was elected. At its annual meeting in September, the Sunday School elected twenty-one teachers and their substitutes. Brother Alfador Frey is superintendent, and B. W. Schmidt is superintendent in the basement. Mrs. Alfador Frey is superintendent of the Cradle Roll and Rev. H. B. Schmidt of the Home Department. The sewing society recently canned eighty-two quarts of fruit for C. P. S. The society, which meets once a month is very busy sewing for relief and missions. It also prepares a bundle of goods for each boy who leaves for C. P. S. Rev. Richert is again instructing a large catechism class. In October we had two very welcome visitors from Manitoba, Rev. D. H. Loewen, a mission candidate to Africa, and Rev. Schlutz, Elder of the Bergthal Church. Rev. Schultz spoke to us on "The Wonderful Love of Christ."—Abr. Schmidt, Corr.

—**The Archbishop of Canterbury died recently.** He was the first chairman of the World Council of Churches after it was launched in 1937 by the Protestant and Eastern Orthodox bodies of 30 nations. He was regarded by some as the outstanding Protestant in the world today.

—**Soldiers talk Pennsylvania Dutch with German Civilians:** Wm. H. Shelly of Philadelphia, Pa., sent us some newspapers clippings which tell how American soldiers of Pennsylvania Dutch (German) origin have had no difficulty in talking to German civilians they ran into. Undoubtedly, the Germans were from the Pfalz or the Palatinate. The Pennsylvania German (without the English words in it) was brought from that region.

—**Rev. Sam J. Goering** is to address a combined meeting of the First and Second Mennonite Churches, Beatrice, Nebraska, on the evening of November 9.

—The mission societies of the **First Mennonit Church, Hillsboro, Kansas,** presented a mission pla on October 29.

——**Rev. A. J. Neuenschwander** recently conducte evangelistic meetings for the Mennonite Church i Richfield, Pa. It is reported that interest and atter dance was good and that there were decisions fo Christ.

—**Rev. Homer Leisy** began a series of evangelisti services in the West Zion Mennonite Churc Moundridge, Kansas, on November 8. They wi close on November 17. They begin at 8 P. M. number of the messages are illustrated.

—**Correction:** Rev. Herman Wiebe did not ask th Alberta Community Church, Portland, Oregon, be released by the beginning of the new year. He to serve until the end of the school year or June "At that time he will receive his degree and feels ca led to continue as Bible teacher after that."

—**Rev. Don. E. Smucker** writes that speaking dat in the months ahead include the C. P. S. camp Mulberry, Florida, and the Founders Day at Fre man Junior College and Academy.

—**Th Annual Indiana All-Mennonite Women's M sionary Convention** took place at Middlebury, In ana, on October 27. **Mrs. J. P. Suderman** of Ber was one of the convention speakers.

—**Newport Mennonite Church, Newport, Washi ton:** Four of our young members returned ho from the Bible Institute of Los Angeles for the su mer. They were: Màrie Peters, Linda and Su Woelk and Eldon Unruh. During the summer t other members, Mr. and Mrs. Henry Dalke, attenc summer school at B. I., leaving their year-old dau ter with Mr. Dalke's sister. This certainly was qu a sacrifice on their part, but which they were willi to do for the Lord's sake. After all, in our Christ life we sometimes have to make sacrifices. I am minded of the verse in Romans 12:1, which is greatest sacrifice of all: "I beseech you theref by the mercies of God, that ye present your bod living sacrifice holy, acceptable to God, which is our reasonable service." All these students left gain for the fall term. Another member is planing to attend a Christian college at Three Hills, lberta, Canada. Our Sunday Schools and Christian ndeavors are very well attended. —Corr.

-Send all news and contributions to "The Mennote," North Newton, Kansas.

-Goltry, Oklahoma: Our choir and men's chorus ave a program in the M. B. Church at Enid on ctober 15, and on October 29 they gave a program the Saron Church at Orienta. Rev. Bergen is rector. Rev. and Mrs. Marvin Eck, missionary ndidates to Africa, have not yet received their nal passports; so their going has been delayed. present they are doing missionary work in the arks. The Lord is blessing their efforts. Our urch is supporting them financially, as well as th prayers.—Zoar Mennonite Church.

The Twenty-Seventh Annual Meeting of the ennonite Brotherhood and the Fall Rally of the omen's Missionary Societies of the Eastern Distt was held in the Grace Mennonite Church, nsdale, Pa., on October 28. J. Winfield Fretz ve an address on "Mutual Aid Among the Mennoes." On the women's program Dr. Ella Bauman a discussion on "Those Outside." Miss Wilhela Kuyf gave an address. At the joint evening sion Rev. A. J. Neuenschwander reported on the itation Program now going on and introduced of the Bible Institute and Visitation workers, ose name was not given on the program. The er gave the address of the evening.

TTINGS FROM HOME MISSION CHURCHES THE WESTERN DISTRICT CONFERENCE

he following are jottings selected at random n the report of the Home Mission Committee at recent Western District Conference:

ns, Kansas: Enheartening progress here. Rev. Mrs. Henry Goossen now reside in Burns. t in a vacant rural school building. Need more n. **Ransom, Kansas:** Interest declined when out a resident minister for about a year. Atance back to that of last year with Brother Boehr as pastor. **Fredonia, Kansas:** This is int enterprize of the General Conference and Western District Conference. Served by Bethel ge ministerial students under supervision of H. A. Fast. Great need here is for a resident ster who will devote his time to the work and up hte spirit of unity. **Enid, Oklahoma:** going forward with much promise under ler and Sister Ben Rahn. Church solved housproblem for pastor by buying a parsonage. **egie, Oklahoma:** Brother and Sister Rudolf idt continue in faithful and fruitful service. **erson, Kansas.** The newest field. Brother Sister Roland Goering have served there since 1. Interest in organizing a church good. pressing need a permanent meeting place and idence for the worker. **Mennoville, near El Oklahoma:** Brother Henry Funk to take work. Fiftieth anniversary celebration in vas great event. **Mingo, Kansas: Vona, Colorado: Kirk, Colorado:** To date no worker found. Ministerial students served Mingo during winter and ministers have been sent to Mingo and Vona from time to time. Great need is for a resident worker. **Taloga, Oklahoma:** Group served twice a month by Brother A. W. Froese of Cordell. Average attendance is about 15. **Waka, Texas:** Groupe of seven families; four live close to church. Not being served by a minister of our conference. Services twice a month by minister of another denomination. **Walton, Kansas:** Self-supporting with the exception of small sum contributed monthly toward church expenses. Brother and Sister Ronald von Riesen ênthusiastic workers here. Membership of seventy-one. **Gotebo, Oklahoma:** Whole year since church appealed for help in securing a pastor, but to date no one has been secured for this church.

EASTERN DISTRICT CONFERENCE NOTES

Hereford, Bally — The annual Ladies Aid Society Anniversary was held on November 5. Dr. M. C. Lehman was the speaker. Our pastor, Dr. E. E. S. Johnson, had the following speaking engagements recently; At the 82nd Annual State Sunday School Convention, he spoke on "Making the Rural School Effective." October 19, he addressed the Lehigh County Pennsylvania Historical Society at Allentown on the occasion of the Tercentenary of the birth of William Penn.

Souderton—A Bible study series of the Old Testament, under the leadership of the pastor, the Rev. Mr. Graber, will be started for the benefit of Sunday School teachers and interested young people of the school. The Church is again planning to render "The Messiah" during the Christmas season.

Fairfield — A special dedicatory service was held for the new hymnal racks, the gift of the Rev. A. W. Geigley, on October 15. The Church is grateful to Mr. and Mrs. Arthur Roth for the gift of the new **Mennonite Hymnaries.**

Perkasie — A member of the Gideon Society delivered the message October 22. The Rev. T. D. Gehret was the guest speaker for the special services held Novmbr 2 to 4. Rev. H. E. Nunemaker, pastor of the Church in Donnelson, Iowa, will be the guest speaker on November 10.

East Swamp—The East Swamp congregation assumes an obligation of $155.00 toward the erection of the Marker, to be put up by the Swamp churches, marking the erection of the first church. The marble memorial is expected very shortly.

First, Phila. — The Sunday School recently bought two wheelchairs for the Old Folks Home at Frederick. The Rev. Paul Uhlinger, from the Baptist Seminary, filled the pulpit October 15, in the absence of the pastor, the Rev. John J. Plenert. The Rev. Howard T. Landes, pastor of the Germantown Church, delivered the message Sunday evening, October 22. Rev. Nunemaker of Donnelson, Iowa, preached Sunday morning, November 5, and in the evening the congregation joined the Second Church for a fellowship at which time Brother Nunemaker again brought the message.

POSTMASTER X
NORTH NEWTON, KANSAS

The Orphanage Society of the Eastern District Conference will hold its annual convention in the Allentown Church, November 11th. Miss Martha Burkhalter, returned missionary from India, will be the convention speaker. Conf. Corr.

Christmas Program Material

RECITATION AND DIALOGUE BOOKS

*Meigs Christmas Selections No. 10	.25
*Christmas Helper No. 32	.30
*Christmas Treasury No. 55	.30
Practical Christmas Helper No. 3	.25
*Christmas Program Builder No. 1	.35

CANTATAS AND PAGEANTS

*The Wisest Wise Man (Pageant)	.30
Why the Angels Sang (Pageant)	.30
Carol of Bethlehem (Cantata for Choir)	.35
One Star to Follow (Cantata for Choir, with young people)	.35
Christmastide (Canata-Pageant for Choir and Sunday School)	.35
*Glory in the Highest (Choir Cantata for Mixed Voices)	.85
*Worship at the Manger (Cantata Drama)	.35
*Carol of the Bells (Choir Cantata for Mixed Voices)	.85
The Great Light (Story Cantata)	.40
Immanuel Forever (Story Cantata)	.20
*Silent Night (Story Cantata for Women's Voices)	.40

CAROL BOOKS

Christmas Customs and Carols	.25
Christmas Carols New and Old	.25
New Christmas Songs	.15 each or 2 for .25

SERVICES

*Angels of Peace	.10	*For Jesus' Birthday	.15
*Tidings of Christmas	.10	Peace on Earth	.10
And it came to pass	.15	Star of Bethlehem	.10
The Holy Night	.10	Love Divine	.10
The Guiding Star	.10	Glad Tidings	.10

*indicates New 1944 publications.

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BERNE, INDIANA

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Newton, Kansas

REVIEW AND REVISION OF THE 1944 MENN NITE BOOK CONCERN CATALOG

(Third Installment. Save for future reference)

Page 49—Bible Picture ABC Book raised in pr to $1.25

Page 50—Egermeier's Bible Story Book Stlye now $2.50. Style C $4.95. Style B has been continued.

Pages 51 to 64 inclusive—Prices and listings rect with the exception of the following which h been discontinued: Light on the Child's Path, M Fox and Other Stories, Nkosi, Friends of Je Christian Hero Series

Page 68—Matthew Henry's Commentary—Out stock, new edition in preparation . Probably re

—Paul Hutchens, $1.25; Rendezvous with Victor Ella M. Noller, $1.25; The Life Line—Ella M. No $1.25; The Sugar Creek Gang Flies to Cuba—I chens, $ .60.

Page 67—Clarke's Commentary—Not avail for the duration.

Page 68—Matthew Henry's Comemntary—Out stock, new edition in preparation. Probaby re in January 1945.

Page 69—No Changes.

Pages 69 to 73 and back cover will be revie next week.

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MENNONITE BOOK CONCERN **Berne, Ind**

Mission Number

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, NOVEMBER 14, 1944 NUMBER 45

OUR FOREIGN MISSION WORK

P. H. Richert, Secretary of the Foreign Mission Board

While mission work still has "A great door and effectual opened unto us," as Paul states in I. Cor. 16:9, it is also true, that "There are many adversaries," which we have to mention in the same breath, as Paul did. When missionaries are once in India, the door is wide open for them, but on the way are still adversaries, and the going back and forth is still dangerous on account of the war. Four of the missionaries are now on the ocean on the way to India, the Wengers and the two Schmidt sisters, thank the Lord. And with thanks may we always combine prayers for further protection.

Six other missionaries are waiting for passage to Africa, namely the Toevs's, Neufelds, and Dicks. This route is also so dangerous that small children are not permitted on the ships. This keeps the W. E. Harders back until the end of the war, as it looks now. But they do not sit and wait. They substitute in Arizona for the Sudermans, perhaps till next June, 1945.

Five other of our missionaries wait for their visas to Columbia in South America. Through a misunderstanding in the application, the waiting time is prolonged, but we have not given up hope for an open door in the near future. What a comfort it is to know that mission work belongs to Him, who has the keys to all the doors in the world. Rev. 3:7.

Mr. P. A. Banwar, Manager of the Bethesda Leper Home and Hospital

About twenty applicants for the various fields are still preparing in school and practical work at home. May we also be preparing for the time when they can be sent out as also the evacuated missionaries from China. For the latter the Board is laying aside a China fund, and there is also talk in the Board to lay a fund aside for expanding the work as soon as the war ends and the doors open. Other mission boards begin to do this very thing.

Brother and Sister Wenger in Montana will soon begin their second year in language study combined with actual spiritual work. Brother and Sister A. Claassen of Beatrice serve as substitutes for Brother and Sister Ediger at Clinton, Oklahoma. The latter now live in Newton under instructions from the board to rest six months. This does not prohibit them to accept here and there invitations over Sundays to visit churches as they get permission from the doctor.

May we continue to remember all workers in our prayers, both those on the field and those at home, especially those who are sick like P. W. Penner, J. R. Duerksen, Mr. and Mrs. F. J. Isaac, and Mrs. W. E. Harder. Nearly all are, so to say, on the way to recovery, more or less. Three sisters (Helen E. Nickel, Martha Burkhalter, and Eva Pauls,) recently came home from India on furlough.

HE CAME EMPTY AND WENT FULL

One who does not know lepers cannot realize with what depressed feelings these afflicted people come to leper Homes for treatment. They come and they go out. Many just leave the Home to live and die a leper because a segregated life, away from the numerous attractions of the world, is not congenial to them, or sometimes their land demands them back home, or similar such excuses make them discontinue treatment. It is a pity! But some are healed and when they go out, what a JOY!!!

Purushottam, a young man was admitted into the Bethesda Leper Home and Hospital at Champa —a leper and a non-Christian who found in the Bethesda Home not only a Home but a fellowship of saints and a Christian enviroment exhibiting the spirit of Christ in all phases of work. Above all, he was very much influenced by the Young People's Society and although it was entirely a Christian organization, i.e. C. E., he attended all the meetings regularly and later even took an active part. Being a young man he could not help being with them. What did the C. E. have to present to this young Hindu Purushottam? It presented Christ, His teachings, and attractive programs, and Purushottam's participation brought light into his dark heart. He soon became an ardent enquirer. A bright day dawned upon him. He must decide for his salvation and he DID. He discovered a new way of salvation—an inexpensive way!! He no more has to go to holy pilgrimages, nor does he have to bathe in the holy Ganges, nor feed the Brahmins. All such things required by the Hindus to obtain salvation must end. The blood of Christ stands above all these. He realized this and fully believed it. One Sunday he confessed Christ to be his ONLY Saviour.

Then took place his "Farewell" from the Home. Being absolutely free from leprosy, he wanted to go back to his village. The C. E. Society arranged for a program and the whole Church was invited. The chairman of the society gave a short address on "Ye are the light of the world" and presented him with a copy of the Bible and a Sunday School picture roll showing the life of Christ. Now what does Purushottam say?

"I came empty and now I go full."

P. A. Banwar, Manager,
Bethesda Leper Home and Hospital,
Champa, C. P. India

INDIA
ANNUAL COMPOSITE OF THE GENERAL CONFERENCE MENNONITE MISSION
April 1, 1943—March 31, 1944

Dear Brethern:

Among our Lord's farewell expressions we find this "Lo, I am with you always, even unto the consummation of the age." Lately this has made an unprecedented impression upon us that it is here released as a greeting. The work began and progressed thus.

I
BEGINNING

Bro. and Sister P. A. Penner opened Champa in 1901, the same year Bro. and Sister J. F. Krocker started Janjgir only 7 miles southwest, both stations lie south of the Bengal Nagpur Mainline Ry. 1911 Bro. and Sister P. J. Wiens went 25 miles south of Champa at the conflux of the Hasdeo and Mahanadi rivers began Mauhadih. In 1915 our eyes were directed 25 miles North of Champa to Korba for a strategic centre. Bro. and Sister C. H. Suckau undertook the opening. These three stations are located on the eastern bank of the Hasdeo River. Far across the Mahanadi river lies the large dense jungle with numerous villages that showed an open door for the Gospel, therefore Bro. and Sister S. T. Moyer opened the work now called Jagdeeshpur, in 1924. Upon Drs. H. R. Baumans' arrival the Medical Station one-half mile north of Champa was laid out in 1926. These stations lie in almost a straight line from North (Korba) to south (Jagdeeshpur) around 90 to 95 miles long.

II
FIELD

A — The Mission field covers approximately 8,000 sq. m.
B — It harbors villages and small towns about 3,000.
C — The population lies in the neighborhood of 1,015,000.

Our portion is located pretty well inland. A straight line drawn from Calcutta to Bombay 1,223 miles crosses our mission field towards the north some 400 miles from Calcutta. The Hasdeo river transverses from the north until it empties into the Mahanadi river at Mauhadih, flowing from west to east. This bed is at places one mile wide. The soil between the low mountain ranges in the north and south is very fertile for rice, wheat, linseed and pea culture. Those interposed portions, covered with jungles, bossom tigers, leopards, hyena, wolves, bears, they endanger the public. Annually their toll on domestic animals and people is still serious. The monsoon from June to September precipitates on the average 50 inches of water. The temperature ranges between 45 and 122 Fahrenheit. Snowfall is un-

"Mail from home!" The Jagdeeshpore missionaries, 1944 Left to right: Dr. and Mrs. H. E. Dester Rev. and Mrs. J. R. Duerksen, and Rev. and Mrs. John Thiessen and daughter.

Patients gathering and waiting in front of the hospital at Basna in 1944.

known, occasional hoarfrost in the higher altitudes occurs. The population has been found to consist of about 65 castes; the major portion belongs to the lower castes from which the larger portion of the Christians emerge.

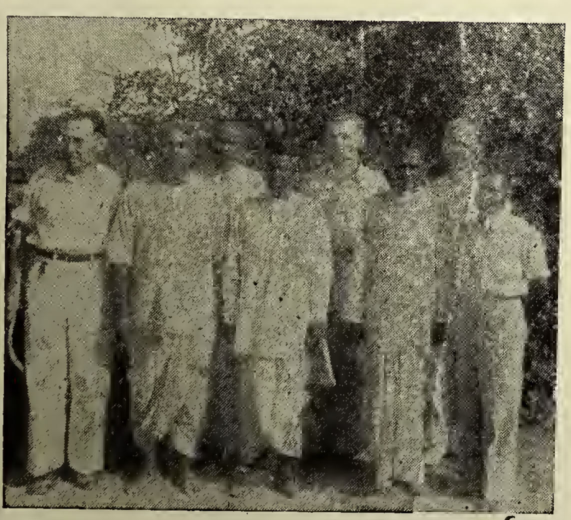
III

THE STAFF

This consists of both European and Indians. All Indian co-workers listed here are from Christian ranks. The Europeans are U. S. A. citizens, except one holding Canadian citizenship.

Out of 3,000 villages 163 have Christians residing in. There are 19 missionaries on the field to each would on the average fall 53,421; 72 Indian co-workers are on the evangelistic staff, therefore to them fall 14,097. Comparing the last year's report we notice the ratio has not improved, consequently it is so much more necessary to pray for the revival in the church and an increased working staff in consecrated action.

	Men	Women	Total
A —Missionaries	8	11	19
B — Indian Co-workers:—			
a — Evangelistic	49	23	72
b — Educational	29	18	47
c — Medical	28	18	46
d — Institutional	9	5	14
e — Industrial	6	2	8
	—	—	—
	121	66	187



Fully ordained ministers on the India Mission Field:

**Back Row left to right—Dr. H. E. Dester, pastor of the Jag-
eeshpur station church. M. Rufus Asna, pastor of the Janj-
ir Church. He has been 40 years with the mission as teach-
r, house father of the boys' boarding, evangelist and pastor.
. R. Duerksen, pastor of filial churches in the Jagdeesh-
ur area. P. W. Penner, pastor of the Mauhadei church.**

**Front Row left to right—Paul P. Ansa, brother to Rufus,
stor of the Champa church. Job Rottensingh, pastor of
e Korba church. Philipp Gardiar, assistant pastor to J. R.
uerksen among the area churches. Joel K. Asna, son of
ufus, brother to Nellie, pastor of the Bethesda Lepper
ome Church.**

**Besides the above all missionaries are fully ordained breth-
n; furthermore besides the above one more brother has
en fully ordained, namely, J. Walters, of Janjgir, assisting
that area.—P.W.P.**

IV

MISSION AND CHURCH ACTIVITIES

A — Stations manned by missionaries (Champa, Jagdeeshpur, Janjgir, Korba, Mauhadih, Medical.)	6
B — Stations manned by Indian co-workers	34
C — Villages contacted	741
D — Zenana visits (mainly approximately)	5,120
E — Literature disposed of a large percent gratis:—	
a — Bibles	137
b — New Testaments	173
c — Bible portions—mainly Gospels	2,696
d — Handbills, Tracts, Booklets	11,867
F — Primary Schools (Enrollment 581)	20
G — Middle Schools (Enrollment 191)	2
H — Sunday Schools Work:—	
a — Schools functioning	40
b — Pupils	1,921
c — Officers	51
d — Teachers	120
I — Other Functions	
a — Christian Endeavor	?
b — Witnessing Bands	?
c — Womens' Meetings	?
J — Medical:—	
a — Dispensaries	6
b — Cases treated (Registered)	16,564
c — Hospitals (Champa and Jagdeeshpur)	2
d — In-patients (Registered)	2,007
K — Leper Home:—	
a — Inmates	545
b — Special treatments (803) weekly	513
c — In-patients in hospitals	359
d — Relatively cured dismissed	8
e — Relatively cured dismissed total	202
f — Christians	402
g — Untainted (from leper parents) Boys 27, Girls 36	63
L — Boardings:—	
a — Orphans—Boys 2; Girls 14 (supported by Mission)	16
b — Boarders—Boys 105; Girls 98 (for educational purposes)	203

M — Widow:—There are no non-Christian widows fully supported by the mission. Some forsaken ones, old, blind, crippled receive a certain portion weekly as a helpout. Their existence in most instances is most pitiful indeed.

Christian widows we have 174. Just a very small per cent fall to the support of the mission, the rest are either somehow self-supporting or helped by relatives or the church. All the churches so-to-say have a certain fund from which such emergencies are drawn.

N — Industrial work gains constantly in prestige and is pursued in farming, i.e. rice, wheat, linseed, soy beans, orchards. Great difficulty is found to introduce new methods by which the yields can be enhanced.

Gardening has much room for expansion, because people refrain from endeavoring to utilize properly each corner of land lying void. During the monsoon and immediately after, much vegetables could be raised; those along the rivers even the dry season offers opportunities. Poultry venture in most instances meets with serious distress on account of crows, hawks, dogs, coyotes, thieves. Frequently some house wife brought out a brood of 50 and more; probably two became grown. Weaving specially around Jagdeeshpur under Mrs. Dester's supervision becomes very prominent. In spite of the materials almost unobtainable and payable the orders come in fast. The goods turned out rank high. Certain individuals display good enterprise. The printing press at Jagdeeshpur makes fast headways too. Smithery and carpentry lag yet behind for certain reasons. Then there come in sewing, paper making, rope making, field construction, soil preservation. The objectives before us are to make each life a useful one to humanity, then the honorable aspect of manifold labor.

O — The Missionary and Indian Church Conferences have met in joint sessions to discuss ways and means of working together more, and more; the latter to shoulder more responsibilities and the former release certain phases. A constitution has been drafted to that effect and ratified by the Missionary Conference and the Mission Board. The respective Governing Board and the committee were chosen, and are now operating. The phases released by the Missionary Conference are the Evangelistic, Primary Schools, Pastor Fund, Cemeteries, Church Property. The finances in connection with these phases are handled by the Indian Church Conference Treasurer. The object is that gradually larger portions will be integrated. It is thought this venture will prove successful and encourage greater zeal among the Indian constituencies.

P — Financial Receipts:

Monthly church dues (3⅛% of all income is supposed to flow into this fund, 50% is taken for the respective church expenses, 25% for Home Mission, 25% for the Pastor Fund. These amounts have been changed for the future).

a —	Rs. 3,159- 5—3
b — Sunday Offerings	1,296- 7—0
c — Other Offerings	1,617- 1—0
d — Sunday School	354- 2—0
Total from church centre (at 326½ equals $2,000)	6,526-15—3

Other income:—

e — Evangelistic sale of Bible, Text, Gospels, Tracts, etc.	527-10—3
f — Educational grants, fees, etc.	1,664- 8—6
g — Medical: Sale of medicine, hospital fees, etc.	14,774- 3—9
h — Institutional—Industrial	1,636-10—3
(Total of other income at 326½% almost $5,698)	18,603-00—9

This last amount flows back into mission treasury and reduces the drain on the mission funds.

Q — Christian Community:—

A — Organized churches—				31
B — Membership:				
Increase:—Last year			2,613	
a - Baptism	394			
b - Letter	45			
c - Restoration	115	554		
Decrease:—				
a - Death	55			
b - Letter	14			
c - Desertion	77	146	408	3,021
C — Christians not members				55
D — Unbaptised children				2,846
E — Total Christian Community:				5,912

Much relief work throughout the area among the Christians had to be done. The two preceding years in certain portions the fields yielded nothing consequently an unprecedented poverty followed. The poverty can in no wise be duly described with words. If it would not have been for the many willing hands in the homeland, starvation certainly had claimed many lives. As it is of Christians, it is known three fell, victim in lonely places. High prices cause many adults to wonder about their haggard bodies wrapped in rags; children up to 12 years generally run about naked. The harvest was good, but the creditors at the threshing floor waited and took away their share borrowed from them leaving the farmer as destitute as aforetime.

The half-naked water carrier watering the garden. A bamboo across the shoulder and a five-gallon tin tied to each end constitutes the best way in India for conveying the water into the houses, gardens, etc. in the rural districts. The other man and the woman assisting. Vegetable-planting is not attempted during the hot months of April to half of June. Pot flowers and shrubbery must those months be watered twice daily. —P.W.P.

A group of boys on the way to Jagdeeshpur Mission Middle Industrial and Training School. Back of the group wait the buffalo cart to transport them at the rate of about miles per hour across one-mile-wide sand river bed, the more than 30 miles through the jungle, mostly on a miserabl road. The school year lasts from middle of June until middl of April. —P.W.P.

The political situation on the surface has im-roved. The Gospel found many open doors, the ork among the villages could continue unabated. iose four churches organized of which was report-l last year had worshipping places were dedicated, pecially the TalDeori and Beltikeri increased in ımber nicely. If the leaders will do all within em under the guidance of the Holy Spirit these ıd other churches must thrive.

P. W. Penner,
Secretary—Treasurer

VP:SCB
auhadih, via Champa, C. P.

WITHOUT A DOCTOR

Our Indian doctor was on vacation. We were thout a doctor in our Mission Hospital in Champa. was sitting in the doctor's office trying to take re of the patients as they came for treatment ıen four men set down a cot in the hall. On it lay rather elderly man with one leg pulled up into painfully cramped position. One of the men came :o the office. "We have brought our brother to u for treatment. There is something wrong with s left leg." I asked a few more questions. I was zzled as to what was wrong. There was no one to ıom I could go for advice. I asked, "From where e you?" hoping that they had not come far so ıt I could ask them to return after our doctor me back from vacation. "We have come a five ys' trip, and we have brought our food and bed-ıg so that we can stay here until our brother cured." A five days' trip on a springless buffalo t, and we without a doctor. I felt downhearted. 'hy does not some doctor from America answer call to come to India?" I cried to myself.

explained the situation to the men and the pat-t. I said that they could stay if they wanted to, l I thought we could give the patient some help, could relieve his pain some, but we were not doctors and if they waited until the doctor came back, they would receive more effective treatment. They were disappointed and discouraged. The man had been sick for sometime. They had finally gotten the courage to come to the hospital. And now there was no doctor. They turned away to discuss the matter. Finally they decided they would return a two days' trip to a village where they had relatives. Then after ten days when the doctor would be back, they would return for treatment. However, the doctor returned to duty, a week passed, and still I had not seen these people at the hospital. We had missed an opportunity.

A few evenings later we were relaxing in our living room after the day's work. A couple of men came to the door. "We have brought a boy to you. A cart wheel ran over his head this morning, and we have brought him to you for treatment." I could not imagine any child being alive after a heavy cart wheel had gone over his head. I wondered what he would look like. As I hurried to the hospital I thought helplessly, "What will I do? I'm no doctor." The child's face and head were covered with deep, dirty gashes. His face was badly swollen, yet he was partly conscious. It was clearly a case for a doctor, yet we had no doctor. I was afraid if I or any other hospital worker tried to sew him up, we would only injure the boy more. I explained our situation to the father. I said we would clean the wounds and give other emergency treatment, but then I suggested that they take the boy to Bilaspur on the train the next morning. After giving first aid, I wanted them to stay at he hospital for the night, but they were disappointed and left immediately. Again with aching and troubled heart, I prayed, "Oh, God may some doctor be willing to come to India to help us."

—Mrs. Harold Ratzlaff

iis group depicts a group of workers out in the jungle s away from the main station during the cooler and open ons on an evangelistic tour. For the beginning several a retreat is staged when the spiritual equipment en-ors are uppermost. After that this group separates in ler sections for intensive work. The main center has isms even engagements and weddings in its wake. Ever ften the minor groups gather at one place for reports, tual refreshings. These are most effective means touch-the various distant sections with the Gospel. As much as ble this work is continued with follow-up teams or 'iduals. —P.W.P.

This two-wheeled vehicle, drawn by a yoke of oxen, loaded with Bible Women is enroute to village evangelistic work. On the way the lessons for that particular village are rehearsed. After intensive work of several hours the return trip begins, during this the work accomplished is reviewed. The driver is perched on a sitting board immediately behind the oxen. In case he was a Christian, took in all the rehearsals; when waiting in the village while the workers had spread among the homes, he works with large crowds gathered to behold the vehicle, questioning about the purpose of the coming to their village. —P.W.P.

TO OUR CO-WORKERS IN AMERICA

By S. T. Moyer

PRAYING HANDS

You know the story of that painting called the Praying Hands? Some four hundred years ago there were two friends, both artists, both dreaming of doing some work of art. Neither had the funds. They decided that one should labor with his hands while the other would paint. Later they would turn about and the one who labored would take his turn at painting while the other labored to support them both. But when the day came to change about menial labor had so gnarled the hands of the one that he could no longer paint. To give him grace to bear his load, he prayed. The painter, Durer, has made his unforgettable picture of these praying hands.

It is your praying hands that enable us to stay in India to write epistles of Christ by the spirit of God on tablets of flesh. Many of you could be doing this same work. You stayed back, and permitted us to be free for this commission. The picture of your labor of love is unforgettable. We can only carry on, praising God and thanking you for your every help in this God's wonderful work.

There is a River

To change the figure, we think of the contributions of our home folks as the upper reaches of a mighty river. Its source is the throne of God. It issues forth from under an altar.

But if its source is in the snow-crowned heights, it came gushing down through the lives and lips of our mothers and fathers, as they knelt with us at our bedsides at night, to say the good-night prayers; through our Sunday School and public school teachers, as they taught us the Word of Life; through our home church pastors, as Sunday after Sunday they brought us the Water of Life and nurtured our lives in the things of God; through our friends as they encouraged us to go to the altar there to dedicate our lives to the Captain of our Salvation; through the Mission Board and the missionary societies, who have been great reservoirs of sustaining power. YOU all are the upper reaches of this mighty river of God.

Of Life, Healing, Cleansing

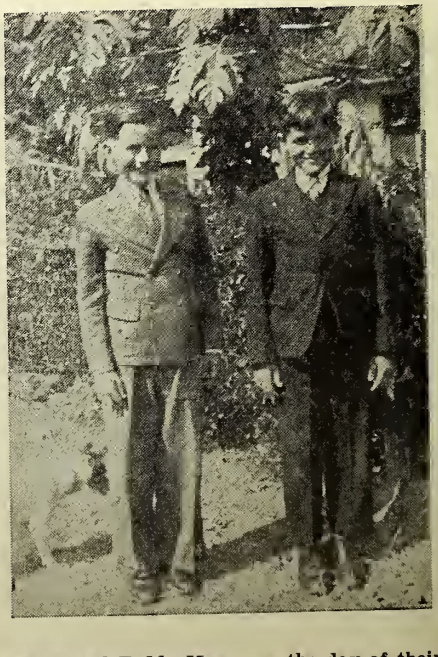
But a river touches places of which its sources know little. And so does this river, flowing through you, our best friends of the home land, mightily touches myriads of lives of which you know nothing. We can only report briefly as a peon of praise to God in deep appreciation of a debt which we can never repay to our parents, teachers, pastors, friends, Mission Board, mission societies.

A river has healing in its waters. She was standing weeping at the end of our bungalow. The community was retiring for the night, or had retired when the night watchman discovered her. She and her husband had been married only six months, and the first glamour had passed. Married life did not quite pan out for them as they had pictured it. That night, before both young man and woman that river of life was poured forth in healing power,—and through the night they went back to their home, resolved to try once again to establish an altar of love there.

In some ways he was like a thirsty fertile fallow field. A few seeds had sprung up in it. And then he came seeking entrance into the Bible School. Others had passed him by. They saw the weeds, but failed to see the rich soul soil it contained. The river of life has been poured forth into his life. Most eagerly he drank in every opportunity. Today, with graduation ahead, he likely will be the first honor student. A river is for the thirsty.

He was a youth who had been prodigal with his God-given wealth, good health. At the end of his string he came back home, having failed, but not a failure. A river is for cleansing. Who will bathe in Jordon and be cleansed? For three years the cleansing waters were applied. He responded to our prayer, your prayers, and resources, the power of the Word. That river from America with its source

Rev. and Mrs. S. T. Moyer and Teddy on Christmas, 1942



Albert Bauman and Teddy Moyer on the day of their baptism in the highlands of God flowed through us. But it also flowed through a great spiritual convention in a distant city. Thither he was sent for an anointing from on High. He yielded and prayed, "fill full Thy righteousness, Oh Lord" and immediately the heavens opened, and they have been opening ever since for D. S. We praise God for His cleaning Jordon.

Who can measure the results in the lower reaches of this stream through which the hundreds of Bibles and scriptures sold each year, the thousands of messages taught, the tens of thousands of healings and preachings in His holy name, the twenty and thirty thousands of instances of personal contacts for Him.

There is a stream, the waters of which make glad the City of God. We praise God for the bounty from the upper reaches, as they apply to this needy and thirsty land.

GOOD NEWS

Message Received by P. A. Penner on November 4; night letter (cable) sent from Lisbon on November 4, i.e., the day before it arrived here was November 4 in Lisbon.

"Praise God Safe arrival. Prospects for through passage, Portuguese via Cape, leaving fifteenth to twentieth, Inform relatives. Pray.

Paul Wenger."

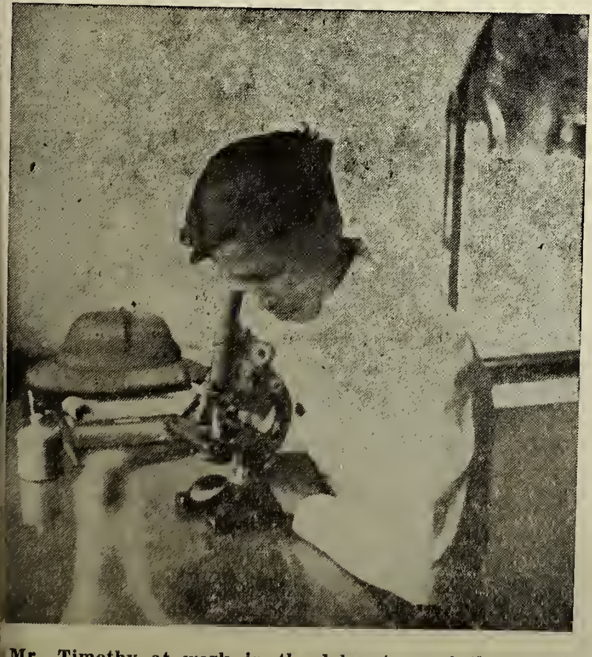
HEALTHY HOME SURVEY

Are the children of lepers worth saving? They come with weak bodies, itch, sore eyes, empty stomachs, bad habits, bad training, and the stigma of being potential lepers—but with a need which cannot be overlooked. It was not overlooked in the past either, but many children were given homes in the two Healthy Boardings opened years ago by Dr. P. A. Penner.

Through the years the Healthy Home children have helped patiently giving physically and spiritually. Many there were who were incorrigible, trying patience and wits keenly, but all needing the love which Christian care gives. A survey of those who have come out of the Healthy Homes will show that the work has been blessed.

Among the boys who have been brought up in the Healthy Homes there are: one evangelist, four compounders, five in war service, one electric welder, one farmer, one train driver, one carpenter, one surveyor, three laborers, one poepn, three gardeners, one present Housefather of the Boys' Healthhly Home and two who are ill, a leper and a border T. B. case. Among the girls there are: four doing Bible Women's work or wives of evangelists, three nurses, four doing Bible Women's work or wives of evangelists, three nurses, four teachers, one boys' housemother, four farmers' wives, one teacher's wife, one compounder's wife, one electric welder's wife, one tailor's wife, three carpenters' wives, three whose husbands are in war service and one laborer. Often times one despairs of being successful with these young lives. Many have great temptations to overcome and not a few have developed into one "half" Christians, but there are enough stable Christians among them to make us thank God for the Healthy Homes. Such children have a long way to go to make up for their adverse early environment and in-heritance, but the grace of God is great—great enough for any who will avail himself of its help. When we see a man like Timothy, now technician at the Leper Home we must say "Thank God for the Healthy Homes." When we see another who will not listen to counsel we still say "Thank God for the Healthy Homes" for he has at least had a chance to learn of better things. At the same time it makes us pray "Give more grace that there may not be such failures."

—*Mrs. O. A. Waltner*
May, '44



Mr. Timothy at work in the laboratory of the Bethesda eper Home and Hospital

Statistics

(Although no reports, of course, have come from China recently, we give some of the former year's figures, because the work goes on, as far as we know.)

	America	India	China	Totals
Missionaries	13	27	23*	63
Native Helpers	11	187	125(?)	345
Organized Churches	9	31	24	64
Baptized in 1943	31	395	?	426
Living members	712	3021	2300	6033
S. Schools	12	49	35	96
S. S. Enrollment	795	2092	1224	4279
Day School Pupils		991	?	991
Main Stations	9	6	3	18
Outstations	5	34	40	79
Hospitals		3	1	4
Reg. treatments		16,564	?	16,564
Inpatients		2007	?	2007
Lepers		545		
Offerings	302.24	2000.00	?	2302.24
Square miles	6000(?)	8000	4500	18500
Population	4655	1,015,000	2,153,300	3,172,955

(*Two of these are still in China, 6 in Philippines, 15 in America.)

OUR HOME MISSION WORK

A. J. Neunschwander, Secretary of the Home Mission Board

Psalm 26:7 "That I publish with the voice of thanksgiving, and tell of all thy wondrous works."

Bible Institute and Visitation Program

This work with our men in C.P.S. Camps, hospitals and other units, and the churches has been going on for four weeks, and many letters have come in telling of the "wondrous works" of God. Without giving places or names I feel constrained to "publish with the voice of thanksgiving" what the Lord was able to perform in this united effort: "We of C.P.S. Camp No.______ wish to thank you and the Home Mission Board, of the General Conference for making it possible to have Rev. __________ with us for a few days during the first part of October. We appreciated the services of Rev. __________ very much. I believe that young people now are moulding the Church of tomorrow."

From another letter: "Our unit is isolated from Mennonite communities and also quite far from the beaten path of travel between other camps so that it was a particular benefit to us. Visitors are always welcome, but when they come to us in such a well-planned schedule, as happened in the case of Rev.__ We want you to know that his spiritual leadership in the eight sessions in camp as well as his association with the men has been highly regarded by all of us."

Hally's **Pocket Bible Handbook** was recommended to the workers as a helpful book to recommend to the C.P.S. men. A total of 323 copies were sent to the different camps and units all over the United States. These books are bought by the men for $1.00. One minister reported: "It was not any task to get the men to take the book, it was a question who would have to wait till another supply could be secured."

From another camp: "Rev. ________'s consecrated personality and humility went a long way to make the men appreciate him and his messages. Rev.____ visited a number of men in the dairy unit and by his interest in them stimulated them to come to the meetings. A ministerial visit of this type (October 8-15) gives the camp a great deal more than an overnight stay. A one-day visit, and a Sunday visit at that, can hardly give a minister a picture of C.P.S." One of the workers writes: "The five Bible Study classes deal with the New Testament Church as described in Acts chapters 1-10. I assume that all of our experiences today have their precedent in the early church: their activities, their power, their leadership, their spirit, and their problems are a pattern by which we are to test our spirit and our work."

From another letter we take this: "Little had I realized the blessings that come to one in an intensive united endeavor such as this." The sentiment expressed in one letter is found in almost identical words from many others. It is: "I am having a wonderful experience in this camp. The cooperation is beyond expectation. They had a full program for me for the whole week, but the Lord has given me health and strength and it has been a pleasure to serve."

These men are still human and they need our prayers. One man wrote: "There are spiritual stragglers." In the same letter the same worker writes: "We had a communion service. The leader here has not had communion in three years. Thirty-one communed (there are only twenty-four General Conference men in that camp) Mr.____________ a member of ______________ church in Ohio served as deacon. We had a blessed time meditating on Luke 24:13-36, remembering our Lord in this manner."

"I arrived here at ______________ Camp, Saturday, October 7 at 5:30 p.m. after three nights and three day's continuous traveling without sleeper, as it was not possible to get reservation. It was a hard disagreeable trip in an overfilled car, but the Lord gave me health and strength as it was for His sake that I was traveling. I also have a service arranged with the _________________. They have asked for a private service on some concrete teaching on God's Word, so I am happy for the privilege. The morale in this camp is very good. Here are a group of men who are very true to the cause we as Mennonite people represent." So reports another worker.

From still another camp this: "I do not know when we have had a speaker who found his way into the hearts of our group as Brother ______ did. The religious life committee and I worked out the programs for each evening. We had two services each night, one for those on night duty and one for those on day duty. Each meeting was well attended. I am sure that our Conference will be blessed for this and we shall in a greater way be able to serve Him to whom we owe our all for His matchless love and care for us. Enclosed find a $5.00 bill to go toward the fund to defray the expenses of this work."

From another camp the Educational Director writes: "One definite result of Dr. __________'s visit here is the organization of a Bible study group that is following his recommendation of reading the Bible together and a discussion of the passages studied."

Many more fine reports and words of appreciation might be given but we had to "publish with the voice of thanksgiving and tell of all thy wondrous works."

A MISSIONARY ENDEAVOR

For many years the Women's Missionary Society of the First Mennonite Church of Chicago had wished for an auxiliary society consisting of high school girls, working girls, and young married women. In the beginning of the year 1943, such a group was organized and has been meeting once every month since that time.

The first project undertaken by this organization was to collect clothing for the M.C.C. relief program. Since then we have sought to send cheer and happiness to many others. One of the main projects has been to help support the work of Miss Elsa Grantland, a missionary from our church working among the mountain folk of North Carolina. Besides sending her five dollars a month, an effort hs been made to bring cheer to the children there b sending clothing, toys, and candy for her to pass out.

Another project has been to supply some pillow cases and knotted comforters for the Women's Dvision of the Pacific Garden Mission here in the cy, which serves as a rescue mission for homeless gls and women. The Christian Service Men's Cnter connected with this mission has also called o our organization to furnish refreshments and hp in serving the food to the service men.

Nearly every one of our members has a husband o brother in the armed forces; therefore a very ken interest is felt in their behalf. At the beginning, sveral boxes of cookies and candy were packed at eery meeting. Now that so many of the boys are oerseas, this has been discontinued, but we are snding a four or five page bulletin, called **Mennone Notes,** every month to twenty-one boys that hve their name on the roll at the church. This pper is greatly appreciated by the boys and keeps thm informed of church activities. Also every isue has a full page message from the pastor; ptures of two of the boys, and a few comments aout them are also put into every issue. Gathering th material, cutting the stencils, and running it off o a mimeograph machine takes considerable time ad work.

The regular monthly meetings are held in the hmes of the members. The program for these metings usually consists of a period for devotionals folowed by a discussion of some missionary topic le by one of the members or by some guest speake Then there is time for planning work projects ad also a short social period.

Although several of the members have gone to lie near the camp where the husband is stationed, w hope that we will be able to continue to fulfill th purpose for which the Vesper Circle was organizd, namely to promote the cause of Christ at hme and abroad.

Mrs. E. A. Albrecht
1500 West 72nd Place
Chicago 36, Illinois

HERBERT, SASKATCHEWAN

O give thanks unto the Lord; for He is good: for H mercy endureth forever." Ps. 136:1

Yes, we have many things to thank God for. His hnd has been over us for good. Many blessings He h bestowed upon us. At times the way has been hd too and we could not understand, but we look t God in faith, knowing that he knoweth best.

On June 11, the Rev. J. J. Thiessen of Saskatoon ociated at our baptismal and communion service. Eht young people were baptized. Two more had bn baptized in the Swift Current Bible School in sing, making a total of ten. May they be found a living stones in the temple of God.

The following day was to be the dedication service o the Glen Kerr Church which was just completed. A day it rained. Most people thought it impossible t get out there. However, one car ventured out, ctaining Rev. Thessen, a mixed quartet, and the dver. We had nine miles of highway and fifteen nes of mud, a model "A" Ford and a good supply o optimism.

There were about fifty people present for the impressive service, a good attendance for that community. The return journey was no easier than going up, but fired by many a spiritual song, our optimism held, and today six people look back to a very strenuous trip as one of the greatest blessings of the summer. God was near to us.

Owing to gas and tire rationing our work on the outstations has somewhat decreased. It becomes increasingly difficult to provide transportation to these outlying points as neither of the two ministers owns a car. We have four preaching points outside of Herbert, from sixteen to thirty miles distant in different directions. Lack of transportation facilities greatly hampers the work on the points.

Harvesting operations are practically completed now. With the exception of some hail damage the crops have turned out well.

The thanksgiving offerings, including proceeds from the mission auction sales, to date amount to about $1600.00. Not all of our outstations have had their thanksgiving service yet. May all this money be used of God toward the salvation of souls.

We are looking forward to another visit by the Rev. J. J. Thiessen for our fall communion service.

We are praying for God's hand to guide us in the election of a deacon or deacons.

Christmas is almost here again. It seems difficult to obtain suitable English materials for the Sunday School. Who can give us advice or help us out? Any hints would be greatly appreciated.

Wishing all readers God's richest blessings we remain your fellow pilgrims.

The Herbert Mennonite Church per

I. A. Derksen

SMITH CORNER MENNONITE CHURCH

East Freedom, Pa.
October 7-44

Dear mission Friends:

Another three months in the work here has become history and I shall try to tell you what happened those months, as well as the condition of things here at Smith Corner.

From what I can learn about the other churches in our district I am sure ours is no worse; however, I am not offering excuses or seeking consolation; I am just comparing. The condition is not by any means as I would like it to be. We have dropped in attendance as compared with the same period last year. Last year attendance in the third quarter was 55 average, this year 45. Last year average offerings were $8.45, this year $8.07. (Figures for Sunday School only)

The Sunday evening service continues to be the largest in attendance; usually there are from fifty to sixty, sometimes even more.

We have suffered the loss of some of our members through death, and others because of the war; one family was entirely broken up, the son having gone into the service, the mother to Cumberland, Maryland, to work, and the father to somewhere in Ohio to work.

Out of twenty-three men we used to have here, twelve are in the service of the country and five have died.

We are still having young people's meetings every Sunday evening even though it is not quite up to what we would like to see it.

The Ladies Aid and Brotherhood are still living though pretty badly hurt by the conditions. Then another thing which always did hinder the work here is the fact that so few of our women are good at sewing, and so few are willing to do what they can, so our meetings are little more than a fellowship meeting. But much good has come out of the meetings for us, and some help to other causes.

One of our young ladies is in college this year. This is the first one of our young people ever to go to college, and although she did not go to Bluffton I am still glad that there has been a start made by one to go to a school of higher learning; perhaps others may be inspired. She is going to Juniata College Huntingdon, Pa., she says, because is it closer home and she has some relatives there, and she can get home for the week-ends (45 miles). She is studying to be a teacher.

Mid-week service is attended by some twenty-five to thirty and the time is used for Bible study and prayer.

Thanking you for all your support both in prayers and money,

Sincerely,
John S. Raugh

ALBERTA COMMUNITY CHURCH, PORTLAND, OREGON

Greetings in our dear Redeemer's name!

At the close of another quarter, the question involuntarily arises, "Lord, have I done my best?" I humbly confess that the Spirit has been willing, but the flesh is weak.

We cannot report of great advancements in so far as increase in membership is concerned. The fact is that a number of members, whose names are on the membership list, have not attended our services once since we are here. We can report, however, of definite results in the spiritual realm. The active members are becoming more zealous in their endeavor to make the church prosper spiritually. The services are being attended with a marked increase in regularity, and the spirit of cooperation is commendable. It can also be said that the desire to reach out and win others is being expressed and demonstrated by the majority. We have good prospect of receiving into the membership several young people of good Mennonite training, who are capable of taking an active part in the work.

We are very happy for the decision of the church to secure a pastor, with the permission of the Home Mission Board, who will devote full time to the work here. Their desire and mine is that he will be one who will give prominence to the evangelistic appeal, and at the same time feed the flock and teach them to observe all things the Lord has commanded.

We covet your prayers for the successful furtherance of the work here.

Your co-laborers in His Kingdom
Herman D. and Elizabeth Wiebe
5215 N. E. 23nd Ave.
Portland, Oregon

QUARRYVILLE, PA.

Mrs. Regier and I were brought up on a farm in the Henderson, Nebraska, community. We were regular in attending both Sunday School and church service, and in our later teens became members of the Bethesda Mennonite Church. We received some Bible training in the Henderson Bible School where we came to know the Lord Jesus Christ as our personal Savior.

Prior to our marriage, the Lord had spoken to each of us concerning full time service for Him. We were married Aug. 8, 1940, and left immediately after our marriage for the Moody Bible Institute, Chicago, where we enrolled as students. We thank God for this great school where we learned more about the Bible and where we received our training for Christian service. In our four years at the Institute we have had many opportunities to serve the Lord in different ways such as: Sunday School, rescue mission, hospitals, jails, house visitation, pulpit supply, etc.

We graduated from the Institute on Aug. 3, 1944. Mrs. Regier graduated from the General Bible Course, and I from the Pastors' Course. We came to Calvary Mennonite Church on Sept. 1 to begin our work here.

In our short period of service we have done some visitation among the members of our church, as well as among other families in the community who are not attending any church services.

Our Sunday School, originally consisting of four classes, has been divided into six classes according to the various age groups.

Our young people have charge of two evening services a month. Miss Anna Swarr, one of our young people, has spent five years doing missionary work in China. She plans to return as soon as passports will again be granted.

We are trusting God for great blessings, and we ask the prayers of God's people that this church might stand as a lighthouse in a dark world leading many to the light of life, the Lord Jesus Christ.

—Alfred Regier

Rev. and Mrs. Alfred Regier, Route 2, Quarryville, Pa. Rev. Regier assumed the pastorate of the Calvary Mennonite Church. Mechanics Grove, Pa., on September 1, 1944.

Sponsored by
the Young People's
Union of the
General Conference

EDITOR
R. Weinbrenner
Kansas
North Newton,

Mennonite Youth

"A United Mennonite Youth in Christ"

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LOVE FOR GOD

By Grace Binder

How can I best show my love for God? Many are the young persons and older persons too, who have at some time been confronted with this question, and you and I are no doubt amog that group. We know within our hearts that there is no greater love than the love we have for the one who watches over us, guides us through many a trial and leads us on from day to day, but how can we show our love, our gratitude and our thankful acceptance for the wonderful things which have been, and are being done for us and given to us.

Although there is probably much that can be said on this subject, the first two words which enter my mind are **service** and **prayer. By serving Him through His church, we indirectly show our love for Him, and through prayer we can personally show our love and thank God for the everyday personal guidances He so freely gives.**

"For God so loved the World that he gave His only begotten Son," therefore, if we so love our God, we will want to give of our time, and our talent to serve Him, and great are the opportunities for we as young people to do this very thing. Many will go to Sunday School or Church on Sunday morning with the feeling that now they have done the pastor or their parents a great favor, or now their duty for the week is done, being very careful not to attend the young people's meeting which is being held in that same church at 6:45 that evening, and oh how much could be accomplished at that young people's meeting, how much is accomplished by those who ttend! They are offering their services to our Lord in return for the blessings bestowed upon them from just being there, and the knowledge received through their study of that great book—the Bible.

Then comes the night set aside to sing our praises o God. The night that we can willingly give our me and services as a member of the choir to sing f our love and thankfulness. Do we respond willingly, or sit back and watch?

Many are the things which we as young people an do in cooperation with the older more experienced members of our churches to be a Servant of od, to show Him our great love for Him. How many are the times we asked by some other member f the church to serve on a committee, act as an fficer or take part in a program. Do we willingly ccept the task and render our services, not merely s a courtesy to the person who has asked us, which of course also a very important factor, but as a rvice to our God, or do we shirk the responsibility ith the "Oh, but I couldn't do that" or "Let some- ne else do it" attitude. If we really love God we ill undertake the task, and with His guidance, we ill be able to do it successfully.

Then we come to the subject of prayer. Much can be and has been said on this one great subject. Here is our opportunity to offer our praise and thanksgiving for all that we have and hold dear to us. Here is our chance to tell Him our great love for Him. Not only can we thank Him and praise Him but we can also bring our problems to Him asking His guidance and care. This too will show our love for Him, for it shows that we have our trust in Him and want his guiding light shining before us at all times. And I believe that in these days of war and strife there are many more people drawing closer to God, putting their trust in Him and bringing their problems to Him.

Summing it all up, if we serve our Lord physically by working for Him and speak to Him mentally through prayer, we can show our love, acceptance, and gratitude to the one who constantly watches over us. So next time you are asked to take part, serve him willingly. Next time you have a difficult problem take it to Him, and thank Him often for His wonderful works.

Miss Grace Binder, Editor

Miss Binder lives in Lansdale, Pa., and graduated from high school there in 1942. At present she is a stenographer for Frank M. Weaver & Co., Inc., a structural steel plant. A strong interest in church work is evidenced by the fact that she is Secretary of the Sunday School, President of the Young People's Sunday School Class, and a member of the Program Committee of the C. E. Society. She is also Secretary of the Lansdale Council of Religious Education. Besides all of this she serves as editor of the **C.E. Witness,** which is the young people's paper of the Eastern District. The **Witness** has a circulation of approximately 625 copies and is published every two months. It is subscribed to by members of all of the Eastern District Mennonite churches and is being sent to all members in the service by the Sunday School Union.

Series by Editors

The article by Miss Binder is the third one in a series by the editors of the young people's papers of the various districts in our conference. Two more articles will appear in this series.

Youth Conference

Rev. Lando Hiebert of Enid, Oklahoma, will speak at the Youth Conference to be held at the First Mennonite Church of Newton, Kansas, on November 24, 1944, at 7:30 P. M. The Conference theme is "Certainties in a Time of Uncertainties." Everyone is invited to come and hear an inspiring message.

YOUTH JOTTINGS

—**Eden Mennonite Church, Inola, Oklahoma:** The joint C. E. program of this church and the M. B. Church was very much enjoyed by a large audience. We are proud to stand under one Banner, the Lord Jesus Christ.

—**The First Mennonite Church, Nappanee, Indiana,** recently sponsored a "Leaf Collection Contest." Primary, Junior, and intermediate groups took part.

—**Arnold Classen,** a member of the First Mennonite Church, Beatrice, Nebraska, has transferred from Provo, Utah, to the C. P. S. unit at the Alexian Hospital, Chicago, Illinois.

—**Wadsworth, Ohio:** The Junior Sunday School is undertaking the support of Urmilla Mehan, a young Christian of Champa, India. A total of $30.00 is to be raised for this project, which was arranged for through Missionary P. W. Penner.

—**Harry Harder,** a C. P. S. camper from the First Mennonite Church, Reedley, California, wrote the following in answer to the question "What have we to be thankful for this year?" (Question appeared in church bulletin.)

"I am thankful that I have been able to mingle, share, bunk, and associate with fellows, of similar basic beliefs, but not vitally different beliefs. This association has taught me the lesson of tolerance. I have learned that no matter what creed or religion a person may have, he may have something, he may have some ideas that I do not have. I have been able to learn from them. I have learned to appreciate the various branches of the Mennonites, as well as the other branches of the "Christian Church." For this lesson of tolerance, I am truly thankful. I have a rather meager and limited experience in this present world conflict, but even at that I have been able to draw from my experience something which I am sure will help me when the "strain and strife" will be over. So long for now. Yours for a better Church after the war."

—**Mrs. Don Bumgarner,** the former Mildred Unruh, is teaching English, history, music, and physical education for girls in Dayton, Ohio, high school, while her husband is attending Bonebrake Seminary. Don has a seminary charge, which is a full pastorate.

—**Henderson, Nebraska:** "The First Mennonite Church of Beatrice invited our C.E. society to bring them a program. The trip was made October 29. We arrived there in time for morning worship service. At noon our Beatrice hosts served a bountiful meal in the church basement. The program was presented at 2:30 in the afternoon. It centered around the theme "Saving our Lives by Losing Them." Such inter-community exchange of programs certainly strengthens the bonds between churches, giving opportunity for the renewal of old acquaintances and the making of new. The Beatrice church people always make us feel very welcome. We hope to have the opportunity of having them as our guests in the future."

—**Halstead, Kansas:** On October 1 the C. E. met for its regular meeting. Talks were given on the work of the Young People's Union and the Western District Conference. Following these a candle light installation service was held. On October 15 the society met at 4:00 to go to Mr. C. A. Smith's home for a nature meeting. A short devotional period was first held under Mr. Smith's beautiful red oak tree with Robert Schroeder as leader. The remainder of the meeting was spent in an interesting study of the many different trees in Mr. Smith's yard. It was a good opportunity to become acquainted with trees as he has over seventy different kinds in his yard. The group then went back to the church where they enjoyed a sack lunch together. On October 29 the theme of the program was "Friendship." On October 30 we had a Halloween party. The evening was spent in playing many interesting games. The social committee served hot-dogs, cocoa, and apples.

—**Hopefield C. E., Moundridge, Kansas:** The membership of our society is about forty-nine members. The absence of the young men in the service quite naturally handicaps us at this time. We can now more fully realize how the effectiveness of any group is dependent upon the presence of an individual as well as any other support one might offer. The condition as such naturally increases the responsibility for those of us at home. However, we have as yet been able to continue as usual with two meetings each month and also carry much the same financial responsibility.

The projects we are supporting are as follows:

1. Twenty-five dollars for Elizabeth Shalini, a school girl in India.
2. Other projects suggested by Y. P. U.

Various groups of our young people make visitations. These are, however, voluntary groups who visit and sing for the sick, aged, and other underprivileged groups. The young people of our society had the special privilege on October 29, to visit and sing for the folks who have made their home at the Bethel Home for the Aged, Newton. We are grateful to our Heavenly Father for the sustaining grace and strength He imparts to all in His service and which we as young people may enjoy—**Carl Juhnke,** Vice-pres.

—**Paso Robles, California:** The C.E. purchased a mimeograph machine for the church. It is used to put out a paper for the men in service and for issuing the church bulletin.

BLUFFTON COLLEGE NOTES

—**The third annual Rural Life Conference** of the historic peace churches will be held December 8 and 9 on the campus. This year its theme will be "Conservation of Our Resources: Spiritual, Natural, Economic, Social."

—**Seniors selected** as college representatives by the Student Council and faculty, in **Who's Who in American Colleges and Universities** are Miss Lois Sommer, Pekin, Illinois; Miss Frances Beckenbach, Canfield, Ohio; and Miss Donna Hartzler, Bloomington, Illinois.

—**Those granted honor scholarships** this year by the admission and scholarship committee, and whose names President L. L. Ramseyer announced in chapel October 17 are: senior, Miss Lois Sommer, Pekin, Illinois; junior, Miss Iona Gerber, Orrville, Ohio; sophomore, Miss Carolyn Wilcox, Deerfield, Ohio.

"What you are is God's Gift to you. What you make of yourself is your gift to Him."

CORRESPONDENCE

FIRST MENNONITE CHURCH
Aberdeen, Idaho

The first Mennonite Church of Aberdeen, Idaho, in particular, and the community in general, keenly feel a loss in the leaving of the Rev. P. A. Wedel family. Their tireless efforts in behalf of the church and their general interest in the community has called for the admiration of many.

In their honor a number of families extended dinner invitations; one of the Sunday School classes had a farewell dinner, and the church in general participated in a farewell program.

On October 24, the M.D. Linscheid Sunday School class had a dinner in the church parlor in honor of the Rev. Wedel family. A delicious meal was served and a congenial hour of fellowship followed.

On October 29, Rev. Wedel gave his farewell sermon to a record attendance, composed of regular members and many friends that came for the occasion. The members of the Methodist church attended in body, and many other interested friends were in attendance. During the church worship service the regular order of service was followed. Rev. Wedel based the message on the first verse in the tenth chapter of Romans. His remarks particularly emphasized the need of Christian living in the present world crisis, and his final challenge to everyone was that the narrow way be chosen in preference to the popular, broad way of life. He clearly explained that the broad way in reality is narrow because it excludes God in its program, while the narrow way in its application is in reality broad since it includes the whole world in its service, and in it God receives His rightful place. This last message was greatly appreciated by the nearly five hundred that were in attendance.

Sunday evening a special program was rendered n honor of the Rev. Wedel family and it included variety of numbers and finally followed with a ellowship lunch in the church parlor.

The ministry of Rev. P. A. Wedel to the First Mennonite church of Aberdeen began in June of 936 and continued for a period of eight years and ive months. During this period many events took lace which shape themselves into a very profitable s well as interesting history. The most outstanding of these is the fact that the church membership rew during this period from 282 to the present nembership of 389. Other important events are: he new church edifice was dedicated on June 5, 938. Three golden weddings were celebrated. One ixtieth wedding anniversary was observed. Sixeen silver weddings took place. Seventy marriages ere performed. Peter Becker Jr. was ordained to e Eldership on September 29, 1940. Arthur Wener was ordained to the ministry on May 24, 1942. alcolm Wenger was ordained to the Christian issionary work October 31, 1943. The Church tertained the Idaho State Christian Endeavor onvention on November 2-5, 1939. Teaching of hristian Ethics in the Aberdeen High School benning with the school term of 1936 and continuing for six years to the end of the year 1942. Student enrollment ranged in number from 96 to 165. New church pews were installed during the week of March 6-13, 1943. The King's Daughters, a Young Women's Mission Society and the Boy's Club, an organization of teen-age boys were organized. Both organizations are missionary in endeavor. Ninety-one members were added by baptism. Fifty members were added by right hand of fellowship. Thirty-six funerals were conducted by the pastor. Thirty-three are serving their country.

A long and fruitful ministry has come to a close, but its results will be evident through the future years. The Mennonite church and the Aberdeen Community will long remember the kind services rendered by the Rev. P. A. Wedel family.

The final prayer of Rev. P. A. Wedel for the church was spoken in the words: "Oh God, Holy Spirit, Rewarder of the faithful, visit, we pray thee, this congregation with thy love and favor. Enlighten their minds more and more with the light of the everlasting Gospel. Graft in their hearts a love of the truth, increase in them true religion, and nourish them with all goodness. Amen."

—*Marvin Linscheid*

FIRST MENNONITE CHURCH
McPherson, Kansas

The group of the First Mennonite Church of McPherson is still looking forward to complete organization. The group holds its weekly meetings in the McPherson Community Building, which is a nice place to meet, but which does not serve the group as adequately as a meeting place of their own would. With eager hopes the group is busily engaged trying to find ways and means of acquiring such a meeting place in the near future.

The attendance is slowly increasing. The average attendance now stands between fifty and sixty. This group is divided into five Sunday School classes including one catechism class. Six youngsters are receiving instruction in catechism.

On October 15, a special service was held in honor of those who are in service. This program was very well attended. Each boy or girl in service was remembered by a flower which was placed into the vase by his sister, brother, or other relative or friend. When each flower had been placed, the bouquet was complete. This bouquet then was in honor of all those who are scattered away from home in service. Each individual in service was also remembered by a verse of scripture and in prayer.

The Christian Endeavour of the First Mennonite Church of McPherson has been fully organized. The constitution has been drawn up and adopted. All the C.E. officers have been elected. The C.E. holds its meetings on each second and last Sunday of the month.

A choir has also been started. Rehearsals are held each week in private homes. Considerable interest is shown in the choir as also in everything else.

The work here in McPherson is slowly progressing. Our prayer is that God will continue to lead and direct His work, and that soon we shall be a completely organized church.

FIRST MENNONITE CHURCH Madrid, Nebraska

After one year of service, our minister, Rev. Alvin Fast, felt definitely led by the Lord to take up further preparation for foreign missions, and they suddenly left us on a few week's notice. So our small group here at Madrid is again without a shepherd. We must truly say with Matt. 9:37-38, "The Harvest truly is plenteous, but the laborers are few, Pray ye therefore the Lord of harvest, that he will send forth laborers into his harvest."

On October 16 and 17 we were privileged to have with us Rev. Freeman Swartz from Schwenksville, Pa., on church visitation. He was very much impressed with our scantily populated, small town, western country, the large green wheat fields, and the long corn piles piled up along the end of corn fields with the aid of mechanical corn pickers.

Evenings we had Bible study of the first 10 chapters of the Book of Acts. He pointed out ten foundation stones of the Christian Church. He also made plain the principles of the Mennonite church.

Sunday, October 22, we celebrated our Thanksgiving and Mission Festival, for which we had invited Rev. J. M. Regier of Hillsboro, Kansas, Chairman of the Home Mission Board and Rev. W. C. Voth, missionary from China, as guest speakers. Other guests invited were the M.B. church of Paxton, Nebraska and the C.O. Mennonite group of the Nebraska State Agricultural Experiment Farm at North Platt. In the morning reading of scripture and prayer service was led by Rev. George Jansen of the M.B. church. Then we were favored by two Thanksgiving messages by Rev. Regier and Rev. Voth. In the afternoon Rev. Regier spoke on home missions. In the evening Rev. Regier led in the evangelistic service, and Rev. Voth gave us a message with picture slides of his trip through South America.

The program all through the day was greatly enriched by special music by a male quartet and a mixed quartet of our church, the choir of the M.B. church, and a duet of the C.O. Mennonite group of North Platt, Nebraska. Dinner and lunch were served by the ladies in the church basement.

The collections taken were as follows: Morning, Home Missions, $140.88; Afternoon, Foreign Missions; $171.45; Evening, Foreign Relief, $126.43; Total for the day: $438.76.

The entire day was a day of service and of blessing and rejoicing.

Rev. Regier also assisted us in our planning for our future ministry. He gave us the assurance that the Home Mission Board would assist us to the extent that we could support our minister in the future with $100.00 a month and free parsonage. We feel very grateful to the Home Mission Board for their assistance.

We are waiting upon the Lord to show us the person he has for our church. His will be done is our earnest prayer.

—P. A. Regier

THE EDEN MENNONITE CHURCH
Moundridge, Kansas

May our hearts be more intense in the things of the Lord, that He in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever" (I Peter 4:11). The Lord must be served with all humility of mind in this perplexed world in order to overcome the injustice thereof.

The annual Sunday School picnic was held August 22, with the junior department presenting a program in the forenoon. The afternoon was spent in visiting and the playing of games.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18). The Harvest Festival on August 27 was a special opportunity for the congregation to show its thankfulness to God for His many blessings. Rev. Walter Gering spoke in the morning and Rev. Sam Goering was the guest speaker of the afternoon. **The offerings for relief amounted to $5,912.**

A new catechism class has begun which meets during the Sunday School hour. September 6 was the beginning of our midweek services. These services will again be held during the winter, meeting every Wednesday. This is an hour of fellowship for both old and young.

Our pastor, Walter Gering, is at present participating in the camp visitation program. He is to visit the C.P.S. camp at Mulberry, Florida, and then go to the Puerto Rico unit. His visit will include a definite program of Bible study, as well as informal visiting and counselling. Rev. Sam Goering is taking charge of the work until he returns.

The Ladies Aid and Mission Society has again done a fine job of collecting clothing for relief. The society is planning other projects for the near future—such as providing food for C.P.S., making Christmas gifts for Indian children of our mission stations, etc.

The Singing Society had it annual business meeting in September.

"For the love of God is broader
Than the measure of Man's mind;
And the heart of the Eternal
Is most wonderfully kind."

—Ray Juhnke, Corr.

LEHIGH MENNONITE CHURCH
Lehigh, Kansas

On August 7 Brother P. R. Krause's funeral was held. Mrs. Krause has gone to California to be with her children. August 20 we were favored with special music by six sisters, daughters of B. B Wedel of the Alexanderwohl Church. At the quarterly church meeting plans were made to mak the Sunday School services more interesting fo the children by giving them a special part in them For the school opening program on September 3 a very inspiring message was brought to a larg audience by Prof. Benny Bargen of Bethel College His subject was "Education Within, Without." O September 17 a basket lunch was enjoyed at noon A Children's Day Program together with some Rall Day numbers was given in the afternoon. After thi all enjoyed ice cream cones. The Marion Count Fair week was a very busy one for our members as we served meals, the proceeds of which go int the sinking fund for an enlargement of the bas ment and most likely a new furnace. The sewin societies are making three new comforts to sen along with the clothing for relief. *Rev. Valentin Nickel from Strong City will conduct special mee ings in our church from November 12 to 19 inclusiv* We were privileged to hear Rev. Erland Waltner a illsboro on October 25 and in our church on October .—M.K.U.

RELIEF NOTES

ewton Clothing Center Receipts

Approximately 8,188 pounds of clothing, also some fts in cash, were sent to the Newton Clothing enter between September 25 and October 20. If e balers could have been installed during that ne, fifteen or more bales of clothing could have en packed.

elief Worker Appointments

Clara Snider of Waterloo, Ontario, has been ap- inted to have charge of the Kitchener Clothing enter on a part-time basis.

Mr. and Mrs. Waldo Hiebert have been granted a lease from Tabor College, Hillsboro, Kansas, to cept an appointment to teach for a term of two ars in the Fernhiem Colony Bible School in Para- ay. The Bible School has not been open for a ar due to the lack of teachers.

Miss Kuyf and Bible Woman

ilhelmina Kuyf has been appointed to become a nber of the China Unit, but enroute, will do re- work in India. She will leave after the India idence permit is granted. Miss Kuyf served a n as missionary in China before she was interned repatriated with the first contingent of persons wed to return to the States on the Gripsholm.

JOTTINGS

ie Kansas Hospital Association met in Wichita, sas, on November 14 and 15. **Brother H. J. An- , Administrator** of the Bethel Hospital, Newton, resident of the Association. He reports that hospital supplies are now obtainable, but that is still a shortage of cotton goods.

v A. J. Dirks, pastor of the Garden Township ch, Halstead, Kansas, went by train to Kansas on November 4 to make a pastoral call there. call was on a non-Mennonite and had been re- ted by a non-Mennonite in Brother Dirks' home community. This man also paid the expenses of the round-trip. Rev. Dirks, who is the father of Missionary Marvin Dirks, reports that his daughter Florene expects to take up mission work in Africa. **Dr. L. G. Little,** psychiatrist from Wichita, Kansas, and a brother-in-law to Rev. Dirks spoke in the Garden Township Church on the evening of November 12.

—**A nation-wide Thanksgiving service** will be broadcast over the **Blue Network, November 23, at 10:30 A.M. EWT.** Artists of the network will provide both orchestral and vocal music. The message will touch upon postwar relief and reconstruction movements of the several denominations.

—**Mrs. John T. Neufeld of the Mennonite Bible Mission, Chicago, Illinois writes:** "Mr. Neufeld is on a trip to the Northern states, visiting C.P.S. camps and churches in behalf of the work of the Church of Christ, in place of Rev. Edmund Miller who could not make this scheduled trip. He writes that the Lord has led in a wonderful way so that all the dates have been approved. Also, the various train connections are made possible without much trouble. May souls be edified and others be brought to His saving and keeping power is our prayer.

Brother Henry Toews is carrying on the work here for us in the services, also in the work of the week day church school. It is wonderful how the Lord leads His children often when the future seems so dark. Brother and Sister Toews are patiently waiting for their passports to go ahead again to Africa. Their children are attending the public school while in Chicago. Mother Wiens is happy for their stay here with her."

Hillsboro Church Invites

The First Mennonite Church, Hillsboro, Kansas, plans to celebrate its sixtieth anniversay on November 23, Thanksgiving Day. The program is to begin at 2:00 P. M. Former members and friends are invited.

—**Dr. D. V. Wiebe,** who this past spring returned from China, where he had served under the American Friends Service Committee, has now accepted a position as surgeon at the Navajo Base Hospital, Fort Defiance, Arizona. This is a 250-bed hospital under the Department of the Interior, which urgently requested Dr. Wiebe to accept the position. Dr. and Mrs. Wiebe are members of the First Mennonite Church, Reedley, California.

—**Rev. and Mrs. Frank S. Harder** have moved from Broadland, South Dakota, to 1006 Dakota Avuene, South, Huron, South Dakota. Rev. Harder is taking a course in religion and philosophy at the Huron College. However, he is continuing to serve as pastor of the Fairfield Bethel Church.

—**Rev. Sam J. Goering** brought the morning message to the Salem Church, Freeman, South Dakota, on November 12.

—**Eicher Emmanuel Mennonite Church, Noble, Iowa:** Dr. Ed. G. Kaufman brought a message on the evening of November 9. On the 19, the C.P.S. Unit from Mt. Pleasant gave a musical program. The Harvest Home Service will be held on November 26.

Mrs. W. C. Andreas has accepted a call to teach in the Mennonite Bible Academy, Beatrice, Nebraska. She has constented to teach for the remainder of the first semester.

POSTMASTER
NORTH NEWTON, KANSAS
X

—**Bluffton College:** On November 10, an Armistice fast was observed by a number of students. During the noon hour those fasting held a service, with Rev. Paul Whitmer as speaker, and donated the price of their meal to the M.C.C.

—**The First Mennonite Church, Nappanee, Indiana,** has paid $3,875 on its parsonage debt in just one year. This church has sent the book **The Christ of the American Road** by E. Stanley Jones to all men in the service.

—**Saron Mennonite Church, Orienta, Oklahoma:** Rev. J. C. Kaufman of Whitewater, Kansas, conducted special meetings October 22-27. The morning study was on Leviticus Chapter 8. The choir of the Goltry Church, under the direction of their pastor, Rev. J. W. Bergen, gave us a program on October 29. Rev. H. P. Fast, pastor of our church, is now conducting evangelistic meetings at the Mennonite Church in Ringwood.—Mrs. Ernest Voth, Church Corr.

—**The Bethesda Mennonite Church, Henderson, Nebraska,** recently sent 582 pounds of clothing to the M. C. C. This church contributed 1,773 quarts to C. P. S.

—**First Mennonite Church, Bluffton, Ohio:** On the evening of October 29, the Friendship Circle—a group of business girls—gave an excellent program of music and talks. Miss Dora Kirchhofer told about relief work in Egypt as reported in letters from her brother Delvin. Miss Edna Ramseyer reported on the work of C. P. S. men and girls in mental hospitals, using the Howard, R. I. unit as an example. Rev. Paul Shelly brought the message on October 29. The church contributed 476 quarts and 20 pounds of dried corn and fruit to C. P. S.

—**The Wayland Mennonite Church, Wayland, Iowa:** A total of 429 pounds of clothing and shoes was recently sent to the M. C. C. According to some this was perhaps the largest lot of clothing ever sent out by this church. It is estimated that there were fifty pairs of shoes.

—**Zion Mennonite Church, Donnellson, Iowa:** Speakers who brought Sunday morning messages while Rev. Nunemaker participated in the Bible Institute and Visitation Program were: Rev. R. L. Hartzler, Rev. Howard Raid, Rev. Brower, Rev. R. Weinbrenner, and Dr. A. K. Byrns. Rev. Hartzler was the speaker at the Harvest Home Festival, October 22.

EASTERN DISTRICT CONFERENCE NOTES

Springfield—The offering for foreign missions on communion Sunday broke all records. The amount was $150.00. The Truth Seeker's class expects to purchase an attendance record board for the Sunday School.

Perkasie — Brother Loris Habegger of the C. P. S. Unit at Marlboro, N. J. showed pictures of C. P. S. work on Sunday evening, Oct. 29.

The Twenty-Seventh Annual Meeting of the Mennonite Brotherhood and **Fall Rally** of the Women's Missionary Societies was held October 28. The Brotherhood Theme was "Bear ye one another's burdens."—Gal. 6:2. The address of the afternoon was delivered by Dr. J. Winfield Fretz on the subject, "Mutual Aid Among the Mennonites." The Ladies meeting was held at the same time in another part of the building. The speaker in the afternoon was Miss Wilhelmina Kuyf. In the evening there was a joint meeting, and the speaker was the Rev. J. N. Smucker of Bluffton, Ohio.

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—**The Annual Fall Rally** of the young people's
cieties was held in Zion Church, Souderton, in ch
of the president, Miss Grace Moyer. The rally sp
er was Mrs. Henry Buller of the Mennonite Ce
Committee.

—**Souderton**—Mrs. Henry Buller delivered the
sage at the evening service, Sunday, Octobe
Deacon, Herbert Stauffer, accompanied by Missio
Bauman's and several from the M. C. C. headqua
at Akron, were in Lancaster Sunday afternoon
tober 22, to further consider the possibility of re
services under the Home Mission Committee o
Eastern District Conference. About forty were
sent; and the response was favorable for conti
such services.

—**Deep Run**—Sunday evening, October 29,
Habegger of the C.P.S. unit at Marlboro, N. J., s
in the church and showed pictures of the wo
C.P.S. camps throughout the country. The Ca
Project resulted as follows, 307 jars of canned g
4 lbs of dried fruit, and 45 lbs. of lard.

The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, NOVEMBER, 21 1944 NUMBER 46

C.P.S. Demobilization

Mutual Aid Required

Gordon Alderfer

The conscientious objector in Civilian Public Service camps and units or in prison can rely on no "GI Bills of Rights" to help him readjust in the community to which he returns after he is discharged. The Federal Government makes no provisions for him—offers him no financial assistance, no guarantee of his old job back, no special job-finding assistance, no chance to continue an interrupted education, no mustering-out pay, no insurance benefits. He has worked for his government up to three years, but during that time he has received little or no pay. He has had to buy most of his own clothes, and many have had to make provisions for their own dependents. He has appreciated the help and support given him during these years by his church or other religious agencies and service groups.

But now as Demobilization Day becomes less of a distant dream and a more pressing reality, the CPS man faces a period of difficult readjustment. When The Day comes, he will have no props to depend on except the kindly interest of those individuals, families and organizations, the churches and the service groups which have helped him during the war. But the kindly interest does not necessarily help him continue his education, or help him establish a home or a place of business, or lead him to a job. Not necessarily—unless many of these individuals and organizations somehow work together. The man who has gone through several years of CPS or prison does not want merely a helping hand, however; he wants a chance to do useful work in the community to which he returns. They who help him may thus be repaid by the contribution he makes to the community.

The Kind of Help Needed

But he must know what opportunities exist, where they are located, what service he can perform through them, and what people can help him find the type of work for which his talents are best suited.

The three peace-church administrative agencies, the National Service Board for Religious Objectors, and other cooperating agencies have long recognized the need for a closer cooperation on matters affecting the demobilization of CPS, and have assigned part of the job to an interagency committee. The committee in turn needs the help, guidance and cooperation of local groups—individuals, churches, or organizations "back home" which can effectively assist returning conscientious objectors to become again a working part of the community.

Meanwhile the several administrative agencies of the CPS program are working on plans of their own to extend various types of service to men under their administration. Plans to provide vocational counseling, postwar educational assistance, information or specific phases of demobilization, and perhaps financial assistance are either already established or under consideration. These areas of service are regarded primarily as the concern of the separate religious or service agencies.

This planning, however, effective as it is, does not fill all the needs. Many discharged men, for example, will want to relocate in communities where they are unfamiliar with the resources that can be of help to them, and through which they can be of service to the community. They will need to know what specific jobs are available there to men of their interests and

Let Us Give Thanks

For the discipline of sorrow,
For the angel of distress,
For the unseen hands that draw us
Into greater blessedness;
For the lips that close in silence
For the strong hands clasped in prayer,
For the strength of heart that suffers,
But sinks not in despair;
For the penitence and patience
That are meek beneath the rod,
And for hope's glad resurrection,
We give Thee thanks, O God.

For the hope that right shall triumph,
For the lifting of the race,
For the victories of justice,
For a coming day of grace,
For the lessons taught by failure,
Learnt in humbleness and pain,
For the call to lofty duties
That will come to us again;
For the hope that those who trust in God
Shall not be put to shame,
For the faith that lives in all the world,
O God! We praise Thy name.

—*Marianne Farningham*

background; what people can help refer them to prospective employers, where they may stay overnight or for several days if they are enroute; what organizations or community groups exist there through which they could become an integral part of the community. To collect such information and see that it is made available to men in camps and prisons requires the cooperation of us all.

This is where you can help in one of three ways—(1) notify the MCC periodically of specific available jobs. These will be distributed to men who have been, or are being discharged and reclassified IV-F, and to the camps, units and prisons where conscientious objectors are located; (2) notify the MCC of names of people who are willing and able to be of assistance to CPS men wishing to locate there; and (3) notify MCC of places or homes in local communities where CPS men may find hospitality for brief periods, or of references through whom they might find such places of hospitality. Information on these three items would be deeply appreciated. Please send any such information or suggestions to the Mennonite Aid Section of MCC, Akron, Pennsylvania.

Via MCC Headquarters, Akron, Pennsylvania.

Board to Render Greater Service

With the appointment of Dr. J. H. Langenwalter as Minister-at-Large, the Board of Education has taken an important step which will enable it to render a far greater service in promoting the program of Christian education for which it is charged as a General Conference Board. The members of the Board have not had the time to carry out the tasks of our program in a larger way. The answer to the need of someone to do this is the appointment of Dr. Langenwalter as Minister-at-Large. Dr. Langenwalter will also represent the interests of the Board of Publication.

An expanding program of Christian education is needed for the days that are ahead of us. We need to do the very best we can to assist our young people to prepare to face the challenges that are to come. Some specific needs must be met, for which the Board of Education will be called upon to assume some responsibility. This larger program will be discussed by Dr. Langenwalter in future articles to appear in our church papers.

The Board of Education is asking for your support, both prayerfully and financially, in this program. It will mean considerably increased financial expenditures for us. We are very appreciative of the support that we have received from many churches and Sunday Schools, ranging from quarterly to annual contributions. But with our need for larger support we wish to appeal to those schools and churches that have not been contributing, and also to suggest increased contributions, if possible, from all churches and schools

Above all we desire your prayers and suggestions for our work. Our prayer is that God may quide and direct the work of the Board, and of our Minister-at-Large, in a program of Christian education that will more completely meet the needs.

The Board of Education
A. S. Rosenberger, Treasurer

OPPORTUNITIES

Sometimes golden opportunities are missed because we have not been aware of them. Most churches have a week of special evangelistic meetings either in fall or in spring. In connection with such meetings the Evangelistic Committee would like to point out the following opportunities:

I

When a church plans for a series of special evangelistic meetings, arrangements for Bible Study in connection with the meetings might be made. History shows that a revival is always accompanied by a new interest in Bible Study, and churches should make provision for it. Some churches have the Bible Study in the mornings, others in the afternoons, and still others precede the evening service by a forty-five minute period of Bible Study which makes the evening program a double feature service.

II

When such special meetings are planned, a good deal of attention should be given to bringing non-Christian friends to the meetings. In order to be able to do this, their friendship needs to be cultivated for some time before the services begin. Pray for them, befriend them, and *bring* them with you to the meetings (with emphasis on bring), and then trust the Holy Spirit and God's Word to touch their hearts.

III

Parents need to realize that the matter of helping their children to a saving faith in Jesus Christ rests very definitely in the home. A loving interest, sympathetic understanding, and kindly encouragement will go a long way to help young people to decide to accept Christ. A parent may be able to say the word that will cast the balance in favor of Christ in the child's life.

IV

Aside from the evangelistic meetings, the catechism class affords an excellent opportunity. In connection with the studies in this class, good tracts are a grea help. The collection of tracts made by the Evangelism Committee includes a good number that can b used in the catechism class to great advantage. Wh not use them?

In His Service,
The Evangelism Committe

EDITORIALS

A New Day That Never Dawned

Five days after the Armistice in 1918 President Woodrow Wilson wrote in his Thanksgiving Proclamation about a "new day." He said in part:

"This year we have special and moving cause to be grateful and to rejoice. God has in His good pleasure given us peace. It has not come as a mere cessation of arms, a mere relief from the strain and the tragedy of war. It has come as a great triumph of right. Complete victory has brought us, not peace alone, but the confident promise of a new day as well, in which justice shall replace force and jealous intrigue among the nations. . . .God has indeed been gracious. We have cause for such rejoicing as revives and strengthens in us all the best traditions of our national history. A new day shines about us. . . ."

That new day never dawned. Force and jealous intrigue continued among the nations. They piled up armaments, loaded Germany with reparations, engaged in economic warfare, and spun military alliances. The darkness became thicker and out roared the flames of the second World War.

Although we have much to be thankful for this Thanksgiving Day, we also have much to sorrow over, for there is little hope of a new day after this holocaust. Someone has described the coming peace as bad, mad, and sad. Already England is seeking alliances with France, Belgium, Holland, and others to counteract the Russian colossus. In spite of the proposed world security organization there are bills in congress calling for peace-time conscription. The robot bomb suggests horrible possibilities. A CIO paper suggests that six million may be unemployed three or four months after the fall of Germany. Over 100,000 of our young men are reported dead. There is much to sorrow over.

The Sunday after the end of World War I, a New York clergyman declared, "This is the greatest moment of all history, except the one in which Christ was born." In contrast to this is the opening paragraph of an editorial in a prominant religious journal of November 15, 1944. We quote: "From time immemorial poets have hailed and the people have acclaimed 'the dawn of victory.' Victory meant the beginning of a new day. Thus it has been in the past. But it is not so now. After these long years of conflict, victory is almost in sight. But it brings no promise of a new day. No hearts are lifted exultantly at the first shafts of a new dawn flickering across an expectant horizon. Instead, harried man, worn and exhausted by the terrors of these years of torment, finds himself trying to gather his weakened powers for a blind adventure into the unknown."

Must not the eternal Christ, as He looks upon our nation today, say again, "If thou hadst known, even thou, at least in this day, the things which belong unto thy peace! but now they are hid from thine eyes." War does not bring a new day. It brings darkness. We can only regret this war. However, we can be thankful that God's law of sowing and reaping also works another way—that the sowing of goodwill brings a harvest of righteousness and peace. If brighter days will come, they will come not because of war, but in spite of war. They will be the result of the leaven of the Kingdom that is at work in the world.

What Comes First?

At Thanksgiving time we tend to be much impressed with the material gifts which God has given us, and rightly so. However, shouldn't the spiritual gifts that we have received warm our hearts even more? Jesus put the things of the spirit in first place. He said, "But seek ye first the kingdom of God, and his righteousness." He commended Mary for having chosen spiritual meditation. In the desert he proclaimed "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "What shall it profit a man if he shall gain the whole world, but lose his own soul?" We shall have put first things first if on Thanksgiving Day we can truly say with Mrs. Mary F. Butts:

Not only for the earth's rich gifts,
Strewn thick along the way,
Her looks of constant loveliness,
We thank our God today;
But for the spirit's subtle growth,
The higher, better part,
The treasures gathered in the soul—
The harvest of the heart.

Thankfulness is not an attitude of pessimism. A stranger passing by a farmer in his field stopped and asked the farmer, "How is everything?" Replied the farmer, "Poor. It has been a bad year."

"But the wheat looks well," answered the traveler, "and the corn is growing splendidly, and the oats are good, and I have never seen finer hay than that you are cutting. It looks to me like a very good year."

"But look at those potatoes," said the farmer, pointing to a half acre of potatoes, "I am going to get only half a crop there."

Thankfulness is not the habit of magnifying the losses and failures of life until these obscure the many, many blessings that God does bestow.

Thankfulness Balances The Scales

Life may be likened unto a balance with two scales. The one scale represents the tension side of life with our needs for food, clothing, shelter, fellowship, health, etc. In it are crowded the worries, anxieties, and fears which we may have. The other scale represents the security side of life. In it are all the good things which have come to us. In it are our feelings of contentment, relaxation, accomplishment, and fulfillment.

These scales need to balance if we are to be balanced individuals. As we become tense about the needs and desires of life, the tension scale of life goes down, and we feel heavy-hearted. Our problem then is to weigh down the security scale so that it will balance the tension scale.

Thankfulness does just that. The Apostle Paul exhorts us to do that very thing when he says, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be known unto God." When "requests" are made with "thanksgiving," when seeing the dark we also see the bright at the same time, then we keep our mental and emotional balance. That thankfulness makes for balance seems to be indicated by the fact that many who are mentally ill, or mentally unbalanced, do not exhibit much thankfulness. And the mentally ill exhibit in extreme form traits which are to be found in the lives of perhaps most normal people.

Not only do we owe thankfulness to our Father in Heaven, but we also owe it to ourselves to be thankful so that we may enjoy the mental and emotional balance that God would give us.

Thanks and Giving

By Roselyn C. Steere

I said "Thank you" in the morning
For this day so clean and new,
But have I used one hour of it
In service, Lord, for you?

I saw a blind man on the street
And breathed a thanks for sight,
But do I use these eyes to search
Thy Word for guiding light?

I'm thankful every day because
Your saving power I know,
But have I tried that wondrous grace
To some poor sinner show?

Have I a right to ask for blessings
More and more, until I've used
The ones already in my hands—
Or mourn o'er those refused?

Help me to see true thanks includes
A Christlike way of living,
Not merely words of gratitude
But loving, cheerful giving.

—**Evangelical Crusader**

Seek Funds For Church Building Purposes

The recent Western District Conference, which met October 18 and 19, was strongly impressed with the great and urgent need for funds to help young and growing church communities to build a house of worship for themselves. As a result of the action taken at this conference the Board of Trustees has sent out the following letter to all pastors in the conference, in the hope that the various churches will rally to the appeal.
Dear Minister of the Western District Conference:

At the session of the Western District Conference, October 18 and 19, we heard the reports of the young ministers who are working for our Home Mission Committee. Their work is encouraging; however, the one great need in a number of places where they labor is a house of worship.

The Home Mission Committee has long been aware of this need, so several recommendations were presented at the session of the conference. Along with these recommendations a resolution was adopted which reads as follows:

"In view of the urgent need of money for church building purposes, be it resolved that this conference urge sincerely upon the Western District Conference churches to attempt to raise $1.00 per member for the church building fund by January 1, 1945." ....

We therefore send this letter to the pastors of the Western District Conference churches with our sincere request that every effort be made to provide funds to help our struggling congregations build churches for themselves.

If your church had delegates at the Western District Conference, you may learn from them details of the plan to help growing churches to secure money to build. You will find the "Highlights of the Western District Conference" on page 4 of the October 24 issue of *The Mennonite.* On page 5 you will find the part of the report of the Home Mission Committee which relates to the subject of raising funds for the revolving church building fund.

Your wholehearted support and cooperation in this work of the Western District Conference will be greatly appreciated. Send your contributions and church collections to Mr. Ferd Neufeld, Burrton, Kansas, treasurer of the Board of Trustees.

For Work in God's Kingdom,
YOUR BOARD OF TRUSTEES
by *A. Theodore Mueller, Sec.*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

GOD'S WORK

There are a million songs to be written,
A million prayers to be said;
A million stars to be studied,
A million books to be read.

There are a million aching hearts,
Waiting for some one to care;
There are a million starving children,
Dying from lack of fare.

A million hours to be filled,
With a worth-while thought or action
When you can help to lift some friend,
By your silent intercession.

There are a million pains to suffer,
For those who are not understood
There are a million burdens to carry,
In the name of the Son of God.

There are a million beauty wonders,
In this and every land;
Waiting for some one to see them,
Some one to understand.

A million persons in the Orient,
Too ignorant to know of their need;
Too dull to have any conception,
Of what real love can mean.

There are a million seeds to be planted,
In the hearts of young and old,
For the spread of God's own Kingdom;
"The kingdom is within you."

There are a million homeless children,
Innocent victims of war;
Waiting for some one to love them,
Wanting a home once more.

There are a million broken hearts,
Sighing for the end of the war;
Oh, when will men learn to FOLLOW Christ,
Not just worship and adore?

—Elizabeth Thiessen

BEAST OR HUMAN?

A villager and I were sitting underneath a small tree which was located on the edge of the street about in the center of the village. The man and I were talking about religion, and, of course, I took the opportunity to tell him of Christ and of how Christ was interested in his salvation also. The man listened to me for a while and confessed to believe everything I was telling him. More than that he even went so far as to tell me that the Christian religion was by far the best religion of all and that he enjoyed listening to people tell about it. "But," said he, pointing to a stone stuck in the earth just behind us, "This is where we get our salvation."

I looked at the stone a bit. It was a flat reddish piece of stone hewn into a rectangular shape with one end stuck in the ground so as to hold it erect and the top end somewhat rounded. On it were some scratches which formed a vague likeness to a very distorted human face. After looking at it for a bit, I turned back to my friend and asked, "Do you really get salvation from this stone?" He looked at the stone, then at men, and then back at the stone again. Finally he turned to me and answered, "Well, that is what they say," I agreed that that is what they say, "But," I said again, "is it really true? Do you really know that this stone gives you salvation?" There was no answer.

This man had been taught to consider it axiomatic that that stone gave him salvation and that all he had to do was to offer periodical sacrifices to it and pay either money or rice to the village priest every time he came around asking for it. That would be all that was needed and he need not worry about anything more.

Thereupon I again told him about Christ and that by believing upon Christ he would actually be able to experience salvation—he would not have to merely depend upon what somebody told him. He would be able to know for himself whether he was saved or not. This set the man to thinking and he sat there in a very meditative mood for some time. Finally he looked up at me and said, "Sahib, we illiterate villagers are nothing more than buffaloes, so even if I would like to believe on your Christ I could not because, like buffaloes, we have to do what we are told to do and we have to refrain from doing what we are told not to do, and our masters will not let us become Christians."

Thus the man was making an excuse to me for not accepting Christianity but in his words there is much more to be detected than just a mere excuse. The fact of the matter is that not only had he had been told that he was nothing more than a buffalo, but his ancestors had had this same thing pounded into them for many generations. This idea was already so well established within the minds of those people that they have come to regard it as "wrong" to even doubt the idea that they are no more than buffaloes.

After these many generations these poor people have been made to become "possessed" with the idea that they are incapable of ever learning any new thing or of ever being able to improve their social or spiritual status. And indeed, they are incapable of any such progress. Christ alone is able to bring about any kind of a worthwhile change in them. Just as the Apostles were unable to help the possessed man in Matthew 17, so I was unable to get this man to commit himself to Christ or even to see his fallen spiritual condition. Thus it behooves us to heed the injunction which Christ gave to his disciples at that time when He said, "Howbeit this kind goeth not out but by prayer and fasting" for I am convinced that if we do, unitedly, give ourselves to fervent and persistent prayer, such people as this man will be lifted out of their "buffalo" state of existence into that higher life which only Christ can give. Will you not help us by adding your prayers to ours for such as these? **—Harold Ratzlaff**

OUR FIRST MISSIONARIES TO AFRICA

Inman, Kansas
November 11, 1944

Dear Brother Richert:

We have received notice to come to Philadelphia from where we are to sail on November 22. We are leaving here at Inman on Thursday morning, November 16 at 2 a.m. We shall be in Chicago for a day or two and then go to Philadelphia. As we prepare to go, we covet your prayers.

Mr. and Mrs. George B. Neufeld

Yours in His Service,

Mr. and Mrs. George B. Neufeld

Note: Thank the Lord that two more missionaries can go out, the first ones to Africa. May the Lord also soon open the way to South America.

—P. H. Richert, Sec.

The First Thanksgiving Sermon

The first Thanksgiving sermon, in the modern sense, of which we have any record is the one preached by Cotton Mather in the Old North Church, Boston, on December 19, 1689. We quote here a part from the sermon as given in a *Saturday Evening Post* of 1906.

"It is an excellent thing indeed, that we may have a Day of Thanksgiving, while the world is in so much confusion and combustion, and every where Men's hearts are failing for fear, and for looking after those things which are doing upon the Earth. Let us be at some pains, that this day be not lost, or that it may not evaporate in a few sensual satisfactions. The excellent things done by God are now to be the Repast of our souls.

"Dayes of Thanksgiving as they are among the most Heavenly so they will be among the most prosperous of all Devotions. There are Pious Men that will now and then in secret places, keep their Dayes of Thanksgiving before the Lord; laying out whole Dayes in praising of the Great God for what He is, and what He does, and in pondering on What they shall do for God. And I'll assure you, such persons ripen for Heaven apace; yet they live in Heaven upon Earth."

What Has The Church To Offer That You Cannot Get Elsewhere?

By Mrs. Wm. Frantz, Orienta, Oklahoma

Firstly, the church was established by the Lord Himself; it belongs to Him. He promises to keep it, and it can present Him as the model Church-builder. Matthew 16:18—"Upon this rock, *I will build my church,* and the gates of hell shall not prevail against it."

The Church has a twofold purpose: to save the lost and spiritually nurture the already saved. Mark 16:15,16—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved." The church has concern for *every* creature. It offers an open door to both young and old, to man of all races and professions, alike to rich and poor, educated and unlearned, to man struggling under any burden or to any individual it preaches the same gospel—the message of repentance unto salvation through our crucified Lord and Savior. Faith comes through hearing, and salvation is by faith. Upon confession of this faith the church offers baptism and its hand of fellowship into the fold of the sanctified, by granting membership with equal rights.

In II Peter 3:18 we read:—"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." While spiritual growth comes from within, the church upholds, helps, and encourages it through prayer and intercession, preaching of the Word, and by administering its sacraments such as Lord's Supper, consecration of children, and baptism. It offers a large scope of teaching, using principally one text, the Bible. To meet material and social, as well as its teaching needs, the church has branched out into Sunday Schools, Christian Endeavor societies, choirs, mission societies, its own prayer and Bible study meetings, catechetical instruction, programs that are kept sacred, young people's meetings and retreats, sacred conventions and conferences, and even has established its religious schools.

Lastly, this church organization can make manifest the true Church to which every regenerate person is added by the Lord Himself, making such an one a member of the Body that has Christ for its head. As a member of the "Household of God" he belongs to a "chosen generation, a royal priesthood, a peculiar people, an holy nation, (I Pet. 2:9). He is one of the Bride of Christ and lays claim to all precious promises given to the saved by grace in God's Word.

HOME MISSIONS

A. J. Neuenschwander, Secretary

BETHEL MISSION CHURCH, WINNIPEG

We are glad to say that God has been blessing he work of the Bethel Mission Church in Winni-eg and that we are enjoying and increasing at-endance at our services. We feel, however, that our vork would be greatly helped if we had a church uilding of our own. The building we are renting t present is in a very poor state of repairs and t is only kept warm with difficulty in the winter ime. We are praying that the Lord may provide us vith some more suitable place of worship. The eople attending our mission church, although they annot carry out such a project alone, have shown heir interest in this matter by promising over 1000 to be used in securing a new church. We re glad that several hundred dollars have been sent n t ous from other churches and individuals in Can-da and the United States, and we feel that others ill also wish to support this work which is now eing carried on under the auspices of the Home Iission Board of the General Conference.

During the past year our church has been able serve an ever increasing number of Mennonites hat have moved into the city of Winnipeg and are need of spiritual care and a church home while ving here.

A large number of C.O.'s are working in the hos-itals and meat packing plants of the city, and we ave had the opportunity of contacting and help-g some of them in spiritual matters.

Our Young People's Society and our choir have so shown an increase in attendance. The young eople delivered a special program at Altona, Mani-ba, which is situated seventy miles south of Win-peg. Their topic was "Youth for Christ." Another ogram is to be given by the young people in Stein-ack, Manitoba, on November 12.

Between October 15 and 21 we had a week of services conducted by Rev. A. J. Schulz, a returned missionary from Africa who has also travelled extensively in the Orient. In spite of war-time working conditions our church was filled at each of these evening services.

On October 22, Rev. David Schulz and Rev. J. N. Hoeppner both of Altona, Manitoba, preached at our harvest and mission festival. Many were blessed by the messages reminding us of God's blessings to us and our obligations to Him.

We are asking for a continued interest in your prayers.

I. I. Friesen, 864 Downing Street
Winnipeg, Manitoba

NOVEMBER DAYS

Pauline Tyson Stephens

We thank Thee, Father, for the gift
Of calm November days,
When all the world is overswept
With early winter's haze;
Cool days when fuzz of broom-sedge flits
Like snowflakes through the air,
And sumac leaves, like tongues of flame,
Are gleaming everywhere;
Good days when corn-bins overflow
With yellow, ripened grain;
When luscious juice is flowing from
The mellow sugar cane.

There are so many precious things
November brings our way,
And, Father, for each one of them,
We give our thanks today.

MOUNTAIN ECHOES

Point Rock, N. C., October 23, 1944

Here we are again in the mountains, with their beautiful autumn colors. How it thrills our hearts, as we see the handiwork of our Heavenly Father and realize His goodness to us.

This past summer has been very dry here in the hills, and crops have not been very good due to dry weather, but we have much to be thankful for.

Our Sunday School got along nicely while I was in hospital this summer. We have been having a splendid Bible study class, pretty well attended all through the summer, and we are going to continue it this fall. Wednesday and Sunday evenings we felt real encouraged. One of our teen-age boys requested a Scofield Bible, as he wants to study at home, as well as in the Bible class.

We are preparing to hold a Community Thanksgiving service on Thanksgiving day. This is new to our people here. The children will take part in a spiritual program.

I am beginning a story hour for a group of children from four to six years old, each week teaching these least ones Bible verses. I'll have six little children from four to six in my home to teach them Bible verses.

We are planning to start a Bible club for our teen age boys and girls on Saturday afternoon—teaching them Bible memory work right here in our community. As we do not get an opportunity with them only on Sunday as they go to a Consolidated school eight miles away and leave early and return late. So I plan to get our boys and girls Saturday afternoon.

We do not have any young people preparing for Christian work. As our young people usually get married at an early age—then move away, We have been having victory this past summer for there has been some progress for which we praise the Lord.

I am praying the Lord to grant my petitions for two new tires, so I can still go way back in the mountains to the rural schools to teach the children Bible memory work and stories. I need two new tires as mine are badly worn and cannot be recapped. One needs good tires to go far back in the mountains as the roads are steep, lonely, and narrow.

We do thank God for answered prayer concerning our Sunday School and Bible class. Yet we need

(Continued on Page 11)

DAILY DEVOTIONAL MESSAGES

By Mrs. A. M. Lohrentz, McPherson, Kansas

NOVEMBER 24—*"Thou shalt not follow a multitude to do evil."* Exod. 23:2.

It is hard not to follow the course of least resistance and go along with the majority. It is often unpleasant to stand alone for what you know is right, especially, for young people. It takes much courage to be called "yellow", or slacker, or coward and not retort in kind or start a fight; it takes real fortitude and bravery. A lad said to his mother one Sunday afternoon, "Mother, a fellow has to be alone in this town, if he does what you contend is right." "Son," she replied, "never forget, it pays mightily to do what is right, even though you must stand alone in doing it." Peter said, "We ought to obey God rather than men," and he won *as he stood with and for Christ.*

NOVEMBER 25—*"......and as thy days, so shall thy strength be."* Deut. 25: 33b.

How hectic some days are and how everything seems to go wrong! The underlying reason most often is, that we are trying to wrestle with our problems alone, not having asked God's guidance and help at the beginning of the day. We have not filled in nor replenished later at the fountain of all supply.

"God hath not promised skies always blue,
Flower-strewn pathways all our lives through.
God hath not promised sun without rain,
Joy without sorrow, peace without pain.
But God hath promised strength for the day,
Rest for the laborer, light on the way.
Grace for the trial, help from above,
Unfailing sympathy and undying love."

NOVEMBER 26—*"Ye are the light of the world."* Matt. 5: 14a.

A little girl once prayed: "O Lord, make all the bad people good, and all the good people nice." To be made "nice" in the girl's language meant, that they as Christ-followers might really let their light shine as a true, untarnished reflection of Christ, *the Light.* Joyce Kilmer expresses this when he says:

"Because the way was steep and long, and through a strange and lonely land,
God placed upon my lips a song, and put a lantern in my hand."

NOVEMBER 27—*"Let your light so shine ......"* Matt. 5:16.

Saint Francis of Assisi once invited a young monk to go into town with him to preach.The two set forth, going through the principal streets and through the lonely alleys, talking with each other until they again reached the monastery gates. "When shall we preach, Father," asked the young monk. To which Saint Francis replied, "My son, our behaviour has been observed, we have delivered a sermon as we walked." Not all sermons are preached by word of mouth; some of the most convincingly eloquent ones are preached as we walk along. "Everybody is a sermon as he goes along." What kind of a sermon are we?

NOVEMBER 28—*"Looking unto Jesus . . . .* Heb. 12:2.

In Nathaniel Hawthorne's story, "The Great Stone Face," the lad Ernest looks at, thinks about, and marvels at that human countenance hewn by God into the perpendicular side of the mountain near his home. It becomes his teacher, his inspiration and ideal, for it seems so noble in features, so grand and sweet in expression, as though it had a vast warm heart embracing all mankind in its affections. One day many years later some one looking at him exclaims: "Behold! Ernest is himself the likeness of the Great Stone Face!

One Chinese asked another one one day. "Have you seen Jesus today?" "Do you mean the picture on the wall?" "No, Jesus, who walks in and out of those hospital gates every day." He meant Saintly Dr. Freeburg, who looked unto Jesus for every single thing and to these simple people because the personified Jesus.

NOVEMBER 29—*"Caleb said . . . . give me this mountain."* Josh. 14:6,12.

A commission of twelve men had been sent out to look over the Promised Land. Ten reported the land far too well fortified to take. "We are not able," they said. But two Caleb and Joshua, said,"We are abundantly able" with God. The majority report was heeded and years went by with no advance. Caleb, as an old man, made another call to advance, and he himself asked for the hardest and most perilous task—the winning of the mountain country. We are so prone to want easy lessons, easy tasks, easy victories. How much more satisfaction and real joy we get when we ask, get and win *with God* in hard, difficult tasks and situations. How much we grow thereby and are then ready for *bigger* and *harder* assignments.

NOVEMBER 30—*"My God shall supply all your need according to his riches in glory by Christ Jesus."* Phil. 4:19.

In the margin opposite this verse in Moody's Bible was found the following notation: "The Christian's Bank Note: President of the Bank—'My God'; promise to pay—'shall supply'; the amount—'all you need'; the capital of the bank—'according to his riches in glory'; the cashier's name—'Christ Jesus'." That fountain is open to us *always* and Jesus is always present, if we will only let him be. How marvellous! How little we make use of its power and so puff away at half-speed. With such ample provision as this verse shows, there should be no excuse for spiritual poverty.

Sponsored by
the Young People's
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General Conference

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Kansas
North Newton,

Mennonite Youth

"A United Mennonite Youth in Christ"

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HAPPINESS

by Verney Unruh

There are many paradoxes in the Bible. One of these paradoxes is found in Matthew 10:39; "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Everyone in this world is trying to find life--trying to make life meaningful and happy--trying to have the more abundant life which Jesus spoke of.

Some people think happiness lies in being famous. As a young man Alexander conquered all the known world of his time. Yet he died at the age of thirty-three, heart-broken because there was nothing more he could do to increase his fame. Napoleon was another man who thought that happiness lay in power and fame. He is acclaimed by some as the greatest military leader who ever lived. Was he happy? These are his words while he was in exile on the isle of St. Helena: "Alexander, Caesar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love, and at this hour millions would die for him."

There are other people who think happiness lies in amusements. These people spend much time and money attending movies, dances, night clubs, and other forms of amusements the world has to offer. Are these people happy? They believe they are happy, and that only as long as they are taking part in these entertainments, for it leaves them empty and hungry--still longing for a peace of heart and mind.

Yet another group of people thinks that happiness lies in wealth. Perhaps, the best example of such a person is the rich young ruler mentioned in Matthew 19. Here was a man who had great possessions. He had kept the commandments from his youth, and yet he felt insecure, for he came to Jesus and asked Him the great question, "What must I do to inherit eternal life?"Christ's answer was, "sell that thou hast, and give to the poor. . .and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." So today many people turn away from Christ's call, for they too have great possessions.

Wherein then lies true happiness? Can we ever find it and have the abundant life? Someone has given this formula for happiness: Happiness lies in some work into which a person can put his best, in an expanding and friendly interest in other persons and things, in great loyalty or devotion to something greater than self.

It has been said **"Happiness is that peculiar sensation which we acquire when we are too busy to be miserable."** This well ties in with Jesus' teaching "he that loseth his life for my sake shall find it." **If we would be happy we must be busy.** We must put our best into Christian service. Christ demands our best and highest. He demands that we lose ourselves in service for Him if we would have abundant life.

Happiness consists in activity. Such is the constitution of our nature. It is a running stream, not a stagnant pool. In Palestine there are two seas—the one glistening and flashing in the sun, the stagnant and stale in which nothing lives. The only difference between the Sea of Galilee and the Dead Sea is that the Sea of Galillee has an outlet. It is time that we as Mennonite youth have an outlet for the great heritage we have. Too long we have been dead and stagnant in matters of Christian service and witnessing for Him. If we want our lives to be abundant and radiant we must put our best into Christian service.

Another thing we must do to find happiness is expand our interests in other persons and things. Too many people today are so wrapped up in themselves and the things which they do that they forget that other people also have personalities and souls.

Jesus, our supreme example, is again our example in this. **Wherever He went He attracted people unto Himself.** Regardless of who the person was, Jesus never failed to take an interest in him. We see Him associating with little children, with the sick of body and soul, with publicans and sinners as well as with the righteous. Jesus found His life by losing Himself in the interest of other people. So we too must forget ourselves and be interested in other people if we would find our lives.

A third key to happiness is in a great loyalty or devotion to something greater than self. Some people show a great loyalty or devotion to high ideals—others to a great movement or organization. For the Christian the loyalty must be to Christ. We may have great loyalty to high ideals or an organization, but our primary loyalty must be to Christ. He must be the center of our lives—around Him everything else must revolve.

Pascal once said "Happiness is union with God." How may we have union with God? The apostle Paul gives us the answer in Roman 5:1: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

Our supreme loyalty must be to Christ because of what He has done for us. Not because devotion to Him will save us from judgment and damnation, **but because He died for us on the cross, should we willingly live for Him. Then, and only then, will we have abundant life.**

MAY WE INTRODUCE

Verney Unruh, author of the article on "Happiness" is the temporary editor of the **Western District Tidings**, the youth paper of the Western District Conference. His roster of offices is a long one. He is President of the Western District C.E. Convention, President of the Student Christian Movement of Bethel College, Co-Chairman of the Kansas District of the Student Christian Movement, and Assistant Editor of the **Bethel Collegian.** He is a candidate with the General Conference Foreign Mission Board. He has served in various churches of the Western District as a ministerial student and this past summer was a ministerial interne in the First Mennonite Church, Beatrice, Nebraska. He is beginning a similar interneship in the West Zion Mennonite Church of Moundridge, Kansas, on November 26. He grew up on a farm in Montana, graduated from high school in 1940 and from Bethel College in 1944. He is now a fifth-year student at Bethel, with plans of going to Biblical Seminary in New York next fall. His hobbies are football and basketball, listening to symphonic orchestras, and working crossword puzzles. He says that his convictions are not anything sensational. He briefly states some of his outstanding convictions as follows: "I believe in the Bible as the Word of God. Salvation is only in Jesus Christ who died for us on the Cross. After we accept this salvation our lives should be such that we give evidence to it. The Mennonite Church, I believe, has a contribution to make to the world, and it is up to us to carry high the torch of our martyred forefathers."

What One in C. P. S. Is Thankful For

Roy Auernheimer, who wrote the following is a member of the First Mennonite Church, Reedley, California, and has recently transferred from the Camino camp in California to the Agriculture unit at Lincoln, Nebraska. Mr. Auernheimer writes:

"Even though we boys in the service are temporarily deprived of the opportunity of making material gains, that type of gain is of very minor importance; instead, while here in camp, we are making social and spiritual gain and growth in wholesome fellowship with other Christians. We also have the opportunity of increasing our knowledge in various fields of study through our education programs.

"Above all, our inner spiritual lives have been deepened; we must now have a stronger faith and trust in God than we have felt the need for in past years; this, I believe, has strenthened our Christian beliefs and convictions, and also strengthened our determination to live more uplifting and progressive Christian lives in the future. For those blessings of guidance and assurance we need to give humble and sincere thanks to God."

BLUFFTON COLLEGE NEWS

The Dalton, Wadsworth, and Sugar Creek, Ohio, Mennonite churches held a Tri-Church Youth Conference at Dalton, October 21-22. Those attending that conference who at some time attended Bluffton College were: from Macedonia, Mr. Eugene Weed, C.P.S. unit at state hospital; from Wadsworth, Rev. Donovan Smucker; from Dalton, Mr. Victor Gerber, superintendent of music; Miss Pearl Sommer; Miss Celia Amstutz,. Bluffton College; Mr. and Mrs. Rollin Moser; Mr. Ivan Badertscher; Rev. and Mrs. Arthur Rosenberger; Mr. Lawrence Zuercher, Bluffton College; Miss Dorothea Lehman; Mr. Clinton Sprunger, teacher in Dalton schools; from Smithville, Mr. and Mrs. Wilbur Berky; Mr. and Mrs. Paul Farver; from Orrville, Miss Iona Gerber, Bluffton College; Mr. and Mrs. Richard Howenstine.

Miss Wilma Vandersoll, travelling secretary for the Student Volunteer Movement, will be on the campus December 6-8. She plans to be a teacher or evangelist in Africa under the Evangelical Missionary Society.

Instead of being sent to the M.C.C., as previously announced, the **money received from the Armistice Day fast** will be sent to the Cheltenham, Maryland, C.P.S. unit, for recreational work in the school for delinquent Negro boys there.

Dr. J. H. Langenwalter, minister-at-large in General Conference, representing especially the education and publication boards, was chapel speaker, November 9.

THANKSGIVING

Her soft white sifting snow,
For spring when all things are renewed,
For summer, leaves that glow
In flame and gold when autumn comes;
For fertile earth, for rain,
For needed warmth the sunshine brings
To valley, hill and plain;
For harvest that is gathered in—
The gold plump-kerneled grain,
The apples that are in the bin,
The juicy sugar cane;
For every comfort we enjoy—
The clothing that we wear,
The food we eat, our cozy beds,
For homes where we may share
Each day with those whom we love best,
For truth and harmony,
For all these things—and more, dear Lord,
We give our thanks to Thee.

—Quest

Religion In Soviet Russia

Religion In Soviet Russia, 1917-1942. By N. S. imasheff. 1942 New York: Sheed & Ward. 162 ages. $2.00.

The author of this book is a professor of sociology t Fordham University in New York City. His book s of wide concern to Christian people throughout the vorld, and it is especially of interest to Mennonites ecause of their historic connection with that country. he actual condition of religion of Soviet Russia since 917 has been a mystery to most people outside ussia.

In this book we have a valuable accumulation of ocumented information dealing with the attitudes nd methods of attack of the Soviet Government on eligion. In six chapters Timaseff shows the inevitble conflict between the doctrines of Marxist Comunism and Christianity, the official attacks of the ommunists on religion, the deep rooted nature of eligion in the hearts and minds of the Russian people, e failure of the Communists to exterminate religion, nd the new Soviet religious policy and the outlook r Christianity in the future.

Outlook for the Future

The readers of the book as well as the readers of is review are of course concerned with the last apter more than with any other. They want to now what the prospects are for reviving Christianity Russia. The answer to their question found in is book is on the hopeful side. Timaseff is optimisc, but it is a guarded optimism. He feels that the tcome of this war will be a determining factor, nting that if Russia is a victor, religion will again more suppressed. However, he indicates that there e also evidences of a growing attitude of tolerance t only toward religion but toward such economic ctors as private ownership of property and differing ge scales. Likewise the sanctity of marriage and e importance of family life are again being disvered and recognized.

Value to Mennonites

Although the author of this book is a Catholic and eats the whole subject pretty much as though Catholism were the only religion in Russia (Protestants e mentioned only four times), the book has great lue to American Christians and especially Mennonit who still have many relatives in Russia and many emories of their childhood homes. Those familiar th the history of the Mennonite people in that untry during the years of revolution and famine ll be able to fit the Mennonites into the larger frame reference that the material in this book provides. e book is well written and can be easily understood the common man. Timasheff is to be commended his painstaking gathering and presentation of this uable factual material.—*J. Winfield Fretz*

A GUIDE TO SOURCES IN MENNONITICA

The September issue of **Church History** contains a study on **The Historiography of the Mennonites of the Netherlands** by Dr. Cornelius Krahn. The author takes the reader through four hundred years of Dutch Mennonite literary efforts. More than one hundred fifty titles dealing with history, biography, theology, worship, devotion, confessions of faith, etc. are listed and critically evaluated. Libraries, archives, and bibliographies, and other source material are referred to in a special chapter. The purpose of this paper, according to the author, "is to call attention to the wealth of Dutch source material, which is essential to any study of Anabaptism, and to furnish a guide to the same." The significance of the Dutch literature for students of American Mennonite history is stated in the following paragraph: "American Mennonitism is now beginning to analyze its tenets, doctrines, and heritage. In doing so it has turned first to its Swiss background . . . But in the future of the American Mennonite research more attention will have to be given to Dutch Mennonitism. In the first place, the sources of Swiss Mennonite literature on which research is based are limited, in comparison to Dutch Mennonite literature. Secondly, the latter has influenced the Mennonites of Switzerland and those of Swiss background more than their own. Thirdly, Dutch Mennonitism faced problems and made developments some one hundred and more years ago which American Mennonitism faces today and will face tomorrow. These problems and their solution are reflected in Dutch Mennonite literature and in the Dutch Mennonite churches of today. A study and knowledge of these problems and their solutions may help American Mennonitism to solve its present and future problems."

The writer was enabled to make this contribution because he spent many years in research in this field in Europe and especially in Holland. Those interested may order reprints of this study in booklet form from the Bethel College Book Store, North Newton, Kansas.

MOUNTAIN ECHOES

(Continued from Page 7)

prayer for those who are unconcerned. We need a real revivial here so that people will take a vital interest in teaching the children the verses at home. The children do not get much encouragement at home along spiritual lines.

1. Please pray that I may be able to carry on this work without another breakdown.

2. Please pray for our Thanksgiving and Christmas programs that they may wholly please the Lord.

We need prayer. Satan does buffet and tries to raise much confusion, but the Lord is on our side. What can man do to us?

Sincerely yours in His Name,
Elsa E. Grantland

IN MEMORIAM

MRS. MARIA NICKEL HARMS, daughter of Peter and Anna Harms Nckel, was born on July 28, 1865, in Russia, in the village of Michelin and departed this life on November 8, 1944. When nine years she came to Kansas with her parents and with them made her home in Harvey County east of Newton. At the age of sixteen she was baptized by Elder John Schroeder and received into the Gnadenberg Church. She was married to Gerhard N. Harms on April 17, 1887. Together they lived a life of mutual love and happiness for over fifty-seven years. She leaves her bereaved husband, Rev. G. N. Harms, 8 children, 3 sons-in-law and 2 daughters-in-law. They are Ernest and wife of Wichita; Laura of Newton; Sister Theodosia of Bethel Deaconess Hospital, Newton; Hannah and her husband, Fred Klassen, Whitewater; Gerhard and wife of Whitewater; Marie and her husband, William Harms, Whitewater; Gertrude and her husband, Jacob Hooge, Plum Coulee, Manitoba, Canada; and Ruth of the home.

HENRY F. FRIESEN, son of H. B. and Helena (Duerksen) Friesen, was born February 2, 1874, in Alexanderwohl, Russia. In 1879 they migrated to America and settled near Hillsboro, Kansas. He was baptized by Elder J. S. Hirschler and accepted as a member of the Mennonite Church of Hillsboro. In 1893 he married Elizabeth Schmidt. She died in 1902. Four children were born to this union. In 1903 he married Helena Dyck. With the exception of five years in Idaho, they lived on a farm near Buhler until 1941. The last years they lived in Hutchinson. He died September 23, 1944. He is mourned by his wife and the following children: Mrs. J. S. Unruh, Newton; Mrs. B. B. Wiebe and Henry of Aberdeen, Idaho; Bernard, Wiley, Colorado; Milton, Hutchinson; Kathryn, Mrs. Abe Froese, Mrs. John Miller, Hutchinson; Mrs. Alex Weber, Wiley, Colorado; and Mrs. Nick Wiens, Newton.

JOHN P. GRABER, son of Peter D. Graber and Mary Krehbiel Graber, was born on April 17, 1885, in Alta Township, Harvey County, Kansas. Later the family moved to the Pretty Prairie, Kansas, community, where he grew to manhood. In 1902 he was baptized and received into the membership of the First Mennonite Church at Pretty Prairie. He was united in marriage to Anna K. Goering in 1910. They lived near Pretty Prairie until 1922, when they moved to Moundridge. Here they joined the First Mennonite Church of Christian. He passed away on October 19, 1944.

SAMUEL S. BAER, son of Jacob and Anna (nee Langenwalter) Baer, was born on October 6, 1859, near Troy, Illinois, and died October 7, 1944. In 1875 he was bapitzed by Rev. Christian Krehbiel and received into the First Mennonite Church of Summerfield. He served as deacon of this church for many years. In 1885 he married Elise K. Reibold, who preceded him in death in 1929. Four sons and five daughters who survive are Otto J., Lebanon; Samuel B., Summerfield, Menno S., Pasadena, Calif.; Harold A., Santa Monica; Mrs. Christian Heer, Lebanon; Mrs. Walter Ruth and Mrs. Henry Ruth of Mascoutah Township, and Marie and Clara who are still at home.

ELIZABETH H. REMPEL FUNK, daughter of Deacon Johann and Elizabeth Rempel, was born May 2, 1874, Berdjansk, S. Russia, and died Sept. 17, 1944. In 1874 she came with her parents to the Bruderthal community near Hillsboro, Kansas. She was baptized by Elder Benjamin Unruh and received into the Bruderthal Church in 1891. In 1892 she and G. W. Funk were united in marriage. They farmed in the community until 1935 when they moved to Hillsboro. In 1942 they celebrated their golden wedding anniversary. She is mourned by her husband, three daughters, Lydia, Mrs. G. K. Warkentin, and Mrs. Adolf E. Schmidt, and three sons, Solomon, Valentine, and Edwin.

THANKSGIVING

Margaret E. Sangster

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving Day.

For our harvests safe ingathered,
For our golden store of wheat,
For the corn lands, and the vine lands,
For the flowers upspringing sweet,
For our coasts from want protected,
For each inlet, river, bay,
May Thy bounty, full and flowing,
Take our praise this joyful day.

For our dear ones lifted higher
Through the darkness to the light,
Ours to love and ours to cherish
In dear memory, beyond sight,
For our kindred and acquaintance
In Thy heaven who safely stay,
We uplift our psalms of triumph,
Lord, on this Thanksgiving Day.

For the hours when heaven is nearest
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

The Ohio Cutting Room Bluffton, Ohio

The Ohio Cutting Room was organized in October, 1943, in a basement room of Science Hall, donated by Bluffton College, for the purpose of cutting garments for relief. The cutting room committee, none of whom had seen a cutting room previously, was composed of three women from each of the four local Mennonite churches, Ebenezer and First Mennonite at Bluffton, and St. Johns and Grace at Pandora. At the present time, Mrs. Sam Locher and Mrs. J. S. Schultz, Bluffton, are chairman and secretary-treasurer, respectively, of the committee.

In order to start the cutting room, the committee borrowed $500 from the Emergency Relief Board of the General Conference, to be used as a revolving fund.

Since the organization, committeewomen, and local volunteers have cut 14,700 garments from 23,500 yards of material. Of this, the government has given 000 yards for Greek War Relief. Now on the shelves are 3500 yards soon to be cut. Women's societies from thirteen states, Indiana, Illinois, Ohio, Michigan, Oklahoma, Minnesota, Kansas, Pennsylvania, Missouri, New York, North Dakota, South Dakota, and Oregon, have ordered cut garments for sewing. Scraps not used by local societies for relief quilts and comforts are sent to societies requesting them for relief.

The local committee, in figuring the price for each garment ordered by a society, charges only for the cost of material and postage, plus a small fraction for incidental expenses, such as patterns, electricity, cutter repairs, and stationery. All work by committeewomen and local volunteers is done without remuneration.

The first anniversary, on the October 10 cutting day, was celebrated with a pot luck dinner, in charge of the presidents of the four local Mennonite women's societies. Mrs. J. S. Schultz gave a report for last year, and suggestions were given for more efficient work this year. There has never been a shortage of help, and a fine spirit of cooperation has been shown in the community. — *Naomi Brenneman*

RELIEF

"Clothing for Relief" Folder Ready for Distribution

A relief clothing folder has just been printed and sent to all the churches in sufficient quantities for each family to receive one. Besides a brief presentation of the need, and an appeal for clothing contributions, the folder contains suggestions for adult and junior groups. Additional copies may be obtained free from the Akron Headquarters.

Distribution of M.C.C. Clothing in Refugee Camps in Egypt

J. N. Byler describes the distribution of the ten tons of clothing, sent to Egypt by the Mennonite Central Committee, as it took place just before he left Egypt to go to Palestine and Syria. We quote from a letter dated October 23, 1944:

"I am glad to report that the ten tons of clothing has arrived in Egypt. Before I left I authorized an UNRRA official to release the shipment and also designated Dr. Richard Yoder to have general supervision of the distribution in his camp and Delvin Kirchhofer in the other. Richard and Nancy (Hernley) checked the bales and decided which bales should be sent to Tolumbat. I think somewhere between 35 and 40 bales were chosen. The remainder of the shipment is to be shipped to El Shatt where there are three camps with a total of approximately 30,000 Yugoslav refugees . . . Everyone who had the opportunity to look over the list for the things in the 186 bales became very enthusiastic. It was a real treat to see Richard and Nancy scan this list for the things they needed. They told us of having had to pin babies into pillow slips since they had nothing else for them, and that they had only 90 diapers for the 60 babies in their hospital. Naturally they picked bales containing things for babies."

Hospital Work at El Shatt Camp in Egypt

Extracts from letters, written between September and October, indicate that Marie Fast is engaged in nursing hospitalized refugees in El Shatt Camp hospitals.

"I'm still working among measles. I was transferred to Camp No. 1 about ten days ago. Camp No. 2 Measles Hospital was closed a week ago yesterday so we take all the stragglers at Camp No. 1 now. They each had a bed capacity of 250 and were running "to capacity" for a little while. Now however, we think the measles have spent themselves and they are definitely on the way out. The census today, when I went off duty, was 130. Admissions are only around ten a day. We used to admit twenty—and once in Camp No. 2, fifty—a day. The children have a lot of complications to battle beside measles, heat and flies. The flies are too bad there though, because we have a good spray that really works wonders . . ."

Dietitian in Charge of Child Feeding Program in Egypt.

Mary Emma Showalter describes her work at the El Shatt refugee camp in a letter dated October 8, 1944:

"I am the only dietitian in this camp of approximately twenty-five thousand people. As Delvin (Kirchhofer) has no doubt written, the camp is divided into three sections, each one functioning as a separate unit. Each camp is divided into blocks and there is one kitchen in each block, approximately one thousand adults and three hundred children are fed in each kitchen. The food for the children from two to ten years is prepared separately and my job is to supervise the child feeding program. I have been sent to camp three to concentrate my efforts for awhile."

India Relief Work

Operation of relief activities during the month of July, 1944 have been reported in diary form, by F. J. Isaac:

No appreciable reduction in the number of rice tickets during the month.

With the rains much sickness has developed. Much more quinine has been distributed. Day-patients at the hospital have increased from 75 to 275, mostly malaria cases.

Workers have not escaped sickness. Mr. Joseph and the new Mr. Biswas have both had light attacks of flu and the director has had sciatica. God has graciously helped so that the necessary work could be done.

Number of inmates in the work camp has risen to 80.

Cloth sales have declined. The regular market is steadying. Government price control helps this situation.

C. P. S.

Psychiatry and Christian Service School

In connection with the C.P.S. unit at the New Jersey State Hospital, Marlboro, a special school in "Psychiatry and Christian Service" will be set up. The main objective in organizing this school is to provide special study in psychiatry as it relates to various fields of Christian service, and also to provide training for C.P.S. men who have been considering psychiatry as a profession. In addition to members already at the Marlboro unit approximately ten men will have the opportunity to transfer in for this special school.

Carload of Men Transfer

On October 31 a carload of men from the Medaryville, Indiana, camp were transferred to the Downey, Idaho, camp. The transfer was advisable to equalize the camp strength of these camps—Medaryville was above and Downey under camp strength.

Openings in Hospital Units

Selective Service has authorized the enlargement of the Mennonite hospital units, providing opportunity for about fifty men to transfer from base camps. All units to be expanded are in the East with the exception of Kalamazoo, Michigan.

C.P.S. Briefs

A **conference for camp directors** of Mennonite units will be in session at the Denison, Iowa camp, November 12 to 15.

The C.P.S. Hospital Section is **preparing a symposium,** titled, "Should the Church Establish and Maintain Hospitals for the Mentally Ill?" Contributors include state welfare officials, church leaders, and C.P.S. men.

Transplanting white pine and red pine seedlings was a big job at the Medaryville, Indiana, camp during the month of October. Approximately 853,000 trees were transplanted.

Released November 1, 1944
M.C.C. Headquarters, Akron, Pennsylvania

Data Regarding Men in M.C.C.-C.P.S.

In a survey, which included approximately eighty-five percent of the men in Mennonite camps and units, the following information was obtained. Statistics are as of March 15, 1944:

	Base Camps	Spec. Proj.	Entire M.C.C.-C.P.S.
Av. Years of Schooling	10.1	11.1	10.5
Av. Age	25.1	25.2	25.1
Marital Status:			
Single	71	60.8	67.2
Married	29	39.2	32.8
States with Highest Induction in C.P.S.			
Kansas		353	
Pennsylvania		280	
Ohio		278	
Indiana		219	

C.P.S. Briefs

Roy Wenger, director of the smoke jumper unit at Huson, Montana, is transferring to the Akron Office to assist in the C.P.S. Hospital Section. The staff in this office was reduced when J. N. Byler left for relief service in the Middle East.

Leaders from the four **Farm and Community Schools** will gather at Lincoln, Nebraska, to confer on a number of concerns related to their work, November 16 to 17.

For diversion a number of campers at Belton camp hunted in the Glacier National Park. As of October 27 they had bagged two deer, one bear, and one elk.

Released November 8, 1944
M.C.C. Headquarters, Akron, Pennsylvania

JOTTINGS

—**Rev. Sam J. Goering** will not leave for England as early as planned. He expects to be home yet by December 2.

—**Rev. Wilbert A. Regier,** who has been pastor of the Immanuel Mennonite Church, Los Angeles, since 1938 has accepted a call to the pastorate of the Emmanuel Mennonite Church, Pratum, Oregon. He writes, "... the Lord willing, we expect to leave Los Angeles on Monday, November 20, for Pratum, Oregon. This is not a matter that was decided over night, but to the contrary, has been under consideration for over a year. When I was first approached with a call from Pratum, I considered it in prayer for a long time, and finally sent them a negative answer, for we were happy in our present charge and the Lord was giving evidences of His blessing upon the work. But when the Lord seemed to withold an answer to my prayer that He might speedily meet their need—He more and more seemed to be pointing His finger at me as much as to say, "Thou art the man!" And when after a year the Church there extended another call, there was little else I could do. With real joy therefore, we look forward to taking up our new work with the one prayer, that in all that we do we might **Glorify** only the Lord Jesus Christ. As for who will fill this pulpit—that has not yet been fully decided

But I am confident that God's eye is on the man, and in His own time He will make it plain.

—**Rev. H. J. Dyck** is conducting meetings at the Meadow Mennonite Church, Colby, Kansas. They began November 19 and will end the 24th. He will serve the group at Vona, Colorado, on the 26th.

—**Rev. A. G. Schmidt** of Medford, Oklahoma, was elected to the Program Committee of the Western District Conference at its recent session. We failed to report this in the list of officers.

—**Rev. C. H. Dirks** conducted meetings in the Sichar Mennonite Church, Cordell, Oklahoma, November 13 to 19. This week he is visiting churches at Corn, Gotebo, Carnegie, Mennoville, Taloga, Enid, and Meno in the interest of the Home Mission Board and the Western District Sunday School Convention.

—**Rev. Menno Kliewer** was ordained as Elder of the Sichar Church, Cordell, on November 19. A harvest thanks and mission festival was held in the afternoon.

—**Brother John W. Boehr,** who is serving the First Mennonite Church, Ransom, Kansas, wrote on November 10:

We have been enjoying a week of special meetings this week at our church with **Rev. Gerald Stanton of St. Petersburg, Florida as our evangelist.** Most of the churches in Ransom are cooperating in these meetings, and we have advertised them as the **First Community Youth Conference.** We hope these will be repeated in later years.

Mr. Stanton is a gifted Chalk Talk Artist and has drawn a different picture every night. These pictures are given away to various groups and individuals who make special effort to come and bring others to the meetings.

The Lord Jesus Christ has been exhalted in every meeting, and at least a **dozen young people have given their hearts to Christ** so far.

The 57th regular Annual Meeting of the Bethel College Corporation is called for November 24, 1944, to be held in the Memorial Hall, beginning at 9:30 a. m. Annual reports will be presented. Board members will be elected and other college business may be taken up including the proposed change of charter.

—**Salem Zion (North Church), Freeman, S. Dak.**

A large audience attended the memorial services for Pvt. Jessie E. Tieszen in the North Church last Sunday. The young man died of wounds in France. Scripture reading and prayer was led by Rev. J. J. Regier, pastor of the church, and the sermon was given by Rev. A. P. Waltner. The Male chorus brought two numbers: "He knows it all" and "Asleep in Jesus." Our weekly prayer meetings have been discontinued during the corn picking season. We are thankful for the "Indian Summer" we are enjoying.

Brother Theo. Epp of Lincoln, Nebraska is starting a two week's revival campaign under the auspices of the Ministerial Association. Our newly elected S. S. superintendent is Ben Senner. Our Ladies Mission Society has been busy with the C. P. S. canning project and is now busy collecting and sewing clothes for relief.

—**Mrs. J. Miller**

—**Bethel College Mennonite Church, North Newton, Kansas:** Rev. Lester Hostetler pointed out in his sermon on Men and Missions Sunday, November 12, that although Jesus endorsed the payment of taxes to the Roman government He thereby did not endorse the worship of the Emperor that the Roman government at that time called for. Man created in the image of God owes his services to God, he declared. During the past week Rev. Hostetler spoke at the Farm and Community Leaders' Conference at the C. P. S. Unit in Lincoln, Nebraska. Brother Hostetler has been asked to make periodic visits to this unit. Four fifteen-minute reels of motion pictures on Indian life were shown after the mission study discussion period on the evening of November 12.

—**The Indiana All-Mennonite Missionary Convention** which recently met at Middlebury, Indiana, adopted the following resolutions:

(1) That we express our deep gratitude to our Heavenly Father for His blessing and guidance, that even though we are in the midst of war, we enjoy the privilege in the United States of America of worshipping God according to the dictates of our own conscience under the guidance of the Holy Spirit. (2) That we as missionary women continue praying for our national leaders; that they may have strength to guide us at a time like this and to help prepare us for a just and durable peace. (3) That we pray for our young people, the church of tomorrow, and particularly for those in the service of our country. (4) Resolved, that we perpetuate the faith of our fathers in their historic belief that peaceful methods are better than war in solving this world's problems.

—**Bergfelder Mennonite Church, Mt. Lake, Minnesota:** Missionary and Mrs. P. J. Nickel and their three little girls left November 10 for Alaska, where they will be missionaries. On October 29 Mr. Nickel ordained as missionary, a farewell service was held for the family, and the children were consecrated to the Lord. November 19 special meetings will begin with Rev. H. P. Fast as speaker. Rev. Solomon Mouttet was the speaker on Sunday evening. He spoke in the interest of Grace Bible Institute at Omaha. Mrs. Alvin D. Eitzen, Corr.

—**The Week of Prayer** booklets are now ready and can be obtained in any quantity at the rate of 3 cents per copy from the Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y.

—**Rev. J. P. Suderman** began a series of meetings in the Ebenezer Mennonite Church, Bluffton, Ohio, on November 19. They will end on the 26th. He will also be the guest speaker at the young people's banquet on the 25th. Rev. John Esau is now serving as supply pastor of the Ebenezer Church.

—**First Mennonite Church, Mountain Lake, Minnesota:** Rev. Waldo Flickinger conducted meetings recently. He and Missionary Helen E. Nickel were the guest speakers on Thanksgiving Day when a harvest and mission festival was observed.

NORTH NEWTON, KANSAS

—**The Pastor's Conference of the Northern District** met in the Bethany Church, Freeman, South Dakota, on November 14 and 15.

—**Rev. Don E. Smucker** brought a message at Goshen College on November 12 and also one at the North Church in Goshen.

"O Come Let Us Adore Him"

Humbly I offer this small leaflet to the public, not as something so valuable or well done as our good editor stated in a late issue, but as a small tribute to Him who has done so much for me. Sincerely, Joanna S. Andres.

REVIEW AND REVISION OF THE 1944 MENNONITE BOOK CONCERN CATALOG

Last Installment—Save for future reference

Page 70 All Bibles listed on this page available.

Please note new prices:

No. 230C	$1.25
No. 214C	1.25 Numbers 279C and 209C continue at the listed price.
No. 234C	3.00
No. 251C	3.00

Page 71 All Bibles listed on this page still available except Nos. 32 and 82 which have been discontinued. Note new prices:

No. 33x	7.00	No. 133x	8.50
No. 83x	8.50	No. 183x	10.50

Others remain at the same price. Zipper numbers also temporarily discontinued. Do not order zipper numbers until announcement is made that stock has been received.

Page 72 No changes.

Page 73 No. 119, 153, and 153RL temporarily out of stock. Do not order until after Jan. 1, 1945.

No. 163 raised to $4.50. No. 163RL raised to $4.75. Prices on No. 123 and 123RL unchanged. NEW NUMBER. We now have on hand again, the India paper edition of the Oxford Bible No. 0761X, which is very similar to Bible No. 153, except that the paper is thinner and consequently the Bible is only about two-thirds as thick. Leather binding, King James Version with Cyclopedic Concordance. Price $7.50.

Back Inside cover. Daily Talks with God available at same price.

Neukirchener Kalender fur 1945 available, but priced at $1.00.

Back Outside Cover: New 1945 editions of commentaries listed will be available. No changes in prices.

If you do not have a copy of our 1944 catalog, a postcard request will bring one promptly.

MENNONITE BOOK CONCERN **Berne, Indiana**

M.C.C. NEEDS OFFICE WORKERS

The Mennonite Central Committee is interested in obtaining additional office workers who have had training or experience in stenographical work. Persons who have ability in both shorthand and typing are desired. Bookkeepers who have had considerable training are also needed. Anyone interested should contact at once Ernest Bennett, Mennonite Central Committee, Akron, Pennsylvania.

ORDER BLANK

After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS** $1.25 for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

THE MENNONITE

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NEW CHRISTMAS GIFT BOOKLET

We have just received a supply of an excellent new Christmas Gift Booklet, containing translations of German Christmas songs. They are written by Joanna S. Andres, who is well known in our General Conference. Printed on good grade paper, heavy paper cover, size 5x8¼ inches. Price 25c, 5 for $1.00. Order a quantity to give as remembrances or Sunday School awards.

MENNONITE BOOK CONCERN
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The Mennonite

"Other foundation can no man lay than that it laid which is Jesus Christ."

VOLUME LIX NORTH NEWTON, KANSAS, NOVEMBER 28, 1944 NUMBER 47

Our Ministry of Education

By J. H. Langenwalter

When Christians speak of Ministry they think of service—unselfish service—moved by the Love of God for mankind.

When they speak of Education they think of guidance from a lower to a higher level and of leadership on the way to greater living.

Jesus called His followers "disciples"—men who are willing to learn and to be trained for a ministry to mankind. They were to learn to lead people out of small, inadequate views of life toward greater ones.

Times and circumstances may change but the needs of human beings to be trained for real living do not change. This is true because such training is a part of the orderly arrangement of God in order that men might become learners. The fact that God has endowed us with the ability to think lays upon us the obligation to think at our best. That calls for training. Such training is really a sharing with us on the part of those who have thought further than we have. It also means that they are willing to help us escape having to learn things the hard way.

Our forefathers, as well as those of other Christians, appreciated the value of education in the realms of its greater meaning. The home, the church, good literature and the school were all considered means toward training childhood and youth for the kind of life that attempts to do great things greatly. People who do things that way have a real appreciation for the opportunities which life offers to us.

If our forefathers lived today they would adapt themselves to existing conditions, but they would not lose sight of the values of true education. They would make use of the means at hand to lead us out of the small, unworthy ways of thinking and living into those realms of which Jesus thought when He said: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free." John 8:31b.32.

Why Not

"The children of this world are in their generation wiser than the children of light." Who said that? According to the Gospel of Luke 16:8, Jesus is reported to have said it.

If this statement is true it means that people with worldly objectives are wiser toward their generation of children, youth and maturer neighbors than are those who have seen the light of greater objectives such as Jesus proposed to men.

Perhaps this is shown nowhere so clearly and so sadly as in the lack of provision which is made by churches for good literature. If one becomes a member of almost any kind of organization whether it be social, business, industrial, political or any other kind of group which expects to succeed with its objective, he is supplied with literature in order to keep him informed. Too many churches have not been approaching their opportunities as wisely as that. Too often new members read almost everything except the kind of literature which reveals the objectives of those who profess to be followers of Jesus.

Young people seldom criticise Church papers. They simply do not know them. That is true of too many people who are members of churches and are no longer young.

Suppose every church were to have an item in its annual budget for a subscription to their Church paper for every home in which there is at least one member! That would do away with the excuses usually offered for not knowing what the denomination is doing in its many fields of activity. It would also reduce the overhead in the publication office expenses. Several hundred accounts are more easily handled than five thousand.

The increase in subscriptions would reduce the average cost per member, and the increase in interest, because people know, would multiply the support of the work of the denomination as a whole as well as that of the local church. The wisdom of the women in promoting missionary work through the publication and distribution of the MISSIONARY NEWS AND NOTES is a fair example of what can be done. Why not try it for the coming year? If presenting the possibilities before and during the General Conference in 1941 could double the subscriptions to the MENNONITE—and the consequent increase in intelligent interest—why should we not continue the good work and do the business of the Kingdom in a more business-like-wise-way? That would solve a lot of our problems of which we complain too much, and do too little to solve them.

Work Where Doors Are Open

By John T. Neufeld

All of us regret the difficulties we as a church have had in our foreign mission work because of closed doors. Recently we have had difficulties getting passports for our missionaries to go back. We certainly should put forth all efforts to carry on this work. When, however, some doors are closed for foreign mission work, we should put on more effort to work where doors are still open. Perhaps the fact that doors to foreign mission work are closed indicates that more work needs to be done in home missions.

A Parable

A mother had six children. One day it was very wet outside; she said to her children, "Now today you will have to stay in the house because you will bring in too much mud if you go out."

Before the day was over, she was glad to open the door and let the children out, as they had become such a pest that she would rather have the mud than the children in the house.

If we do not press the parable too far it may help us. Let's get active at home; stir up the Grace of God that is in us. If they refuse us passports to other lands, then double our efforts to spread the Gospel here. Make it known to every man, women, and child, beginning with the President of the United States and down to the boys and girls in the institution for the feeble minded. Follow the stirring of the Spirit, and soon they will either be converted or be glad to open the door and let the pests out.

Our Gospel

Paul uses the expression: "according to my gospel" in Romans chapter 2. Because of this precedent I feel we can use the term "our gospel." I feel the Mennonite church has the full gospel if anyone can lay claim to this statement. This gospel is expressed in the last command of Jesus: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world." Our gospel should include all things that Jesus taught.

Evangelism

We must not isolate evangelism and set it apart as something entirely separate from the entire program of the church. Let it be that Spirit-inspired activity which is interested in carrying out the entire program of the church. We must not let the easy type of evangelism, which is expressed in the invitation: "Come forward and shake my hand" predominate. The Jesus way of evangelizing is expressed in these two statements from our Lord:

> "Sell that you have and give to the poor, then follow me" "Follow me and I will make you fishers of men."

At the same time it must be reinforced by the tools of love, especially when we are dealing with the needy. "I was hungry and ye fed me, in prison and ye visited me." Perhaps one of the reasons for our lack of success in winning people to Christ here in our own land is that we do not use Christian service as a bait for winning people to the Kingdom. Perhaps we have not had enough opportunity to serve.

Procedure

When the first followers of Christ were persecuted in Jerusalem, they were scattered all over; and whereever they went, they preached Jesus and the Kingdom of God, Acts 8:12. And even when they were prisoners, they still kept on preaching Christ and His Kingdom. See the last two verses in Acts. We submit in all humbleness the following suggestions for ministers.

1. Recognize the Holy Spirit as the guiding force in evangelism. Pray much for guidance and give honor and recognition to the Holy Spirit in this matter.
2. Let your preaching ministry exalt the message of the Kingdom of God as did the apostles, so that all Christians may begin to feel and believe in the Kingdom of God. When once the realism of the Kingdom grips us and we become truly loyal to Christ our King, then we begin to be contagious. This should be the aim of your preaching to your congregation. Your congregation will then become a spreading influence in the community.
3. Look around to see whether there are any unchurched areas in your community; places where Christian work could and should be carried on. Perhaps, there are institutions that offer opportunity. If you feel that you need help of any kind, consult with members of the Evangelism Committee or with members of the Home Mission Board. Where the work is more than you as a congregation can do, then there is the possibility that the Home Mission Board will be willing to lend help.
4. Use wisely every opportunity to write for newspapers. Do some printing yourself. Spread it among those who do not get other Christian literature.
5. Work harmoniously with other churches in your community. Willing and helpful cooperation, rather than criticism, will help the other churches and will present a much better front to the non-Christian.

(Rev. John T. Neufeld is a member of the Evangelism Committee.)

EDITORIALS

"War, Peace, and Nonresistance"

y Guy F. Hershberger

A new book entitled *War, Peace, and Nonresisance* has just come from the Herald Press, Scottlale, Pa. The book is written by Dr. Guy F. Hersherger, Instructor in History at Goshen College. Many n our churches have read his booklet on *Christian Relationships to State and Community*. Dr. Hersherger's new book is a substantial volume of 415 ages. Written by one who is a staunch Christian and keen scholar it is truly an event in Mennonite peace iterature. Undoubtedly, many as they come to know it vill want to place it in Church, Sunday School, and ome libraries. The author approaches his subject rom the basis of the Bible. The book is up-to-date nd comprehensive in scope. The chapter headings re as follows: I. War in Human History. II. Peace nd War in the Old Testament. III. Nonresistance in he New Testament. IV. Peace, War, and the State n the History of the Church. V. The Mennonites n Europe. VI. The Mennonites in America. VII. Mennonites in the World War. VIII. Post-War Mirations and Relief. IX. Mennonites and the Second Vorld War. X. Nonresistance and the State in Modern Life. XI. Biblical Nonresistance and Moern Pacifism. XII. Biblical Nonresistance and Moern Pacifism (Concluded). XIII. Nonresistance and ndustrial Conflict. XIV. The Service of Nonreistance to Society. XV. Keeping the Faith. The ook also has a valuable appendix. We hope to preent an extensive review of this book in a forthcoming ssue of this paper. The price of the book is $2.50. t may be ordered from either the Mennonite Pubcation Office, 722 Main Street, Newton, Kansas, or rom the Mennonite Book Concern, Berne, Indiana.

New Series

In this issue we are beginning the new series "Meditations on the Mennonites" by J. Winfield Fretz. We eceived many appreciative comments on his first eries, and we feel that his new series will help us o know what our heritage is. Only as we know what is, can we preserve it or propagate it. We also eed to be aware, as Dr. Fretz suggests, of the probms which sneak up on the Mennonite Church.

Although Dr. J. H. Langenwalter as Minister-atarge for the Boards of Education and Publication, as contributed several articles, these did not appear nder a regular head. Beginning with this issue he ill present a series of articles under the head of "Our Ministry of Education." These articles should do much to inform us of the work that these two boards are doing. We are happy to present to you these two new series. According to present plans four brethren of our conference will each present during the month of February an article on the subject "What Is the Church?"

Englargement of The "Mennonite"

Recently a friend suggested to us that *The Mennonite* be enlarged. He had looked at the paper of another Mennonite conference and had observed that this paper had larger pages and many more of them than our own. We could well use more space to present the work of our conference and such material as nurtures Christian growth. We are very frequently crowded for space now. Furthermore we need a larger paper to present additional material and a greater variety of it. Right now we could not, perhaps, get enough paper to enlarge it much. More important still the Publication Board would hardly have the necessary funds. When paper is again obtainable and when more of our churches hold regular and substantial offerings for publication work, then we may see an enlarged church paper with more reading matter and a greater variety of it.

Generalities and the Truth

Generalities frequently fail to satisfy us because they fail to tell us the truth, which we so much need. What daughter isn't puzzled when mother tells her to use a little flour instead of specifying one tablespoonful? The statement "The girl is getting breakfast ready" does not mean as much to us as "Nora is frying the bacon and eggs and preparing the coffee." Definite, concrete words strike sharp, clear impressions on our minds, while general statements brush against the mind like a vague, hazy mist. The practice of the scientific method calls for generalizations, but definite, concrete statements of fact precede them. Effective public speaking and writing use generalizations with words that taste and tell. Preaching or religious talk is not excepted from the need for concreteness. Many sermonic statements swish in one ear and out the other because they are not definite enough for the mind to catch. Religious terms need to be broken down into definite, meaningful items if they are to make truth seem real. When religious statements fit over the facts like tight gloves over a hand, then we come face to face with truth.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

NEWBIRTH EFFECTS!

One day we were sitting close to the brink of the flooded rivers on one side and the beauty of vegetation on the other side, we talked about the exceedingly heavy week behind us. It seemed we had accomplished nothing but correcting, admonishing, reproving, disciplining, comforting, etc. A physical fatigue overtook us. Suddenly my husband remarked, "But there is much to be thankful for," then he named a good many lives who had visibly grown in grace. As a flash came to my mind. Brother Samaisingh (Horn of time) and Sister Dhulmotti (Earthdust). Only a year ago we saw him walking in our mission compound at Mauhadei almost naked, half-starved, the hair wild around his head, begging almost daily pitifully. Soon he started for baptism as a second issue. Our anxiety was that he might be only another dependent on the mission with his five family members. This condition made our ears quite deaf. By and by our conscience struck us. Then we questioned, "Have we a right to deny him the baptism?" We are able to see his heart. The Lord had wrought outstanding miracles with other members of the very same type. His power has not weakened! The Lord could also dislodge this man's laziness. The church council was summoned for suggestions. The outcome was that the husband, wife, and daughter should be baptized the next Sunday morning. This happened.

That afternoon during pouring rain we left on a buffalo cart for one of the small churches seven miles away, then proceeding to Champa. Before leaving the family came running, asking, **"Where shall we live? Our house is falling together!"** In the meanwhile he had pulled the piece of wood down, thus the rain in the next night crumbled the rest together. We left them standing on the veranda crying. After some weeks we heard that one of our poor widows had surrenreded to them a tiny corner during the rains. Even on the floor they could impossibly stretch out. This way they lived at least six months. They attended church, started working regularly; after some time their bodies increased in strength continually. If the reader could behold them this Sunday, July 23, 1944, they were dressed, fleshy, his wavy hair most attractively combed, his mustache gave him a general-like appearance; they attend regularly the services drinking in God's Word. The grown-up daughter - a picture of health - in whom lately six young men have been interested. The son nine years old, whom people thought not all there on account of poverty and starvation, now sits in school in the second grade, heads his class and is so promising in every which way. His name is Mohit. For the last three Sundays he has been singing in the chosen children's choir. His voice rings all over the village about Jesus whom he loves dearly. Only yesterday he came to my adult annual Bible Course class, seating himself on the church-floor before by feltograph and took in the explanations. Afterwards he begged me to take the pictures home. The reader should have seen how tender and carefully he held them. Mohit needs our prayers much! He has all the stuff within to become some day a teacher-preacher in the surrounding needy villages. A week ago we dedicated their mud-wall house having two large rooms with a straw-thatched roof. The neighbor, our evangelist, said, **"The change coming over this family seems impossible to behold. Before they quarreled between husband and wife, bad language ensued, etc. Now we never hear that any longer; only happiness and songs depict themselves!"** Poor they are still, earning when all three work only sixteen cents a day. **'But, oh, the change almost unbelievably!" "Are we discouraged?"** No by no means. Are we thankful to the Lord Who sent us here? How much are we grateful.

"We hear and see villages, full of sorrow and strife
Of minds deep in darkness,
And hearts full of woe;
But we hear the command of our Lord Who says "Go":
For His power, mercy and promise divine,
A life is only a small payment!
Oh, Master, take mine!"

Mathilde Penner

YOUR PEN—HIS PEN

By O. A. Waltner

It is hard to see a leper suffer when you know that a stroke of your pen will provide for him a hospital bed, nourishing food, proper medicines, and Christian fellowship.

That's all it is—just a slip of paper with his name on it and yours that opens a new world to a real sufferer. It's the password for the formal admittance in the office register or hospital record. It's a blank slip of paper made to speak when you put his and your name on it side by side. His name and yours—that's when for you he ceases to be an individual and becomes a personality.

Tear-stained faces glow with joy when your hand reaches for the pen in your pocket. The pen in your hand is the sign that love and compassion have won. And both of you are glad that they do win as you write the names on the slip and thus give love its greater chance.

And so it continues. You use your pen on many slips. For each leper it means a new lease on life. and for you it bcomes a hope—a prayer—a symbol that someday the finger of the living God will write the name of your patient into the Book of Life and following hard on that name will be the signature of your Lord and Master, Jesus Christ. For Jesus finds it hard to see the leper suffer when He knows that a stroke of His pen dipped in His shed blood saves from eternal death.—May, 1944

Meditations on the Mennonites

By J. Winfield Fretz

Appreciation

Before beginning a new series of articles, I wish to express my sincere appreciation for those individuals who took the time to write letters of comment and criticism on the previous series of articles. Such comments and criticisms are exceedingly valuable to a person who writes. They are to him what facial expressions in an audience are to a public speaker. They reflect the interests and the thinking, as well as the prejudices of the reader, but they contribute the the balance and the maturity of the person who writes.

Purpose of this Series

In the coming series of articles I shall have two general aims. The first is to try to interpret what seems to me is the genius of the Mennonite Church. I write on the assumption that the Mennonite Church has unique Christian insights into God's Will and Word. He has permitted this church to be created and has preserved it for a purpose. It is up to us who are members of this church to discover that purpose and discharge His divine will. It is my conviction that our church has a contribution to make to society. It is not the only church that has a contribution to make. Other churches, too, have valuable insights, but that is no reason for thinking that one's own is barren. It seems to me that just as God has given individuals different capacities and talents so, too, He has given different churches a diversity of gifts. It is my feeling, however, that the unique insights of our forefathers have in many cases been lost sight of, and one purpose of this series of articles is to attempt to recall to the attention of the readers of *The Mennonite* some of these insights.

Presenting Problems

A second aim in this series of articles is to present to the readers problems that periodically face the Mennonite Church, to show what the world is doing to the church. Changes take place so slowly and so subtly that we often do not discover these changes until after the change has taken place. It is necessary to keep constantly alert and aware of the changes, so that we may judge between the good and the bad. Churches, as individuals, must not grow negligent, haughty, proud, formal, or cold toward the will of God. In this weekly column it will be our hope that as a Church we may heed Jesus's admonition to His disciples, "Watch, therefore, and pray."

HOME MISSIONS

A. J. Neuenschwander, Secretary

EBEN—EZER, Girls Home in Winnipeg

By Rev. J. H. Enns, Winnipeg, Manitoba

Translated by A. J. Neuenschwander. Sec.

In the years 1923-30 many Mennonites left Russia because of the Revolution and came to Canada. The experiences in and as a result of the terrible Revoluion, caused us to leave our former beloved homeland the Russian steppes and came to Canada where a haven of security was promised us. We were poor as beggars, and, in addition, every family, with very few exceptions, was loaded down with a large transportation debt. At first everyone went to live on farms and help the kind Mennonites that were willing to give us an opportunity to live with them. Later on many went on their own farms. Grown up sons and daughters went out to work wherever an opportunity presented itself.

It was a venture of faith on the part of a number of girls in 1923 to come to Winnipeg to do house work in a city where there was hardly a handful of Mennonites. It was not long until many in the city learned that Mennonite girls were able to render very efficient service in the kitchen and home generally, and so inquiries began to come in for more girls. The parents saw in this situation an opportunity for help in their stringent, financial situation.

Every Thursday afternoon and every second Sunday afternoon were given free time for the girls. This was a standing rule. This situation constituted a need. Where shall the girls spend all this free time? The T. Eaton Department Store was very interesting, but the store closed at 6:00 P. M. The large and convenient C. P. R. and C. N. R. Depots were other places that invited the girls, and very often the girls went to the immigration Building of the C. P. R. where immigrants came in frequently, while other girls regularly visited the few Mennonite families that already lived in the city. This condition could not continue.

Plans Laid for a Girls Home.

Rev. Gerhard A. Peters, who lived in Winnipeg at that time, came to the conclusion to start a home for these girls where they could spend their leisure time. At about the same time a number of families began to gather in the church at the corner of Ellen and Alexander Streets, and with the coming of more families the group grew. In due time the house and the church building that had been rented were bought. Rev. and Mrs. G. A. Peters moved into the house and invited the girls to come here in their leisure time. Rev. G. A. Peters got in touch with the Home Mission Board about this needy phase of work, and in due time a home on 438 McDermot Avenue was rented for this purpose of establishing a separate home for the girls.

In November, 1926, the girls started to gather regularly for Thursday meetings, first on Alexander and later on in the home on McDermot Avenue. The girls' home has been a vital factor in the life of Mennonites in Winnipeg for eighteen years.

The Home Mission Board appointed Rev. and Mrs. G. A. Peters as superintendent and matron of the home. The Board also paid the rent and other obligations from time to time. We are still deeply indebted to the brethren of the Board for their warm interest in his work and for their much appreciated support. In 1936 the tenth anniversary of the Home was duly observed with Rev. J. M. Regier, Chairman of the Board, as main speaker. This recognition was greatly appreciated.

Development of the Home

In due time the girls began to make regular, if only small, gifts toward the support of the home. In a short time a system was worked out that each girl regularly contributed a nominal part of her salary to the Home, depending on her salary. In addition to this, some girls that worked by the day and who needed rooms for lodging rented some of the rooms in the Home, thus adding to the income.

In 1929 the Home was moved from McDermot Avenue to 412 Bannatyne Avenue. In this year Rev. and Mrs. G. A. Peters moved to the East, and in their place Mr. and Mrs. Alexander Fasten were appointed as leaders of the Home. For four years the Fasten's remained as Superintendent and Matron of the home when in 1933 they moved to British Columbia. In 1933 Sister Helena Epp was appointed as Matron of the Home. She and her sister Aganetha have held the leadership now eleven years and have labored faithfully to make the Home a place of help and comfort to the girls. The spiritual leadership was placed into the hands of Rev. J. H. Enns, present Elder of the Schoenwiser Congregation in the city.

Fifteen Hundred Girls Enjoyed the Home

A large number of servant girls have in the course of the years enjoyed the help and comfort of the Home. It is estimated that about 1,500 made use of the Home during these years. The highest number that were in the city at one time was 200.

The new girls' home, 605 Bamatyne Avenue, Winnipeg, Manitoba. It was purchased in the fall of 1943.

"Eben-Ezer"

In connection with the tenth Anniversary Celebration, the Home was given the name "Eben-Ezer," "Hitherto hath the Lord helped us" I Sam. 7:12. Eben-Ezer means much in the lives of the girls. It in their home; here they feel at home; here friendships are formed that endure for years to come; here the Thursday evening Bible study is held from 6:00-7:00 p.m. The Home serves as employment agent and many positions come to the girls through the home. The Matron, Miss Epp, has helped scores of girls to get employment in desirable places and homes, and she is always ready to give counsel in many problems.

At the present time the number that serve as domestics in homes is greatly reduced—between 25-30 find employment in homes. The declining number of servant girls is an indication that many of our Mennonite families have been able to establish themselves financially after years of great diligence and economy. The girls study and apply themselves, and for this reason an increasing number are getting employment in factories and other places of employment where the remuneration is higher than in the homes. Such positions are also desired, because it gives the girls a little more free time. Whether this is for the good of the girls is an open question, and an extra responsibility rests on the Home and the Church to keep these girls unders the influence of the church and all the things that are best for them.

The girls have so conducted themselves in the city that they have brought honor to our people. They have been diligent, honest, and trustworthy in their tasks. Thus they have also been witnesses for Christ.

—J. H. Enns

REPORT FROM JACOB H. JANZEN

It seems I have so much work to do, that I cannot find time to report on it. At present I am finishing my Calendar stpries about Plainfield Township and its people. The third book is on the market, the fourth is in the making. In these stories which are all relating actual happenings, except the December stories, I try to show our life as it is, with all its ups and downs, its blessings and its curses,—and how Jesus Christ saves us from the curse of sin and leads us to the mount of blessings.

The December stories are prophecy as I see it according to the indications found in God's Word. The same characters appear in them as in the other stories which are written from experience in the light of the Word of God. In this way I am trying to show in what way the blessed future is connected to the personal life of every believing Christian.

My "BRIEFE AN UNSER VOLK" have died of starvation. There were too few subscribers to them while the "Predigtbuch," compiled of them, sells nicely. So instead of the "BRIEFE" I am now issuing a new "Predigtbuch" under the title "DA IST EUER GOTT." The manuscript is now with the printer who is doing his best to find someone to finance the undertaking, as we both, the printer and I, are not blessed with worldly goods to publish the book on our own account.

Our church here in Waterloo is steadily growing, the attendance at the Sunday meetings is good, and we believe the Lord has always been with us to bless us, if only we were prepared to receive His blessings.

Th doctor insists that my good wife and I take a complete rest for a while, and we, perhaps, will have to obey his orders. We have asked the church for leave of absence from January 1, 1945 to, God alone knows when. We do not know yet where we will go to spend our vacation. Maybe we will have to stay right here in Waterloo, draw a magic line around us, and thus be far away from every worry and care. I wonder what success we will have in doing so. We entrust ourselves to the Lord. He will take care of us.

The Lord willing, I shall, even in my exile, continue to write and to publish articles, as much as the Grace of God will permit me too.

Pray for us.

Yours in the Lord,
Jacob H. Janzen

Diary Of An Ypsilanti C. O. G.

By Alice Buckwalter

(The author was a member of the Mennonite women's summer service unit at Ypsilanti, Michigan. This unit and the one at Howard, Rhode Island, were composed of young women who volunteered to serve in mental hospitals throughout the summer months.—Editor)

June 2—Judging from the yelling I can hear coming from the buildings which house patients, this might be a dubious place to work for three whole months. The knowledge that there are over thirty other girls in the same predicament helps to bolster my waning morale.

To think that it would take an entire morning to sign up for the job! It was almost as bad as registering in school.

Tomorrow we report to Mrs. Rudland at eight o'clock a.m. and then will be assigned our places of work. Already we carry keys. Jingle, jingle! That's all that distinguishes us from patients!

June 3—It's all so new, so strange, so—so—weird my poor brain is a heterogeous jumble.

We are indeed favored. We have 'key' positions.

Oh, the smell! It's a very peculiar, indescribable odor which is more obvious on some wards than others. Mercifully, the ward I'm on is comparatively free from that smell—in the long day room. The noisy day room at the end of the short hall isn't quite so pleasant.

Typical conversation when we girls meet each other:

"Do you think you'll like it?"

"Sure. It's so different."

"What ward are you on? Are they violent or untidy?"

"I think they are disturbed. **Something's** wrong with them anyhow!"

And then we begin tales of how this one talked, the mess that one got into, and the fight another one had.

June 6—I'm still tagging another attendant part of the time. Most of the work is done by patients. It has therapeutic value for them. The difficulty is, which are workers? If only I could remember the names and to which faces they belong.

June 11—Sunday isn't very Sabbath-like when spent watching the mentally ill. Attending church tonight made the day take on more of a "Sunday nature." The Girls' Relief Unit was in charge. Our church singing here is wonderful; so a musical program with lots of it was "super."

June 16—My day off! Every sixth day comes around fast. Last night one of the girls asked if I would like to go fishing.

Tonight when anyone asks, "Did you catch any fish?" the cryptic answer is, "We had plenty to eat!" At least I saw them nibble, which reminds me—worms are dirty, crawly things, Ugh!

Incidentally some of us are the color of boiled beets. It feels awful.

June 21—To think that eventually one could become so hardened as not to be conscious of the ward smell. Thelma put it this way: "Fresh air smelled like perfume at first."

It seems rather odd to leave the ward in the midst of work to attend class. Wednesday, at one-thirty, Miss Gunden teaches the class in International Relief. Our text book is made up of case histories on all the different phases of relief work. I had no idea the subject was so broad. Feeding the hungry is just the beginning. Add to that clothing distribution, housing, health and sanitation, providing aid by employment, projects for the handicapped, relocating displaced people, and aid to prisoners of war. The more we study, the larger the field becomes. We are obviously only scratching the surface this summer.

And the problems! Each type of relief involves all manner of difficulties. What is the most efficient organization? Which people need to be helped first with the amount of funds available? Should many be helped insufficiently or a few be given the amount of aid they really need. What officials need to be contacted? Where is it best to locate? Will transportation facilities be adequate? And so the list goes on and on.

July 4—Rumors had it that today everyone would get chicken and ice cream. This Thomas doubted. It takes too many chickens to supply several thousand people. Dinner time came. The patients got chicken! I went to the employees' cafeteria and—ate chicken. Still, the ice cream hadn't materialized. We surely couldn't get that. But we did!

This afternoon the patients had a track meet. Several attendants from our ward took the more comfortable patients.

When they returned they were full of candy and talk.

Continued on page twelve

DAILY DEVOTIONAL MESSAGES

by D. J. Unruh, Newton, Kansas

DEC. 1—*"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."* Eph. 4:1.

Three chapters of the epistle to the Ephesians are devoted to setting forth the possessions and privileges of the person who is "in Christ." "Blessed with all spiritual blessings in heavenly places in Christ." Eph. 1:3. "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; —therefore, walk worthy of the vocation wherewith ye are called." First, God places us in His family and then challenges us to live and walk accordingly. Practical Christian living is to walk worthy of our calling as children of God, to be faithful friends to all Christians and resolute enemies to all sin.

DEC. 2—*"One Lord, One Faith, One Baptism, One God, and Father of all."* Eph. 4:5-6.

The Unity of the Christian Church does not lie in organized unions. Oftimes organized unions are but tragic confessions of the absence of the unity of the Spirit. How God must be grieved at our lack of comprehending the unity which is in Christ, and substituting a thinly veiled coercive union that consists primarily in organizationel loyalty. *One Lord;*—Jesus Christ the head of the church, and as such our sole leader. *One faith,* — basic faith "For I determined not to know anything among you, save Jesus Christ and him crucified." I Cor. 2:2. *One baptism* the introduction into this unity; "by one spirit were ye all baptized into one body." I Cor. 12:13. *One God and Father* — In Christ, the creator of the universe is our father. This divine genealogy makes us partakers of the divine nature.

DEC.—*"When he ascended upon high, he led captivity captive, and gave gifts unto men."* Eph. 4:8. In I Cor. 12, we are told of diversities of gifts, diversities of administrations, the Holy Spirit dividing to every man severally as he will. Christ must needs ascend into heaven in triumph, (i.e. reascend) from earth and the grave, to which he descended in humility, in order to impart the gift of the Holy Spirit. John 16:7 through whom He dispenses His gifts. In I Cor. 12 we have the Holy Spirit enduing men with gifts; here we have Christ the head of the church giving to the church men who are qualified by the gifts of the Holy Spirit. Definite offices and definite graces are the gift of Christ that we may be established in unity and that the hope of the believer, be confirmed.

DEC. 4—*"And He gave some—For the perfecting of the saints."* Eph. 4:11-12. The saints need perfecting. A saint is not a person of perfection but a person in a divinely favored position, who is to be perfected. The Church functions through divinely called men endued by the Holy Spirit. Men whose duty it is to properly set forth "the faith once delivered to the saints" till we all come in the unity of the faith. Men who instruct the church in the "thus saith the Lord" thus edifying the church. Men who recognize and assert the dogmatism of God's Word which is "given by inspiration of God and is profitable for doctrine" so that we be not "carried about with every wind of doctrine." Perfected saints, an edified body of Christ, united in the faith, established in doctrine, ministering in love, this is the picture that the Spirit of God paints of the ideal church. See Eph. 4:11-16.

DEC. 5—*"That ye put on the new man, which after God is created in righteousness and true holiness."* Eph. 4:24. Who is this new man? How is he to be put on? Notice first of all that he is the creation of God. Not created in innocency but in righteousness and true holiness. Innocence is merely the absence of guilt, although the root of sin may be present. Thus we were born by nature the root of sin being present and developed into sinners by choice. The new man is a new creature by a new, a divine, birth. John 1:13. The old man gives us conflict and is to be put off, to be denied, to be crucified. The new man, a new creature, II Cor. 5:17, is to be put on and enthroned, then anger, untruthfulness, theft, unwholesome speech and every impurity will find it's master in the expulsive power of a new affection."

DEC. 6—*"Grieve not the Holy Spirit of God, whereby ye are sealed, unto the day of redemption."* Eph. 4:30. Twice in this epistle we are told that we are sealed by the Holy Spirit. This seal is the earnest and the sign of our redemption. So near and so precious is the Holy Spirit to the child of God that any lack of recognition of His presence must grieve Him. He who dwells in you and makes your body His temple is grieved when you disobey His pleading with you. Grieved when you allow an unkind unforgiving spirit to influence your conduct and giving way to anger, bitterness, and malice. "Grieve not the Holy Spirit of God, but walk in love." Every act of the child of God that fails to recognize the Holy Spirit's presence and guidance grieves Him, and when we grieve Him we deprive ourselves of His best for us.

DEC. 7—*"Let no man deceive you."* Eph. 5:6. Deception, not the suggestion to do evil, is the master stroke of Satan. Therefore, the repeated warnings of the Lord Jesus and of the Scriptures "Beware of false prophets." "Take heed that no man deceive you." Matt. 7:15, 24:4,5. Every one of the writers of the New Testament epistles warns against deceptions. We must take heed lest in spiritual pride we say "I am rich and have need of nothing." while the Lord sees us as "wretched, and miserable, and poor, and blind, and naked."

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General Conference

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Mennonite Youth

"A United Mennonite Youth in Christ"

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We Are Losing Our Young People

By Christine Miller

The Need

We are losing our young people. What can we do about it? was one of the questions raised at a recent meeting of ministers and church workers.

The discussion that followed showed a woeful lack of understanding of youth problems, and the need for recognizing that our experience in Jesus Chirst is not something to be tucked away in a tight little compartment of our lives but must shine through all our relationships.

One of the primary instincts of mankind is the desire for fellowship with other human beings. To deny this and say that Christian young people should be satisfied with church and prayer meeting attendance is to lose the young people. They demand, and should have, activities of their own.

Practical Suggestions

Some good suggestions were offered. One was that a week night Bible Study Hour be conducted especially for young people.

Another was that various young people's musical groups be taken on pastoral calls to the sick and aged—this not to be overdone, of course.

The question was asked, "What shall we do when the young people will not pray and otherwise take part in meetings?"

Home influence in this is most important. The part of the church is to start with them when they are in the nursery class in Sunday School and coninue all through their formative years to encourage and expect from them spontaneous and purposeful prayers.

The necessity for their own Christian Endeavors or comparable organizations is felt in this realm. These are training grounds for the future leaders of he church. Few Juniors or Intermediates will voluntarily pray or take part in a C. E. society which includes their adult relatives, but will eagerly partiipate within their own age group. In these groups ur young people learn to pray, lead singing, preare, and give topics, work out programs, and lead meetings. These organizations also provide an outet for the social instincts of the young people. These re the groups to sponsor parties and other social ctivities for the church youth.

I hope that in the future large churches will have arish houses which will provide social and recretional facilities for their youth, and that the parsonages of the smaller churches will have large recreation rooms to which the young people are always welcome and where they will find a fireplace, equipment for "feeds," wholesome games, hobby books and materials, and a piano for "singspirations." This, of course, presupposes that the minister and his wife have a deep love and understanding of young people and that they are young in spirit if not in years.

In any case, the minister must gain the confidence of his young people if he would keep them. They must feel that he is interested in them personally. He must be able to rejoice with them as well as weep with them. He must fill such a place in their lives that they will consider no social affair complete without his presence. He must remember that our Lord and Savior, Jesus Christ, attended weddings, feasts, and other social occasions, and made them happier and more wholesome for His presence.

Let us realize that we, as ministers and Christian workers, have a great responsibility to our young people and that this responsibility does not end when we have led them to Christ, but goes on to express itself in love, understanding, and in helping them to cultivate well-rounded, happy, Christ-centered personalities.

MAY WE INTRODUCE

Christine Miller, who is the editor of the **Workers' Exchange** of the Pacific District, claims Rochester, New York, as the place of her family home. Greenville College, from which she graduated in 1933, is her alma mater. In 1936-37 she attended Biblical Seminary, New York City, and completed a major in Christian education. Here she met Edmund Miller, to whom she was married on August 28, 1937. After serving the Alberta Community Church in Portland, Oregon, for two and one-half years, they accepted the pastorate of the Mennonite Church, Lind, Washington. They are now completing their fifth year of service here. Mrs. Miller, who is particulary interested in children's work, serves as director of religious education. She likes to write original units, worship programs, and stories. Visual education is used effectively by her. She has been studying piano and voice at Whitworth College in Spokane for the past four years, and is at present a pupil of Dr. Felix Sharton, composer and educator from the University of Vienna. For six years Mrs. Miller has been connected with the **Workers' Exchange,** the last two years as editor and publisher. In addition to this she has held various offices connected with children's and young people's work. Mrs. Miller says that her hobbies have a way of turning into jobs. Her music hobby turned into a piano class, and her artistic hobby turned into making weekly church bulletins, and engrossing and illuminating testimonial plaques for the American Society of Automotive Engineers and a Portland Commercial club, illustrating and writing advertising copy for a duplicating machine company. However, not all hobbies have turned into work, for she likes to belong to book clubs and to embroider picture maps of interesting places to which she has been. Someday, Mrs. Miller says, she is going to write a book of stories for children of Mennonite pioneer experiences in the United States. All these will have to take a back seat for a while because the Millers are adopting a baby in the near future. Mrs. Miller has convictions. She wants to see Mennonites have parochial grade and high schools of high scholastic standing to permit religious education in school and to combat serious moral conditions in the public schools of today. She is an enthusiastic Mennonite, though only once by marriage. She believes: that after a person is converted through the saving blood of Jesus Christ he can reach his highest usefulness only through entire consecration to the will of God, that Christians should be the happiest and most satisfied people in the world, and that the way to mental health and vigor is to take a great interest in things and people around you, to be as useful as possible to others so you don't have time to think about yourself, and to maintain a good sense of humor so that you can laugh with others and at yourself.

A Five Foot Book Shelf On Peace

By C. Henry Smith

II

The following books discuss the war and peace question from various angles, political, ethical, and economic as well as religious; and while most of them do not take the complete non-resistant view, yet all are thoroughly opposed to the war system, and uncompromisingly committed to its complete abolition from our civilization. The writer does not always agree with all the political theories and religious opinions expressed by these authors, but, nevertheless, believes that all are worth reading by the lover of peace, who wishes to be thoroughly informed on all phases of the war and peace problem. War is not only the world's greatest collective sin, but also the world's greatest economic mistake and political folly. The fact that the war system is unscriptural does not keep it at the same time from being unsound economically and harmful socially. Not included in the following list are the countless recent schemes for political unions and regional affiliations which would base the hope of a future peaceful world on political organization, rather than on a complete revolutionary change of heart and mind in our sense of obligation to people of other races and nations.

These books may be ordered from the publishers, or through the *Mennonite Book Concern, Berne, Indiana.*

I. *The Great Illusion.* Norman Angel. Putnams, 1933.

This book was first published in 1913, and is perhaps the most revolutionary and influential book on the subject to be written within the past fifty years. The subject is treated largely from the economic point of view, the authors main contention being that wars never pay either the victor or the vanquished.

II. *Peace and the Plain Man.* Norman Angel. Harpers, 1935.

As the title suggests, written in untechnical language,

III. *From Victory to Peace.* Paul Hutchinson. Willett and Clark, 1943.

One of the best among recent books on the present world situation and the problems of peace.

IV. *Religion Renounces War.* Walter W. Van Kirk. Willett and Clark, 1943.

Official statements of various church bodies regarding their position on the war question, passed after the First World War.

V. *Merchants of Death.* H. C. Engelbrecht and F. C. Hanginghen, Dodd Mead, 1934.

The part played by the munition makers in fomenting war.

VI. *Wars, No Profit, No Glory, No Need.* Norman Thomas. Frederick Stokes, 1935.

VII. *The Future of War.* H. S. Block. Ginn and Co., 1903.

An early book written during the period in the early part of the present century when the peace movement seemingly was making rapid strides, and contending that since the different countries of the world are so closely integrated industrially and financially wars would be impossible, and at best could not continue but for a few months. Unfortunately the authors prophecies were not fulfilled. Perhaps, only of academic and historical interest today.

VIII. *The Fight for Peace.* Devere Allen. McMillan, 1930.

IX. *Revolt Against War.* H. C. Engelbrecht. Dodd Mead, 1937.

The attitudes of the churches toward war in the 30's.

X. *Preachers Present Arms.* Round Table Press, 1933.

Deals with the attitude and support of some of the prominent preachers of the country given the war in 1917.

XI. *War, Peace and Change.* John Foster Dulles Harper, 1939.

XII. *Humiliation with Honor.* Vera Brittain. Fellowship Press, 1943.

From an English point of view.

XIII. *Non-Violent Coercion.* Clarence Marsh Case. Century Co., 1923.

Treated objectively and philosophically from the historical point of view.

XIV. *The Quest for Peace.* Abraham Cronbach. Sinai Press, Cincinnati, 1937.

The peace question from the view point of a Jewish pacifist.

XV. *The Jewish Peace Book.* Abraham Cronbach. Sinai Press, 1932.

XVI. *Into the Ways of Peace.* Percy Hartell, Archdeacon, Stokes-on-Trent, Fellowship Press, 1040.

XVII. *The Early Christian attitude Toward War.* C. J. Caroux, London, 1919.

XVIII. *The Olive Branch for Peace and Good Will.* S. F. Sanger and D. Hays Brethren Publishing House, 1907.

XIX. *Essays on Nationalism.* Carleton J. H. Hayes. McMillan, 1933.

An objective study of the part played by nationalism as a cause of war.

XX. *Pacifism in the Modern World.* Devere Allen. Doubleday Doran, 1929.

XXI. *And So to War. .Hubert Herring.* Yale University Press, 1938.

XXII. *Madness of War.* Harold S. Brewster. Harper.

XXIII. *Between War and Peace.* Florence Boeckel. McMillan, 1923.

XXIV. *The Fruits of Victory.* Norman Angel. Century Co., 1925.

XXV. *The Christian Crusade for a Warless World.* Sidney Gulick, McMillan, 1922.

XXVI. *The Christian Alternative to World Chaos.* Round Table Press, 1940.

XXVII. *A Christian Imperative.* Roswell P. Barnes, Fellowship Press.

The contribution of missions to world order.

XXVIII. *Victories of Peace.* D. M. Gill and A. M. Pullen. Friendship Press, 1936.

XXIX. *Conscientious Objectors in the Civil War.* E. N. Wright, Univ. of Chicago Press, 1931.

An objective history.

XXX. *Falsehood in Wartime.* Containing an assortment of lies circulated throughout the nations during the Great War. Arthur Ponsonby, M. P. E. P. Dutton and Co., 1928. (This is the second article in a series.)

Mennonite History Library

**Dr. C. Henry Smith, author of six books on Men-
onite history, is here shown in the Mennonite His-
ory Library of Bluffton College. Dr. Smith is much
nterested in this library which contains "some rare
nd highly prized documents, as well as copies of
ost of the printed papers and books dealing with
e Mennonite church and its development. The
lk of this library is comprised of the Grubb and
mith collections, both of which were donated to
e school. The library is an excellent source of in-
rmation concerning the history of the church and
ntains the basic documents useful in research
ork. In fact, practically all of the research done
Dr. Pannabecker for his doctorate was done in
is library. An attempt is being made to constant-
add to this library any materials which are sign-
cant to the history of the church, past as well
contemporary. Without doubt there are many
cuments in the hands of individuals, or stored
ay in trunks in attics, which would be valuable
ditions."**

"What Prejudice Can Do To A Man's Thinking"

"What prejudice can do to a man's thinking!" These were the words of a lawyer when the bus stopped. He carried a magazine on Virginia Law. Soon after he had entered, he was in conversation with the travelers around him about politics and other general topics. He knew Brickner and other influential people personally. At the same time my attention was directed to the conversation behind me. A man and a woman were speaking about the wonderful fall weather, the beautiful color of the leaves, and then politics and the election. Cautiously the lady entered this dangerous labyrinth without knowing on which side of the fence her partner was. Soon she became bolder and bolder, denouncing the fourth term, new deal, communism, and other isms. A return to God and Bible and to Republican Party principles was, according to her, the remedy for our society. Noncommittally the man followed her denunciations with casual remarks. He was a perfect business man accustomed to hearing much and saying little. From what he said, one could infer that he was an idealist who had not given up his faith in the goodness of humanity. Then they began speaking about the war and the international situation. The Chinese were the finest people in the world (next to ourselves, of course). They were almost as good as the Finns had been some years ago—if you remember. The "Japs", of course, were no human beings, but merely copying machines. Russia was discussed, and no matter how vigorously Communism had been denounced for home consumption, it was all right for the "Russian bear." They concluded that "there must be more to it than we had been lead to believe." Then it was Germany's turn. "You know," said the lady, "we have a teacher of German in our high school whose parents were German Mennoites from Russia. And he says that all those atrocities of the Germans of which we read so much in the papers now, are true. If he, being of German background says so, they certainly must be true."

Meanwhile the cautious gentleman told a long story that was to have happened to his son's buddy now at an airbase at "N." He had been taken prisoner by the Germans in France. He escaped and hid for a while in a basement in a French town. In his attempt to reach the Spanish border he was captured by the Germans. "And what do you think they did?" concluded the man. "They shot everyone in the entire block where he had hidden. I think I got that straight." "Why, of course, you did! Those 'Nazis' will do anything!" said the woman excitedly.

First I asked myself, "Would an American boy betray his French benefactors in this way?" Secondly, I doubted very much that the Germans would have taken him back to witness the punishment he reported and then sent him back to continue his training at the air base of "N." At this point the bus stopped, and the lawyer, whose deliberation I had not been able to follow, concluded with the words, "You see what prejudice can do to a man's thinking."

Diary Of An Ypsilanti C. O. G.

Continued from page seven

July 18—Dr. Yoder's classes in Mental Hygiene are extremely interesting. He usually interviews a patient and then gives us some explanation of the type of mental illness that particular individual represents. We are usually startled at the number of symptoms we have. After all, when you consider that insanity is simply "a prolonged departure from the normal way of thinking and acting" one begins to wonder if we aren't all a bit "mental" at times.

July 29—The C.O.G.'s (C.O. girls) were in charge of our regular three-weeks outing. We congregated as usual behind a building in hopes that enough cars would appear to transport us to the Lincoln school. Twice before we had been to Saline Valley Farms where there is a pleasant picnicking spot. The Lincoln School grounds were spacious enough to make it ideal for our group.

After working up an appetite playing running games, ice cream and cup cakes tasted ideal. A fitting close to the evening was the reading of several devotional poems and the singing of special songs.

Members of the unit attending patients who have been taken on the lawn for sunshine and fresh air.

August 2—Prayer meeting tonight was inspirational. It's the best we have had this summer. After the helpful suggestions given for getting the most good from our daily devotions, I doubt if there was anyone who did not vow in his heart to be more faithful in that most important part of life. The promise is "Draw nigh to God and He will draw nigh to you." We must make the effort.

I have thoroughly appreciated Miss Gunden's provisions for our spiritual well-being. She gave us Upper Room booklets which have been a daily source of strength. Besides that, each Tuesday night those who could, met in her room for a brief prayer service. Friday night we had Sunday School. It was for those who would have to be on duty Sunday morning.

August 11—I ought to describe a typical day on the ward. That's really impossible though, because no two days are alike, nor are any two wards run alike. Here's a sample anyhow.

Six o'clock. I step off the elevator on C-5-3, report to the night girl and go over to C-3-3. Most of the patients are dressed and sitting in the quiet day room which sounds like a mad house (!) I make the rounds of dormitories and single rooms rousing stragglers.

"Mary B—, come right back here to the clothes room!" I yell as she strolls out into the day room stark naked.

"Everybody out. I'm locking the dormitory." That gets them out; either that or dumping them, in very obstinate cases.

The breakfast bell.

"Kathie, Donna Majuka, Annie Mons!" The slowest must walk at the head of the line else they'd never arrive. With a patient on each arm and another patient bringing the third one I unlock the front stair door and we clatter down to the patients' cafeteria.

I park in the doorway to regulate the flow of pushing, shoving women.

"Annie Mons, get your tray."

"Can't I just wait here?"

"Get your tray!"

"I don't need any breakfast. I'll just________"

"Annie Mons!!"

She gets her tray and goes down the line.

When they have almost finished eating I begin gathering up the spoons which are carefully counted before the patients leave the Cafeteria. When all are found we go back to the ward.

I pace the halls locking and unlocking utility room, trash room, linen room, clothes room, janitor closets, and dormitories. Eventually everyone has her materials for work and then I wait in the office for the supervisor, who sends me to breakfast.

After breakfast we see that the work is finished and all dormitories and single rooms locked. I'll probably take ten or fifteen girls to O.T. (Occupational therapy) to work in the vegetable room where patients prepare vegetables for cooking.)

Several hours a day may be spent watching, changing socks, mopping up the messes, changing dresses, combing hair or just sitting.

A skinny little old lady comes nimbly to my side. "Do your teeth come out at night like the stars?" she trots away but is soon back. Leaning over, with hand to the mouth, she announces, "Cromwell," and is on her way again.

If the day is nice we spend an hour or two on the lawn after dinner.

Since I came on at six I'm through at four, the hour the patients go to their supper. I either eat then or go to my room for a snooze and eat later, provided that I awake in time.

August 18—Everybody's leaving! It seems strange to think that I've worked an entire summer in a mental hospital, of all places. A few girls are staying. Several are joining the regular relief unit and will be taking relief courses. The rest of us are either going home or on to school.

Tonight Brother Paul Erb was here and preached for us. He gave us soul food.

I believe that during a summer here one gets the feel of C.P.S. Its problems and opportunities become more real. One thing you miss after so long a time is regular Sunday morning sermons.

I'm sleepy. We've been up until almost twelve every night this week. It's a part of bidding the place good bye.

August 22—No keys, no clothes, no room, no job—guess I'll leave. Good bye, Ypsi. All of this has certainly been a horizon-broadening experience!

Via M.C.C. Headquarters, Akron, Pa.

VISIT C.P.S. CAMPS

NEW YORK—Ninety-eight Protestant ministers and laymen representing fourteen different denominations are currently engaged in a program of visitation to Civilian Public Service Camps and special units. Sponsored by the Committee on the Conscientious Objector of the Federal Council of Churches, the visitation provides a continuing ministry of counseling and fellowship to the 7,300 men carrying on civilian wartime service in 120 projects in all parts of the country, in Puerto Rico and the Virgin Islands.

According to Dr. Walter W. Van Kirk, Executive Secretary of the Committee, it is expected that the closer fellowship fostered by the visitation program will facilitate the assimilation of demobilized C.O.'s into the life and service of the communities of which they are members.

The emphasis is not on preaching, Dr. Van Kirk said, but on living and working with the men and understanding their basic problems. Visitors work with the men on projects, lead informal group discussions, counsel with individuals, and occasionally address the entire group in a formal session. The length of the visits varies from one to four days. Kits of materials prepared by the various departments and commissions of the Federal Council are provided for each visitor.

Since the beginning of the campaign in July, Dr. Van Kirk reported, thirty-five visitors have been in touch with forty units, and report many expressions of appreciation for this practical evidence of interest on the part of the churches in their men in C.P.S.

IN MEMORIAM

MISS ELIZABETH KINSINGER of Collinsville, Ohio, was born September 1, 1864, and died October 17, 1944. An invalid for many years she was always cheerful and patient. She leaves to mourn her loss, a brother Samuel and a sister Johanna, with whom she made her home, and another sister, Mrs. Unzicker of Collinsville, Ohio.

KATHARINE REGIER, daughter of Peter and Sara Schroeder Unruh, was born November 5, 1864, in Nickolaidorf, South Russia. In 1874 she migrated with her parents to McPherson County, Kansas. Here she enjoyed a few more years of Christian schooling under her brother-in-law, Peter Balzer. She was baptized by Elder Jacob Buller and received into the Alexanderwohl Church. Later she joined the West Zion Church, Moundridge, and then later the Tabor Church. In 1885 she married David J. Regier, with whom she lived for thirty-six years. She is mourned by the following children: John D. and Paul G. of Moundridge, Herbert of Hillsboro, Mrs. J. A. Heidebrecht, Watova, Oklahoma, Mrs. C. D. Epp, York, Nebraska, and Mrs. W. V. Lehrman, Newton.

ELISABETH M. REUSSER, daughter of Daniel and Elisabeth Krehbiel, was born at Franklin, Lee County, Iowa, November 5, 1873. In 1876 the family moved to a farm near Moundridge, Kansas. In 1889 she was baptized and received into the First Mennonite Church of Christian. She was united in wedlock to Samuel Reusser in 1896. They made their home on a farm near Moundridge. With the exception of four years in Oklahoma, this was her home until death. She passed away on November 13, 1944, and is mourned by her husband, four daughters, three sons, nine grandchildren, and two sisters.

MARIA KREHBIEL, daughter of Rev. Peter M. and Fannie Preheim Krehbiel, was born on March 25, 1864, in Russia. She with her parents migrated to Kansas in 1874. In 1878 she was baptized by Rev. Jacob Stucky in the Hopefield Mennonite Church, near Moundridge. In 1885 she was united in marriage to Joseph Krehbiel. They made their home on a farm near Moundridge. Her husband died in 1936, and she passed away October 31, 1944. She is mourned by one son, Edward, two brothers Jacob and Solomon, one sister Anna, seven grandchildren, and five great grandchildren.

GERMAN BOOKS FOR PARAGUAY

The Mennonite Central Committee is planning to send another shipment of German books to Paraguay. Friends are invited to contribute those German books which they are no longer using. The books should be in our hands before December 15, and may be brought or sent to **The Mennonite Publication Office, Newton, Kansas, The Herald Book Store, Newton Kansas, The Mennonite Historical Library, Bethel College, North Newton, Kansas,** and **The Mennonite Brethren Publishing House, Hillsboro, Kansas.** We would greatly appreciate receiving large numbers of **Gesangbuch mit Noten** from churches that are no longer using it. Most appreciated would be financial contributions in order to buy a few hundred copies of the newly published Canadian **Gesangbuch mit Noten.** The special price of this book is $1.50 per copy. Financial contributions should be made to **The Mennonite Publication Office, Newton,** designating the purpose of the contribution. Thank you for your cooperation.

Cornelius Krahn
H. A. Fast

RELIEF

Two Workers Reach Destination in Middle East

Two additional Mennonite relief workers, **S. Floyd Pannabecker** and **Henry Detwiler,** have arrived in the Egypt area. According to the cable received they arrived in Cairo on November 10. They left the Akron Headquarters the first week in October.

New Appointees for Middle East

Marie Brunk, Washington, D. C., who has been engaged in research and writing, and **Barbara Zuercher, Dalton, Ohio,** a graduate in religious education, have been appointed to serve as Mennonite relief workers in the Middle East.

Educational Program at Refugee Camp

Samuel Yoder, directing the educational program at the El Shatt camp in Egypt, relates his experiences in a recent letter:

"Just now I am pushing the making of desks for the school tents. They are greatly needed. Our work shops make them out of 2 x 4's (what we can get) and orange crating. I am also introducing table tennis and horseshoe pitching . . . We are in great need of nature magazines and pictures; we get mostly war propaganda materials. Jugoslav printed matter is very scarce, and what we do get is not of good content, I fear. Just today, I got a shipment of gospels and a few New Testaments in Jugoslav from the British and Foreign Bible Society. But they are to be distributed through the **padre,** and I doubt that he will welcome them. I shall see what I can do about it in the morning. These folks are very nearly 100 per cent Roman Catholic."

Arrival of Relief Clothing in Egypt Heartening

Nancy Hernley writes that the arrival of the ten tons of clothing from the Akron Collection Center not only resulted in relieving the needs for clothing among the refugees but also boosted the morale of the relief workers. In the Tolumbat camp hospital, where Sister Hernley and Dr. Richard Yoder are working, the shipment supplied much needed gowns, dresses, baby clothing and other items. Dr. Yoder, according to this letter, has now taken over the baby clinic and milk station when the Yugoslav doctor was suddenly granted permission to leave for America.

C. P. S.

Unit in Mississippi to Open

Authorization has been received for the opening of a camp under Mennonite administration at Biloxi, Mississippi. The project will be in public health service consisting of sanitary measures for the eradication of hookworm. Mennonite men have been serving for a bit over a year in a similar project t Mulberry, Florida. The unit at Biloxi will begin with a strength of twenty-five men.

Academic Credit in CPS

An arrangement whereby CPS men might secure college and high school credit for pursuing educa-onal work while in camp has been proposed for uite some time and has finally been completed. ourses will be offered and evaluated through a entral committee composed of faculty members rom Mennonite and Brethren in Christ schools. oy Umble, educational director at Denison camp, as been appointed to act as liaison between this ommittee and the men in camps and units. While his plan will make academic credit possible for CPS en, it will also establish a closer connection be-ween the church schools and camps.

PS Briefs

The men at the Mulberry, Florida Unit celebrated cently the installation by CPS of the one-thou-nth sanitory privy in Polk County. This nount of work was done in approximately a 13-onth period of time. It provided sanitary sewage sposal for about 5,000 people and eliminated con-lerable hookworm contamination.

Small **relief-training classes** have been organized the Farnhurst, Delaware, and Staunton, Virginia, spital units and at the Hill City, South Dakota mp. Courses and work are planned by the Relief search Section at the Akron Office. M. C. C. adquarters, Akron, Pennsylvania.

JOTTINGS

Winton, California: Rev. P. K. Regier was the est speaker at our Annual Harvest and Mission stival, October 22. We served a potluck dinner the hall. The offering amounted to $114. Bro-r Cor. C. Siemens died October 28. Miss Agan-a Fast, who is visiting the camps in California, s with us November 12. In the morning she told about our mission work in China for the past ty years, and in the evening she showed pictures. evening offering for China was $50.

nmanuel Mennonite Church, Los Angeles: This rch is participating in religious education classes nsored by the Evangelical Released-Time Educa-, Inc. Some classes are held in the Immanuel rch Building.

irst Mennonite Church of Christian, Moundridge, sas: On Sunday evening October 15, Rev. J. N. Hoeppner of Altoona, Manitoba, gave an address to our Christian Endeavor Society on the subject, "Running the Heavenly Race," using as the basis of the discussion, I Cor. 9:24-26. It was a very good message. Rev. Hoeppner and two other fellow ministers came from Manitoba to consult with the Executive Committee of our Board of Foreign Missions concerning their mission project in Mexico. They would like to have our Conference take part in that work. So far the work is small and is being carried on by the large Bergtal Mennonite Church of southern Manitoba of which those brethren are pastors.—Rev. P. P. Wedel in a letter to the men in service.

—The address of Brother and Sister George Neufeld when they reach their destination in Africa will be Charlesville, Kasai District, Congo Belge, Africa.

—The First Mennonite Church, Pretty Prairie, Kans. The union revival meetings held at Pretty Prairie, conducted by Rev. John R. Dick of the Grace Bible Institute of Omaha, Nebraska came to a close October 22. These meetings were sponsored by the First Mennonite, the Presbyterian, and the Methodist churches. Dr. G. P. Schultz, missionary and evangelist, of Chicago conducted evangelistic meetings at the First Mennonite Church from October 29 to November 12. These Bible studies and services conducted in the church and community have been a source of the greatest blessings for those who know the Lord and Saviour. To those that know him not this certainly has been a challenge to accept Him and try Him and experience for themselves the sufficiency of His Grace for time and eternity. Rev. P. P. Tschetter officiated at the ordination of John W. Boehr into the ministry at the Ransom Mennonite Church, Ransom, Kansas, November 5. The church canning committe reported that 1,317 quarts of fruit and vegetables were canned for C.P.S. this fall. Missionary-elect to South America, Gerald Stucky, is scheduled to be in our midst Sunday, November 26.—Sam Schrag, Corr.

EASTERN DISTRICT CONFERENCE NOTES

The Second Quarterly Conference was well attended in the Upper Milford Church, November 6th. Rev. Freeman H. Swartz gave a paper on "William Penn and William Rittenhouse." The evening devotions were in charge of the Rev. Walter Gering of Moundridge, Kansas, who had just returned from Puerto Rico. The evening message was given by the Rev. M. C. Lehman, of the Mennonite Central Committee.

Bethany, Quakertown—We had the rich experience of having Rev. H. E. Nunemaker, pastor of Zion Mennonite Church, Donnellson, Iowa, speak to us Tuesday evening, November 7. He has visited C. P. S. camps and hospital units in the East and is visiting the churches of the Swamp Charge. After giving some experiences he had at the camps and units he had a real good Bible study in Acts, chapters one and two. We observed the tenth anniversary of our pastor's service in the charge with a series of meetings November 12 to 24, at which time the Rev. Delbert Welty of the Altoona Mennonite Church was the speaker. The General

Topic for the meetings was, "O Lord Revive Thy Work."—Martin S. Stoneback, Corr.

Grace, Lansdale—The Ladies Aid Society sponsored a trip to Akron, Pa., delivering some clothing for relief abroad and doing some sewing before they returned.

Second Church, Phila.—The Rev. H. E. Nunemaker delivered the messages Sunday evening, November 8. This was a joint service with the First Church of Philadelphia. Mrs. Henry Buller, a Hebrew Christian, will speak on Mennonite Relief work in Europe, Sunday, December 3.

Springfield—The Women's Missionary Society will have charge of the Annual Thank-Offering Service, Sunday morning, November 26. Miss Wilhelmina Kuyf, Missionary to China and at present with the Mennonite Central Committee, will give the message.

East Swamp—Dorothy Landis, is circulation manager of **Grace Gleanings**, the student paper at at Grace Bible Institute. Rev. Walter Gering, pastor of the Eden Mennonite Church of Moundridge, Kansas, spoke in the church Wednesday evening, November 8.

Fairfield—A dedication service for the **Mennonite Hymnary** was held October 29. The Rev. J. N. Smucker, pastor of the First Mennonite Church, Bluffton, Ohio, was the speaker at the special meetings, October 30 and 31. Recently 386 quarts of fruits canned by the ladies of the church and the ladies of the Bethel Church, were taken to Akron. The church also contributed 216 pounds of used clothing for War Suffers' Relief.

Hereford Bally—The members of the Hereford Mennonite Church donated $46.00 to the M.C.C. to purchase single sheets to be sent to the La Plata Hospital in Puerto Rico where Mr. and Mrs. Richard Weaver are workers. Mrs. Weaver is better known as Margaret Shelly, daughter of the Rev. and Mrs. Elwood Shelly, and a member of our church.

—Mae Latshaw, Corr.

Zion, Souderton—The congregation extends sympathy to the Warren Zeigler family in the death of their son, Robert, who was killed in France on October 19. (The Conference also extends sympathy) N. The Rev. Harvey E. Nunnemaker delivered the message November 12.

Phila., First—Rev. Nunnemaker delivered the message Sunday, November 5. The needle Work Guild for the three Mennonite Churches reported having rceived twenty-seven garments and $160.25.

First, Allentown—The Rev. Walter Gering delivered the mesage on Sunday evening, November 5. Sunday evening November 12, Mr. J. Herbert Fretz, student at Westminister Seminary, Philadelphia, delivered the message in the absence of the pastor who was the speaker at the Missionary Day services at Kitchner, Ontario.

Upper Milford, Zionsville—The Rev. Walter Gering delivered the message on Sunday afternoon, November 5. During the Sunday School period, Mr. James Downing (colored) of Green Lane, in charge of the University of Pennsylvania boys camp, spoke on the Race Problem. He was accompanied by another friend who sang several selections which were greatly appreciated. November 12, Dr. Harvey R. Bauman, preached in the absence of the pastor who was at Kitchner, Ontario.

—Conf. Corr.

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—**The Bluffton College Bible Lectures**, November 12-17, were well attended. About twenty-eight Mennonite ministers attended the Ministers' Conference with some from other denominations attending on Thursday. Rev. A. R. Keiser, Everett, Ohio, was elected chairman. Ninety women attended the women's meeting Wednesday and eighty-five, Thursday. About forty of these were from outside the local community.

An Invitation

Friends and relatives of Rev. and Mrs. H. J. Dyck are herewith invited to meet with them on Thursday, November 30, 7:30 p.m., at the Zion Mennonite Church, Elbing, Kansas, for an evening of informal fellowship centering in a service of praise and thanksgiving to God for blessing and keeping our parents during forty years of married life.

Walter H. Dyck

The Mennonite

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How Shall My Soul Receive Thee?

By Joanna S. Andres

Sunday, December the third, marked the beginning of the Advent season. Four Sundays are included in this season that leads to holy Christmas day. These weeks were once set aside by Christendom as a time of preparation for the worship of the Christ who once emptied Himself and became poor for our sakes that we through His poverty, might become rich. Many customs have through the years, woven themselves into these Advent weeks. We that have not inherited these customs by birth, but have adopted them by choice, would retain them, for our hearts have been richly blessed by them and, above all, blessed through the keeping of the Advent. It is apparent, however, that the keeping of the Advent is not stressed in our homes as once it was. The rush of our present-day living, which is able to rob us of so much that is of soul value, seems to be stretching out its hand to rob us of the joys that the Advent can bring. Instead of allowing these joys to be taken from us, why not, rather, become promoters of these joys. If in our homes we would return to old customs surrounding these days, if in these days we would allow our hearts to be prepared in quietness for the commemoration of the holy Gift on Christmas day, certainly our worship at the manger would come much nearer to the worship of the humble shepherds around the new-born Babe of Bethlehem.

The Advent season, like the Lenten period, should be set aside for the spirit-life. If it is to be for this, then it is certain that these days must become days of quietness for our homes and hearts. To gain a stillness is a problem in our modern mode of living. How strange that we should put forth so little effort to attain a quietness for our life when we know how rich the soul becomes if it is allowed to feast at the laden table of the riches of love in Christ.

It is only that I wish some other heart the joys of an Advent, that I draw back the curtain from the window of our home. As I do so, will you remember that what we want to do is not always accomplished, that children often change the patterned plans within a home and that life in its daily living weaves, at times, its unexpected threads upon our looms.

* *

It is Advent Eve the Saturday night before the first Advent Sunday. The other members of the family have gone to rest. Perhaps the children will dream of the joys that the morning will bring. It will not bring them gifts—it will bring the joyous notes of the first Christmas carols and hymns. From that morning they shall echo and re-echo through our home until, at last, we sing them at His manger bed. It shall bring the children the thrill of the first Christmas decorations: the transparency of the Nativity lighted in its place; candles glowing from among cedar branches, and angels in adoration. It shall bring them also the first Christmas cookies at the breakfast table, in the center of which shall be once more, the little Advent house with its shutters tightly closed. O what joy to open a window each day and to find in its lighted pane an Advent verse—a thought for the heart through the day. And then, the supreme joy to open, at last, its double door on Christmas morning and find there the Babe, soft bedded in the manger. How little it takes, at times, to set our hearts aglow with love for Him and, at times . . .? Even the Son of God!—The manger and—The Cross!

It is Advent Eve. A quietness descends upon our home—a delicious quietness for which the heart had longed through past busy days. I walk through the rooms. The smell of freshly starched curtains, of cookies just baked, and floors newly waxed, is with me everywhere. A strange happiness stirs in me—the happiness of satisfaction in work completed. I wonder, having been made in His image, whether a bit of that same satisfaction is now mine which, in a fuller measure, once moved the Heart of God to say "it is good" as He viewed His day's work. My eyes lift. Simply, so simply my heart says to Him, "Here am I!" How precious are those moments, so rare in our lives, when the heart and mind, yea, even the hands grow still in a pause—when we arrive, at last, at the feet of the One who waits so long for our coming! I am reminded of that day when, feeling the absence of a friend keenly, I called our small son to me, seeking in him a bit of companionship. "Shall I make a picture for you?" was his answer to my call. Is this not the very same answer we give our Lord when He nears Himself to us? Our Christian service to Him takes on, too readily, the form of activity instead of companionship and worship.

It was a joy to set with care the few items that would constantly remind us that it was Advent time. This completed, I paused at the table where lay the Christmas gift's for other hearts, wrapped and ready for the postman. There also lay the cards that would go out to scatter warmth and gladness. These also were ready for the mail. Once more, in thought, I checked over the gifts for our own family—some lay waiting upstairs and some, for safer keeping were stored in the home of a relative. "We are ready." The words drifted into stillness. A peace descended to the heart. I knelt to thank the Giver and plead that through the days till Christmas and always, always, His presence would remain to keep the peace within, to "bless us everyone."

Grace Crowell has so beautifully said:

"I shall attend to my errands of love
Early this year,
So that the brief days before Christmas
May be unhampered and clear
Of the fever of hurry.
The breathless rushing that I
Have known in the past
Shall not possess me.
I shall be calm in my soul
And ready at last for Christmas."

May we, too, accomplish our errands of love for one another early this year, that through Advent days our love may center in Him, that through loving we may present to the Christ, the gift of our heart's true worship on Christmas day.

Our Ministry of Education

By J. H. Langenwalter

Thoughtful and Devoted Teachers

It is an encouraging privilege to visit schools in which one finds thoughtful and devoted teachers. They give information to their students, and they do more. They inspire devoted search for the Truth.

Schools, like human beings, have individual characteristics. On the other hand, they are alike in the things that really matter. Two things that really matter are thoughtfulness and devotion. These are needed in all walks of life and should be revealed as such needs in the home, the school, and the church. Whether and how they are revealed depends on the kind of teaching which is found in the home, the school, and the church.

As one visits schools—not merely looks at them in passing—one is gratified to find individual men and women who go the "second mile" in preparing the young people, entrusted to them, for life. Whether they teach in one department or division of the school or another is a matter of secondary concern. The thing that matters is that they do such a wonderful job of preparing youth to meet life in a forthright and wholesome way. They do something to young people which will help these to meet their opportunity-responsibilities in life greatly.

"As a man thinketh in his heart so is he becoming" is true. It is also true that he influences others to become like him. This fact is of much importance in selecting a school for further preparation. You will forget most of the things your teachers say to you but you will retain what they do to you. For that reason it is important that one work with, as well as under, the kind of people who are worth following. It is more important that one has teachers who help one to become the kind of man or woman that God wants one to be than it is to have teachers who lead one to express one's self in certain ways.

It is interesting to find men and women who definitely influence their students toward a deeper understanding of the principles of Jesus, although the names of the courses they teach would not suggest that they were necessarily interested in religion. Their approach is not that of subtle propaganda. It is a case of really good teaching.

It is a pleasure to find teachers in the department or division of Science commending teachers of subjects in the field of Christian Religion for sending them such dependable students. It is equally gratifying to find teachers in the field of Christian Religion expressing their appreciation about the work of teachers in other fields for leading young men and women into a deeper and clearer understanding of true devotion and of clear thinking.

Do not expect all schools to have only teachers of that kind. That is expecting too much of the world today. Every Christian school, however, may rightfully be expected to have a growing number of such teachers. They are invaluable to the students who go to such schools and the public can never repay them for the good they do. Too often the public is not trying to fulfill even a responsible part of its duty to such teachers, let alone trying to repay them for valuable contributions made to youth. That leads to wrong attitudes. Whom we neglect we chide!

We are told repeatedly that Jesus "prayed." Once it was all night. The "leaders" of His day neglected Him to the point of crucifixion. Nevertheless He taught the world thoughtfulness and devotion for every walk of life.

EDITORIALS

Peacetime Conscription

Although large and important groups in America
re opposed to the adoption of peacetime conscription
ow, there is a subtle movement for its adoption in
he near future. When the President touched upon
his matter in a recent press conference the *Chicago*
un reported on it as follows: "The President, review-
ng the subject at a news conference, carefully re-
rained from using the word 'military' in connection
ith the year's service he advocates for all young
en after peace. But there was no doubt in the
inds of any of his listeners that what he was talk-
ng about was military training." When reminded
ow strongly the people reacted against proposed
onscription after the last war, the President made
lear that he intended to push for conscription now.
rguments that will eventually, perhaps, convince
any are being offered by other strong voices. General
eorge C. Marshall states that "A large standing
rmy has no place among the institutions of a modern
emocratic state," and advocates in its place the con-
cription of youth. Secretary Stimson argues, "We
ust not accept the philosophy that this war will
d all wars and that there will never again be a
ed to resort to arms. I strongly urge that this
untry adopt universal military service as a certain
eans of preparing for war and a very good means of
oiding war." The idea of more war and more pre-
ration for war has been loosed. We are again
eing a repitition of those slow-moving steps that
d us into this war. Opposed to this movement are
ch groups as: the railroad brotherhoods, the Ameri-
n Federation of Labor, the National Congress of
rents and Teachers, The National Commission of
ristian Higher Education of the Association of
nerican Colleges, The United States Student As-
mbly, The Presbyterian General Assembly, The
ited Council of Church Women, The Northern
ptist Convention, The Annual Conference of the
urch of the Brethren, The General Conference of
Methodist Church, The United Lutheran Church
America, The International Convention of the
sciples of Christ, Catholic groups, the Federal
uncil of Churches, The Illinois State Federation of
bor, The Board of Trustees of the National Child
bor Committee, The Fellowship of Reconciliation,
Y.W.C.A. Public Affairs Committee, and The
neral Synod of the Evangelical and Reformed
urch. All of the foregoing bodies are opposed to
adoption of peacetime conscription now, and a
dly number of them are against conscription at any
e. It seems that hearings on peacetime conscrip-
have already been postponed because of the op-
ition to conscription. But that does not at all mean that the proponents of conscription are giving up. They are probably repolishing their technique for a persistent push. What if conscription comes? Will Mennonite youth be stronger or weaker in regard to it than to the conscription for this war? What special strain will be put upon Mennonite youth by the public schools and the chances for a livelihood? Has the Mennonite Church any plans for helping its youth in the face of peacetime conscription? It is expected that the M.C.C. will continue the C.P.S. set-up if peace-time conscription comes. But will that be enough? Will not the Mennonite Church have to launch out on a very strong program of Mennonite schooling and mutual aid? Are there among us certain weaknesses which would become glaringly obvious under peacetime conscription and which ought to be faced and overcome now? If so, what are they? In times past conscription set Mennonites to migrating. How should and can they meet conscription if it comes in our day?

An Emphasis upon Compassion and Guidance

Clinical psychologists of today are stressing the importance of compassion in the healing of wrecked lives. They do not denounce, criticize, blame, or shame. They are not shocked. They seek to understand and guide. Those who are sick of mind, whose emotions are all tangled up, and whose lives are full of unlovely traits can go to such a psychologist and pour out their whole story without the least fear of any expression of blame or shame. These men of spiritual gentleness seek to understand the cause of the wrong conduct and then free the individual from that which possesses him. In their emphasis upon compassion, they follow the method of Jesus, for He is the most compassionate figure of all time. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." It was not the sheep's choice to be faint with hunger and thirst and devoid of guidance. It was not their desire to be in this distressing condition. They needed someone to care for them, to lead them out of their misery. Jesus cared. He came to them as The Way. He came not to condemn and judge, but to save. People were lost in the darkness; they did not know which way to go to reach their goal. Christ did not censure them for being lost. He was sorry for them and came to them as the Light of the World. Many people today are lost in darkness and in need. They are troubled. They do not have the answer to their inner turmoil. They want some way out to abundant living. They do not want threatenings and tirades

"Other foundation can no man lay than that is laid which is Jesus Christ."

and denunciation. They long to have someone care for them and guide them out of their darkness of thought and feeling. Not infrequently is there a lack of this compassion among Christians. Non-Christians yearn for it and are disappointed. Christians look for it in fellow-Christians and find it missing. As in days of long ago it can be said today "The harvest truly is plenteous, but the labourers are few." But those lacking compassion can't be blamed. They too hunger and suffer frustration. Verily there is a great need for more people with the compassion of Christ. "Pray ye therfore the Lord of the harvest, that he wil send forth labourers into his harvest." How imperative it is that those who have The Light share it and live so that others will feel welcome to seek it.

Christmas Programs

By Christine Miller

So you are hard at work on the Christmas program for your church and Sunday School? Is it to be Christ-centered or child centered?

The way of least resistance is to use a cut and dried program with a series of unrelated recitations, songs, dialogues etc. Such a program is gratifying to the parents if their children do well, but does it draw our attention to the Christ? And what does it do for the children?

The worthwhile program is one in which performers and audience participate together in the worship of Jesus Christ, with the emphasis upon Him and the real meaning of Christmas, not upon the so-called cuteness, ability or talent of individual children.

Unless the child experiences the awe and wonder and nearness of Jesus, and realizes that He came into the world as God's greatest gift that we might be saved and have eternal life, the program has missed the mark and we have missed a great opportunity to reach the hearts of young and old alike at a time when they are peculiarly tender.

One of the ways to accomplish this is to have a central theme around which to build the whole program, an abundance of material easily obtainable from the many religious publishing houses, a prayerful heart, and a willing mind. Lots of material is necessary in order to cull out that which meets the needs of your particular theme and group. Sometimes a story lends itself admirably to dramatization and the weaving in of the Christmas story. Prepare the program with the thought of its taking a minimum of practice, and simplicity in staging. Frayed nerves in teachers and children are not conducive to the Christmas spirit. And a program does not have to be lengthy to be good.

These suggestions are drawn from the writer's experience with small groups but the principles may be applied to larger groups and to departmental programs as well.

—Taken from the December, 1943, issue of the *Workers' Exchange.*

Meditations on the Mennonites

By J. Winfield Fretz

We are told that European church men are surprised about two things when they come to America. One surprise is the large number of religious denominations they find here, and the other is the discovery that we in America are not at all woried about these many religious divisions. There are over 250 separate denominations according to the 1936 Federal Government Census. Mennonites are not the only divided group. Methodists, Baptists, and Lutherans all have twenty or more separate divisions.

Mennonite Divisions

The Mennonites with their seventeen branches seem to be more divided than other groups because of thei small total number. The size of the smallest group i about 200 and the largest group has a membership o less than 50,000. The differences are acounted fo by a variety of causes: different places of settlement different periods of migration, outside influences caus ing splits, the desire of ambitious men for places o leadership, and sharp difference of opinion on custom and religious beliefs. Our concern here is not with discussion of the causes of our church differences no with an evaluation of whether the divisions have bee justified. The concern here is with our attitude towar the church divisions as they now exist.

Attitudes

What is needed today is an attitude of respec toward those groups which differ from our own wheth er within or without the Mennonite fold. Many peopl think it is a tragedy that Mennonites are divided Perhaps, that is unfortunate, but the still greate tragedy is the attitudes of disrespect and suspicio that have characterized the various groups in th past. Let us hope that the work of the Mennonit Central Committee points toward a new day. It ha demonstrated that it is possible for various Menno nite groups to respect religious beliefs and practice without necessarily agreeing with them or approvin them. The various groups are working harmoniousl together without giving up any of their own belief or practices. Mennonites, of all people, have suffere greatly at the hands of those who could not tolerat differences. They ought, therefore, to appreciate an practice the Christian virtue of toleration, kindnes and respect for those who hold views different fro their own.

Whence Camest Thou? Whither Wilt Thou Go?

Coming to the Prairies

By Cornelius Krahn

"Whence camest thou? Whither wilt thou go?", the ngel of the Lord asked Hagar, Sarah's hand maid. hese are the words which we would like to ask ourlves after having lived in the prairie states for venty years. "Whence camest thou?" We may nswer, "From the Molotschna, the Old Colony, ussia, etc." We may continue by asking, "Why did r grandparents leave those places?" Again various nswers may be given. Some may say because of ligious freedom, peace principles, or economic presre. These and other answers are correct. But let s see whether we cannot find a deeper and all incluse answer to this question. Which is the one chief ason that made and makes our people migrate from untry to country.

I.

This is the concept of the ideal Christian church held by the Mennonites. Christ, the founder of s church, called her out of a world of sin and doom. his had a different implication for Menno Simons d other leaders than for the state churches of that y. For them the mere factor of birth and automatic fant batism made each person a member of society d church. Not so among the Anabaptists. They ined the congregation of regenerated persons volunrily after they had shone forth fruits of the new rth. This kind of a congregation, unknown to that e, became very dear to our forefathers. Because this Scriptural concept of the congregation, and the nsequent persecution of the Anabaptists, they develed a peculiar attitude toward the religious, social, onomic, political, and other functions of the world ound them. They were in, but not of, the world.

This congregation of "called out" believers was ghly active and aggressive. They preached and ved the Gospel of Christ wherever they were. Each e was a full time evangelist even though he probly broadcasted the seed on the fields of the swampy istula Delta, the steepes of the Ukraine, and the airies of America. It was this compact totality and tegrated way of life flowing out of the concept of e New Testament congregation that was the impet to migrate from country to country whenever the urch was endangered.

II.

In Russia the church tried to fulfill its mission by tablishing Christian comunities to serve as examples the surrounding world. Outstanding spiritual, edutional, and agricultural leaders prevented the isoted settlements from becoming stagnant. But when e Russian government attempted to make them an tegral part of its nation, their cultural and religious dependence seemed to be in danger. Again world d state interfered with the development of the congregation of Christ. As in previous times, a Moses pointed with his staff to foreign countries offering possibilities which seemed to be lost in the home country. Such a man was Cornelius Jansen of Berdyansk, a German consul with wide experience and contacts, and a faithful member of the local Mennonite Church. Bernhard Warkentin, a young and enthusiastic pioneer, came to this country in 1872 and reported favorable findings. Twelve delegates followed and traveled extensively along the frontier from Manitoba to Mexico to investigate the possibilities for the establishment of new congregations and communities. They also went to the capitals of the countries and asked for permission to settle in large compact homogeneous communities consisting of a number of villages with their own parochial schools and for exemption from military service. This they thought necessary to establish a Christian community which could be a witness to the world. The Canadian government granted the requests. President Grant assured the delegates that the United States would not be involved in a war for at least fifty years, and that definite commitments could not be given without action by Congress. The matters were debated in Congress but no bill was passed. Hamilton Fish, Secretary of State, gave some delegates a signed and sealed copy of the *Public Laws* of previous sessions of Congress which exempted conscientious objectors from military service, granting them an alternative service.

III.

At this time the situation was as follows: Canada granted the Mennonites all the rights which they had been enjoying in Russia up to that time. In Russia they had had their own communities and schools but were expected to do alternative service even in peace time. The United States gave little hope for large compact communities but alternative service was not required except in time of war. One-third of the Mennonites of Russia chose to migrate to Canada and the United States. The most "progressive" element remained in Russia, the most conservative went to Canada, and the moderate groups came to the United States. Letters preserved from those days reveal that the pioneers of the prairies often longed for their well-established homes on the steppes. But considering their achievements here, with the help of the Lord, and the complete destruction of their communities in the Ukraine, we, after seventy years in the prairies, wholeheartedly join the Psalmist in his prayer: "O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalm 107)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

INDIA-GRAMS

We awaited the arrival of the one mail train which crosses this web-continent at a station almost mid-way betwen the two coasts. Anxious were we to find a seat during these difficult times. Fortunately, Inter-Class between Third and Second, was relatively not jammed, and passengers graciously and cordially provided sitting space.

There sat a most cordial young man, fair of skin. He was a Pharisee, an engineer of a sub-marine destroyer that was scheduled to leave port, somewhere. Next to me sat two shrewd-looking, middle-aged business men, Hindoos, who operated ginning and cotton mills. Beyond them sat two Chinese, young business men from a great city of the land. A railway ticket inspector, a Sikh, tall, bearded, commanding, entered our compartment to examine our tickets. A few Maharastras were also in this compartment,—and two Mennonite missionaries, from Drug and Janjgir. This is a *sample of India today*—Pharisee, Hindoo, Sikh, Chinese, Moslem, military, commercial, civilian, all rubbing shoulders as never before.

"When He saw the multitudes, *He was moved with compassion*" Matt. 9:36. What are the multitudes that Jesus sees from His throne in glory? Eight hundred million pagans in the entire world, including so-called Christian lands; two hundred Moslems, two hundred and sixty million Hindoos, etc."

D. L. Moody.

For years the missionaries in India have been paying high rents for their meager suites in the Himalaya Mountains during the weeks of the intense tropical hot season . . . Therefore, when opportunity presented itself to buy a *Missionary Rest Home,* they acted unitedly and agreed to purchase it. They considered that it would be better to put their rent into the purchase price than into some one else's pocket. Lo, and behold, some very kind friends from America have come forward and have supplied the price.

The result of all this is that we now have a house with seven suites, known as Ellengowan, in Landour, Mussoori U. P. India. Although it is not all that is to be desired, it will serve as

(a) a home where missionaries with children may nurture for a few weeks each year the precious life of their children in the atmosphere of a home;

(b) a home for all missionaries, young and old, needing rest and change;

(c) a home for new missionary language school students, during part of their language study days.

Landour is famous as a place of spiritual, physical, mental refreshing. The Kellogg Memorial Church is a refreshing center of Christian worship. Its Adult Bible Class is widely known over North India for its power. Those who desire seats for worship. or Bible Class, must be present BEFORE the appointed hour, or be shut out, or stand. The North India Language School, providing arrangements for private and class study of Hindi, Urdu, and the Gujerati Languages, is also housed in the same building. Nearby is another school for the study of the Christian approach to the Moslem faith. The Community Hospital, always filled to overflowing, abundantly serves the missionaries of all over North India. Finally, there is the Woodstock School for Missionary Children, one of the very best in Southeastern Asia.

Ellengowan is directly across the mountain path from the Kellogg Church. Thus it makes a most excellently situated rest home. Elderly missionaries will not find hill climbing too strenuous, as the church, post office, and shops are all on its level.

We praise God that finally we have this Missionary Rest Home in the Himalaya Mountains. While African missionaries normally have to return to the home land every three or four years at the most, and American soldiers are said to be able to stand India only two years, some of us feel assured that the grace of God through the physical, mental, and spiritual and psychical refreshing of the few weeks every year in this and similar hill stations enables us to stay from six to eight years amidst most unfavorable climatic circumstances for those born in the North Temperate Zone.

BROTHER AND SISTER GEORGE NEUFELD WRITE

Dear friends:

"Commit thy way unto the Lord; trust also in in him, and He shall bring it to pass." Psalm 37:5. Again we come to the realization that the hand of the Lord is mighty and that He rules all our actions.

It was our plan to sail for Africa during the middle of the year but the Lord saw fit to detain us until His own time was ripe for such a journey. Now rather suddenly the doors are opening, and He is bringing to pass what we committed to Him.

It is with mingled feelings that we leave our country and loved ones but we are conscious that we are in God's hands and we feel His nearness as we look forward to the time when we shall be able to serve Him in Africa. We pray that we might be found worthy of the work to which He has called us. We trust Him to bring us safely to the field, and we covet your prayers for the long journey and the work that He has entrusted to us.

Yours for the lost in Africa,
Mr. and Mrs. George B. Neufeld

HOME MISSIONS

A. J. Neuenschwander, Secretary

FIRST MENNONITE CHURCH

Saskatoon, Saskatchewan

On July 23rd we observed our fourteenth anniver-ary. On this date we paused for a moment, look-d back, praised God for His kindness to us in the ast, confessed our shortcomings and rededicated urselves to this noble work.

It would be too lengthy to describe in detail the evelopment of our work here, but we would like repeat once more that the Lord has been very ind to us, blessing the development of our work. his does not imply that disappointments and fail-res have been spared us, but "We know that to em that love God all things work together for ood."

It has always been our deepest desire to see the piritual needs around us, to find the open doors, nd to plan our work rationally so as to accomplish ith our limited strength a maximum of work. his was necessitated by the fact that the different anches of our work—girls' home, congregation, and ission—were all coordinated and supervised by e worker.

The Girls' Home was opened January 28, 1931, an apartment house, where we stayed for about ven months till we were able to rent a more ap-opriate house yet which was too small to accom-odate our family and the Home. The number grew pidly until we reached the peak of 110 girls during e depression. The Church cooperated with the rls' Home paying the rent of $45.00 while the Con-rence paid the minister, who also served the con-egation. In 1941 the present Home was purchased the Conference. It is a very suitable house. With e war the number of girls has declined and they e, instead of doing domestic work, employed in ferent industries. Their hours are different from at they used to be, but we still have the Thurs-y (Bible Study) meetings regularly. What the uation will be after the war we cannot tell, but is possible that there will be another influx and Home will have its proper place and share in city mission work.

Congregation Organized

he congregation was organized on January 26, 2. It was a small nucleus of fifteen families l some single members. We saw the importance having an organized congregation for the achieve-nt of our aims. This nucleus took the initiative and the work progressed favorably. It became responsible for the financial up-keep of the work. Had our aim been to win and organize just the members of the churches of the General Conference it would have been a comparatively easy task, but we aimed higher. In this city live dozens of poor, destitute families coming from the Old Colony and Bergtal Churches, also from churches of our Conference who have lost their touch with their respective congregations entirely. We considered it our duty not to neglect these people, but to give them the right leadership. This was achieved through house-visitations, personal work, Sunday School, regular Sunday services, and special services at the Pleasant Hill Mission Hall, and in private homes. At present I am in contact with over one hundred families. Some of them joined our church, others became good church-goers, and some remained undecided. It will be our endeavor to continue the winning of these people and others for Christ and His church. The growth of our congregation to a membership of one hundred eighty-five and the Sunday School to 193 children, is due to the success we had among the parents and children. If it would not sound like boasting we could say, that we have the door to the hearts of many. Yes, "Not unto us, O LORD, not unto us, but unto thy name give glory."

Though the congregation increases in number it does not grow much richer for these new members are either too poor to contribute or else have never learned to support the Church. Our budget of about $1200.00 is paid by a comparatively small number. It is only because of the generosity of the Home Mission Board and the energetic support of the congregation that our Church and Mission work has been carried on extensively.

The difficulties encountered in this branch of our work includes: poorness, indifference, illiteracy, the tendency to move from place to place, and the fact that they are scattered on the outskirts of the city. Our work lacks a proper meeting place badly. The Mission Hall being rented at present belongs to the Anglican Church, and we are thus always at their mercy, meeting at 1:30, 2:30, or 3:30 p.m. depending on when they wish to meet. A proper place, with the necessary furniture would add to the success of the work. We pray and look out for a more suitable meetinghouse.

Vacation and Work

During the summer we (Mrs. Thiessen and I) were absent from Saskatoon for a few days in June and July. We consider these our holidays. During this time I spoke in Fiske, Herschel, Springwater, Glidden, Herbert, Glen Herr, Hanley, Calvet, Waldheim, Dundurn and Sonningdale. On our way to the conference in Winnipeg I had the privilege to speak in Whitewater, Lena, La-Salle, Winkler, and Springstein. It was a pleasure to meet so many good old friends and to make new acquaintances. It was a real rest and refreshment in spite of the different engagements during our visits and the Conference days.

In our absence men and women started the annual church cleaning, varnishing, and painting and now

(Continued on page 15)

DAILY DEVOTIONAL MESSAGES

By D. J. Unruh, Newton, Kansas

DECEMBER 8—*Thanks be unto God for His unspeakable gift.* II Corinthians 9:15.

God so loved the world that He gave His only begotten Son. In the eternal counsel of God this gift was planned and provided for before the foundation of the world. This gift became visible and perceptible when God the Son took upon himself the form of a babe born of a woman. It was completed on the cross of Calvary. The gift of God is appropriated when we accept the Lord Jesus Christ as our Saviour from sin, then, and not until then, do we receive the gift of eternal life.

DECEMBER 9—*"And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy which shall be to all people."* Luke 2:10. Fear is the natural consequence of sin and the antithesis of happiness. Fear not, in the coming of the Son of God there is the revelation of God's love. God so loved that He gave His son. We love him because He first loved us, and perfect love casteth out fear. The acceptance of God's gift of love is the only successful antidote to fear.

DECEMBER 10—*"For unto us a child is born, unto us a son is given."* Isaiah 9:6. The gift of God's love was the gift of His Son. (John 3:16) He took upon Him the form of a servant, and was made in the likeness of men. (Philippians 2:7) Isaiah tells us in this same verse "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.".

"Christ by highest heav'n adored;
Christ, the everlasting Lord;
Late in time behold Him come,
Offspring of the Virgin's womb:
Veil'd in flesh the Godhead see;
Hail the Incarnate Deity,
Pleased as man with man to dwell
Jesus, Our Emmanuel."

DECEMBER 11—*"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save His people from their sins."* Matthew 1:21. What's in a name? Some people name their children in anticipation of what they are to achieve. Others name their children because the name is popular and has a nice sound. Jesus was named by the angel of the Lord, in keeping with the mission for which He came into the world. "Thou shalt call His name Jesus: for He shall save His people from"—the guilt, the burden, and the oppressing, degrading, deranging destructive power of sin. He is the great liberator. John 8:36.

DECEMBER 12—*"Glory to God in the highest, and on earth peace, good will toward men."* Luke 2:14 Hark! the Herald Angels sing. Earth has but a humble manger to receive the King of Glory, but heaven delegates the choir of heaven to herald His birth. How often our eyes are blind to the great gifts of heaven; blinded by our greed, and measuring with materialistic eyes, we fail to see the limitless scope and grandeur of God's visits to earth. The Christmas story discloses the greatness of humility, the beauty of simplicity, and the power of purity. How simple is the gospel, bringing peace to all through our Lord Jesus Christ. It is the greatest Good-will agency in all the world.

Hark the Herald angels sing,
"Glory to the newborn King;
Peace on earth, and mercy mild,
God and sinners reconciled."

DECEMBER 13—*"And the Lord God said unto the serpent, because thou hast done this thou art cursed—and I will put enmity between thee and the woman, and between thy seed and her seed."* Genesis 3:14-15. Cursed, what a devastating word. It hangs like a pall over the Old Testament, for sin is there. Sin is in the world and what horrors it brings. Repeatedly man has unsheathed the sword and slain his fellow man. The curse of civilization is this social and economic monstrosity called war. Yet war is only an effect, the cause lies deeper; it is in the perversity of the human heart, the depravity of man, and the deception of Satan. Alone in the redemption of the cross is there hope for the world.

"No more let sin and sorrow grow
Nor thorns infest the ground
He comes to make His blessings flow
Far as the Curse is found."

DECEMBER 14—*"And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn."* Luke 2:7. He who created the world and all that therein is, left the glories of heaven and found that there was no room for Him in the inn. Is it enough to acknowledge Him as a great teacher, a champion of the underprivileged, exposer of greed and a prince of peace. No, we must make room for the one who was conceived of the Holy Ghost (Matt: 1:20) born of the virgin Mary, the 'Lamb of God' that taketh away the sin of the world, who rose from the dead, ascended into heaven, and "shall so come in like manner as ye have seen Him go into heaven." "But as many as received Him to them gave He power to become the sons of God even to them that believe on His name." John 1:2.

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General Conference

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"A United Mennonite Youth in Christ"

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Canadian Church Features Unique Project

Missionary Day, November 12, 1944, was a day long to be remembered in the Stirling Avenue Mennonite Church of Kitchiner, Ontario. Howard G. Nyce, Allentown, Pa., brought four challenging messages. The themes of the three major services were: "I Am The Light Of The World," "Ye Are The Light Of The World," and "Let Your Light Shine."

The special feature of the day was the dedication of the proceeds of the Stirling Crusader summer relief and missionary projects. The following were the projects with the results:

1. **Busy Bees.** This consisted of giving part of allowances, carrying papers, running errands, minding babies, etc. Twenty-five, mostly children, contributed $62.06.

2. **Garden Project.** Eighteen children had various types of vegetable and flower gardens, proceeds of which amounted to $80.15.

3. **Livestock Project.** Ten young people participated in the raising of pigs. This netted, $178.00. (The pigs seemed to know what they were growing for, and did unusually well.)

4. **Poultry Project.** Only five were in this group, but they brought $70.00 for relief and missions.

5. **Group Potato and Corn Project.** About twenty young people took charge of raising one acre of potatoes and one-quarter acre of corn. Groups planted, weeded, picked, bagged and delivered the products. The proceeds were $232.07.

The total of the Crusader Projects was $622.28. The afternoon and evening offering being added to the total, brought the grand total to $778.96. This was divided equally between relief work through M.C.C. and Central Province Mission work.

The organizational set-up of the Stirling Crusaders is very simple. The grand-captain is Mr. Earle S. Snyder, chairman of the Mission Committee of the Church. Under him are the group captains: Busy Bees, Ruby Cressman; Gardens, Robert Cressman and Pearl Eby; Livestock, Clarence Eby; Poultry, Frank Shantz; Group, Ervine Manske. These captains have direct charge of their respective groups. Children and young people "sign up" during March and April in the group of their choice. Approximately seventy-five participated this year.

The dedication service was held at 2:45 p.m. The children and young people entered the auditorium in groups. The grand-captain called each group captain to the front of the Church, who in turn read the names of the members of the group, each person standing as the name was called. He then gave the grand totals and presented the total gift to the pastor who offered the dedicatory prayer. Responding for their groups, were Mr. C. J. Rempel, chairman of the Canadian MCC, and Rev. H. G. Nyce, of the General Conference Foreign Mission Board. The large Crusader Banner was displayed during the service.

STIRLING CRUSADERS
1944
WE SERVE BY SHARING

A group of young people took charge of the first part of the evening service which was in the form of a pictorial-musical Crusader Worship Service. Snap-shots of actual Crusader projects were made into slides, and shown as part of the service. The service was opened with the stirring singing of "Jesus Saves," and "All The World For Jesus." The frst series of slides dealt with the roots and background of our Church—Jesus, the Open Bible, early leaders, Menno Simons, early church, etc.

After the singing of "Faith Of Our Fathers," the next series were shown dealing with the missionary task of our Church. Actual photos from fields were made into slides, and shown to illustrate the missionary challenge. With these were also shown groups from the local church, illustrating the personal challenge to each members.

The final series of slides showed the Crusader Projects. Amounts of income were given in terms of what can be accomplished with the money in certain relief and mission areas. After this final series, closing with the thought of the "regions beyond," two sisters sang the duet. During the singing the "regions beyond" were flashed on the screen, inter-changed with the painting of Christ.

The expressions of joy on the faces of the Crusaders and members of the audience betokened the real satisfaction they were receiving in this "sharing" enterprise. Needless to say all are looking forward to the projects for next year.

Ralph Kaufman Writes From Somewhere Enroute

(Herewith we present excerpts from a letter written by Ralph Kauffman on November 7th to his parents, Mr. and Mrs. Charles Kauffman, North Newton, Kansas.)

"No, we haven't gotten there yet. . .we have been on the waters for a whole month now, and it may be almost as long again before we get there... about all I can tell you now is that so far nothing has threatened our safety. I'm feeling just fine, am having some interesting experiences.... There are only the four of us passengers on the ship. The rest (about 70 or 80) are crew members, navy gunners, etc.... We have quite a few books with us. which help a lot....We have Sunday services every Sunday morning at 10:00 o'clock, at which each of us takes his turn at bringing the message....We eat with the officers of the ship, and the food is excellent. For the first two weeks we didn't see land. Now for a while we have been able to do so, off and on—sometimes at quite close range so that buildings and fields could be plainly discerned. If you take a map of the world and trace the most direct water route from the point of our departure to our destination, you will know about where we have gone and what places we've seen. There have been some detours, it seems for purposes of safety from submarines.

At present we have passed the mid-point of our journey by several days....We will have a new appreciation of Thanksgiving Day this year—of why the Pilgrims fell on their faces and offered thanks upon reaching land. We may be arriving about that time, too—though it may be nearer to December 1. It is interesting to listen to radio broadcasts from different countries along the way....The sailors and crewmen are a friendly lot and we spend quite a bit of time talking with them. Some have had....as many as four ships shot out from under them. They seem to make it a point to come into our bunk about bedtime and start rehearsing their experiences. It makes a wonderful bedtime story. By the time they are through, we're practically snoring—only it isn't snoring; it's our teeth rattling. Then when, as the other night, a couple of depth charges go off in the vicinity, rocking the ship, it adds a touch of realism to the whole thing....Rough as they may be, these sailors, however, seem to be more democratically-minded and sympathetic with respect to our position than most civilians would be. Having been around various parts of the world, they are not easily duped by propaganda and it is enlightening to talk with them. But they can't understand why we would go to a. . .place like. . .to do relief work at $10 a month. At least they seem to be impressed by that. I saw a whale playing in the water the other day — right near our ship...The ship is throwing around this morning so I can hardly hit the typewriter keys anyhow and stay on my chair at the same time.. You can expect to hear from the M. C. C. (whom we'll cable) of our arrival in about three or four more weeks...

Education With or Without Religion

"The fear of the Lord is the beginning of wisdom," says the wise man. In our dull, impersonal way we would express the same truth by saying that a knowledge and due regard for the laws of the universe are the beginning of wisdom. That seems quite obvious to the modern mind. But it should seem still more obvious that a living consciousness of the great and holy Personality who made and enforces these laws is the beginning of wisdom. But alas, some educators do not realize this at all.

Furthermore, it ought to be doubly obvious that it is the beginning of wisdom to realize that this mighty Personality is best represented by Him who went to the cross for our sins, for that makes it possible to love Him to the last limit. It gives all of our high endeavors a motive power that arouses our faculties to the fullest degree. But in many of our schools to speak of the cross of Christ would be regarded as an ultra pious intrusion into the proper proceeding. Men do not seem to realize that it is fuel for our mental engine that we lack these days, quite as much as fuel for our automobiles. A road map is useless without gasoline.

In fact, we need the religious motive in everything. To think of the flowers and the birds, and the sun and the stars, as expressions of the thought of our Great Friend, adds a romance to nature study. And a desire to carry out the plans of God and to benefit our fellow men gives the study of the dry, technical details of science meaning and interest, because at some crisis the knowledge of these details may be of the highest usefulness.

But everyone meets obstacles in study that seem insurmountable; he comes to a high wall that appears to stop all progress. How important to be able to say with the psalmist, "By my God I will leap over a wall." A firm faith in prayer is indispensible if we overcome the difficulties and temptations that beset us in the pursuit of education. This is especially true if we are after a mowing-machine education that can cut down tall grass, rather than a lawn-mower education that can only do the conventional things. The annals of earnest students working their way through college are as full of exciting episodes as a wild west magazine, and their victories are constantly wrought through prayer. Then too, to study as in the sight of God keeps us from that miserable Pharisaism that is epidemic in schools where many students study to be seen of the professor rather than for real love of the truth. The religious motive is also important to keep us studying eagerly after we have been graduated. A diploma seems to act as an embalming fluid to some people. On the other hand, the writer knows old men of eighty who, by living a life of constant communion with God, have retained the intellectual enthusiasm of college freshmen.

It may seem strange that they have made Jesus' warning against undue anxiety about the mote in our brother's eye a part of our lesson in religious education, but they were quite right. To get rid of narrowminded prejudices, and to cease harping on other people's follies, is a primary condition of intellectual advancement.

Jesus says that religious instruction that comes from a man whose heart is not right with God always does harm, rather than good. I may have a fine lecture on the prevention and cure of smallpox, but if I am beginning to break out with the disease my class will be exposed to the germs while they take notes on my lecture.

False propaganda besets our children on every side. It blares from the signboards, the radio and the newspapers. The only way to counteract this day and night false teaching is to obey Moses and talk to our children about God and his laws as we sit in our houses, as we walk by the way, as we rise up, and as we lie down. And the only way to keep this constant religious talk from being a bore to our children is continually to make new discoveries in those commandments which are exceeding broad (Psalm 19:96), and in those riches of Christ which are unsearchable (Ephesians 3:8).

To inspire our children to go and "fish" in the lake of learning, we must constantly come to them with a fine string of new-caught fish.

Rollin H. Walker in **THE CHRISTIAN ADVOCATE**

RELIEF

London Office Requests Clothing for Europe

The representative of our Mennonite relief workers in England has requested that M.C.C. Headquarters negotiate to ship a rather large quantity of warm clothing to London for distribution in Holland and France. The cable stated an urgent need for rubbers, knee boots, and overshoes for Holland, blankets and shoes for France.

Nurses Aid Class Started in Puerto Rico Unit

The November, 1944, issue of the **Rio La Plata** escribes the method of instruction offered to sever- l community girls so as to prepare them to assume esponsibility in the new Mennonite hospital at La Plata:

"On October ninth our first class of nurses aids tarted their training at the hospital. This class s composed of three selected Puerto Rican girls ho live within walking distance of the hospital.

Their training period lasts three months during hich time they will have an hour of class and four ours of practice daily. During this time they will eceive one meal per day at the hospital as well as heir blue and white striped uniforms.

After this three-month training period is com- leted, if their work has been satisfactory, they will be employed by the hospital as full time workers, thus leaving the nurses free for other more difficult tasks.

The course is being taught by Miss Grace Kauffman, Superintendent of Nurses. It is a somewhat more advanced course than that being used by the Red Cross Nurses Aid classes in the states."

Health and Physical Fitness Program for La Plata Area

With the arrival of a fifth nurse in Puerto Rico, Miss Salome Fast, R.N., has been relinquished from the hospital to direct a new health service program inaugurated in the schools within the radius of influence of the La Plata Unit. Five C.P.S. men are each assigned two or more schools wherein each carries on a full time physical fitness and health education program. They give special emphasis to safety consciousness, proper habits of disease prevention, personal and community hygiene. Dr. and Mrs. Stover are devoting time to develop a school dental program. Dr. Amstutz gives several days a week to examination of school children and general medical supervision of the health service. Dr. Amstutz is also opening a child clinic at the La Plata Hospital, where he will care for children referred to him.

C. P. S.

opulation of C.P.S.

The number of men in C.P.S. camps and units as been slowly going higher. In May of this year e 7,000 mark was reached, and since that time 24 more men have been inducted. According to resent indications the inductions will continue teadly especially among the 18-year-old age group f the 7724 men in C.P.S., as of November 14, 1944, 141 were under Mennonite administration.

.P.S. Men as "Guinea Pigs"

In the July, 1944 issue of **Selective Service**, the onthly organ of the Washington Headquarters of elective Service System, the following item concern- g conscientious objectors was carried:

"As of June 30, 1944, there were 164 conscientious objectors serving as 'guinea pigs' for the Office of Scientific Research and Development and the Office of the Surgeon General of the United States Army. The experiments require these men to fast, live on restricted diets, drink salt water, float on life rafts, walk for days on treadmills, spend hours in low pressure chambers, and live for days in rooms with temperatures varying from twenty degrees below zero to the high temperature and humidity of the topics. They are placed on various diets to determine the effects of diet upon altitude tolerance, the best diets for cold and tropical climates.

C.P.S. Briefs

In the month of October for the past three years the church agencies have met with Selective Service officials to consider the operation of C.P.S. for another year. The agencies—Friends, Brethren, and Mennonites— are now planning to continue operation of C.P.S. for the duration.

United Nations Relief and Rehabilitation Administration (UNRRA) has officially decided to accept conscientious objectors as candidates for foreign relief service.

Assistant Appointed for Peace Section

Howard Charles, Lititz, Pennsylvania, has been appointed to serve as an assistant in the Peace Section at the Akron, Office. Brother Charles will spend considerable time in research and writing in regard to the implications of our peace witness in the times in which we are living, and will also be responsible for the routine work of the Peace Section. With the issue of peacetime conscription facing us and the need for further literature in this area of our faith, it was thought expedient to secure another worker.

CORRESPONDENCE

SICHAR MENNONITE CHURCH
Cordell,Oklahoma

It was our privilege to have Rev. A. W. Friesen of Henderson, Nebraska, in our midst on October 31. He told of his observations and experiences visiting the Civilian Public Service Camps and mental hospitals. His message stimulated interest and a better understanding of the entire C.P.S. program.

On November 10 the Ladies Mission Circle had their annual mission sale. The proceeds amounted to $437.00 Preceding the sale the ladies presented a hour and refreshments after the sale were enjoyed by by all.

Rev. Clyde H. Dirks from Hutchinson, Kansas, conducted revival meetings November 13 to 19. During the week Rev. Dirks together with the pastor, Rev. Menno Kliever, visited in the homes of all the members of the congregation. On November 19, we had ordination services for Rev. Menno Kliewer, he being ordained as Elder of the church. Rev. Albert Schmidt from Medford, Oklahoma, gave a message. Rev. Clyde Dirks also gave a message and performed the ordination ceremony. The entire service was very impressive, and all felt the nearness of the Holy Spirit and the sacredness of the occasion. The Herold Church was invited, and consequently the church was filled to capacity.

In the afternoon the congregation observed the Harvest-Mission Festival. Special musical numbers were rendered and inspiring messages given by Rev. Dirks and Rev. Albert Claassen of the Clinton Indian Mission after which an offering was taken which amounted to $177.58.

Rev. Dirks closed the revival meetings Sunday night with a stirring (12 or 13 souls indicated their willingness to live closer to the Lord) that we should be certain that we are on God's side rather than ask God to be on our side.

Rev. Albert Schmidt is making a tour of the churches in this vicinity in the interest of O. B. A. He gave a message in Sichar on November 21. —Walter H. Foth, Church Sec.

IMMANUEL MENNONITE CHURCH
Los Angeles, California

November 12, Rev. Walter Dyck of Beatrice Nebraska gave very inspiring messages, both morning and evening. The Ladies Missionary Society had charge of the evening service at which time they distributed mite boxes. After the evening service, Rev. Dyck showed moving pictures of the C.P.S. Camps, which was very interesting.

The Young People's Banquet took place November 17 in honor of Rev. and Mrs. W. A. Regier. Instead of doing the work themselves, they had every one take part in that they paid a good price for a chicken dinner at Scully's. Everyone had plenty to eat, including the pastor. Several musical numbers were given and Prof. Ramm gave an inspiring message.

November 19 was the farewell for the Regier famil. A potluck dinner was served to a large number of people, and a short program followed. We certainl will miss them, but we do wish them God's richest blessings upon their new work in Pratum, Oregon. The evening service was in charge of the church choir. A very appreciative musical program was given with Mr. E. E. Yoder as director. The new choir robes were dedicated at this time. After the evening service, retreat pictures were shown, which was of special interest to every one present.

We are very grateful to Dr. Paul Bauman, who has consented to fill the pastorate vacancy until someone can be secured permanently.—Mrs. Elizabeth Rempel, Corr.

FIRST MENNONITE CHURCH
Hillsboro Kansas

November 23 was truly a day of thanksgiving for the Hillsboro Mennonite Church. The day was one of Kansas' most beautiful fall days. It was a spespecial day, for the church observed its sixtieth anniversary at an all-day service.

In the morning the children brought their "Bee Hive" thank-offering, and Rev. J. H. Epp of Kingman, Kansas, brought the Thanksgiving message. At noon a bounteous dinner was served to about 350 guests and church members.

The anniversary observance was carried out in the afternoon program. Rev. Unruh, our pastor, led the audience in a brief memorial service and a period of meditation and prayer for our boys in service, which number forty-three. J. H. Franzen gave the high lights of the church's history. The anniversary address was given by Rev. J. H. Epp, who served this church for twenty-seven years. Visiting ministers brought greetings and best wishes and music was given by the local church. The offerings for the day totaled $450.

After a fellowship period and lunch the church filled to capacity for the evening program. Rev. Unruh gave a brief sermon on "If I Forget My Church Let My Hand Lose Its Cunning." Then four choirs from the surrounding churches and a quartet from Moundridge took over. The audience was lifted to wonderful heights by their music. Especially when they in a mass chorus sang "Praise the Lord," "Send Forth Thy Spirit," and "My God and I". It left one wondering, "What must it be like when the ransomed Church will sing its praise before the Lamb?"—Corr.

The Bethel College Corporation Meeting

We had a beautiful day and a large attendance at our Corporation meeting. For the opening, Rev. Arnold Funk, the secretary of the Board, read Luke 19:11-18. The president of the corporation, Rev. David C. Wedel of Halstead, made the poening address, appointed the various committees, and the business for the day was under way. The president of the school made his report short so as to make room for other items that were to come up. Dr. H. A. Fast briefly reported on the religiuos life and Mr. Moyer gave the financial report. During the year the debt was reduced from $73,000 to $33,000 or a total of $40,000. It is hoped that the debt can be completely wiped out before too long. The Corporation adopted the report with a deep sense of gratitude to our Heavenly Father and the many friends of the school.

There were a few visitors present from the Pacific District Conference and Oklahoma; also Brother Cornelius Toews, head of the Rosthern Academy in Canada. Out of the possible total of 8,200 votes, there were present 5,715,which shows a very good representation. The charter was ammended as per proposed statement by ballot vote showing 5,031 for it and 50 against it. The Corporation voted to encourage our people to continue with gifts and civilian government bonds not only to cover the current budget and help wipe out the debt, but also to substantially increase the needed fund for the library and the dormitory. The result of the election was that Dr. A. M. Lohrentz, McPherson, Kansas, continues on the Board as conference representative and Rev. Henry Hege of Corn, Oklahoma, and Rev. J. M. Regier of Hillsboro, Kansas, were elected on the board as corporation members. The Research Committee of the faculty made a very brief report on the proposed revision of the statement of aims of the school, the curriculum, the extra-curricular activities and the work program. It was a full day, a good meeting, and a fine spirit prevailed throughout. The meeting was adjourned around 4:30 o'clock in the afternoon with Rev. P. K. Regier of Reedley, California, leading in the closing prayer.

The following resolutions were adopted:

1. "That the Corporation expresses sincere gratitude to all donors of the many gifts, large and small, made to Bethel College during the last year, and approve the financial aim for this school year to cover the needs of the current budget and debt liquidation; and whereas a plan has been worked out whereby Civilian Government Bonds, as well as cash, can be used for that purpose, we encourage our people to avail themselves of this opportunity to make their gifts to Bethel College by purchasing Civilian Bonds and registering them in the name of the College, as well as making cash donations, as it is important that the school, in view of the present uncertain conditions, become debt free as soon as possible. Special and sincere encouragement is to be given to our people to do this in connection with the Government Bond Drive planned for November, 1944, and thereafter.

2. "Whereas the Board of Directors of Bethel College in session September 1, 1944, have authorized the college administration to take steps looking toward the construction of the library and men's dormtory as soon as possible with the understanding that no debt be incurred, the Board recommends that this Corporation, recognizing this great need herewith by resolution encourages this move.

3. "Resolved, that we express our trbute to the blessed memory of Brother J. C. Regier of Buhler, Kansas, Brother Adam Ratzlaff of Orienta, Oklahoma, Rev. Paul Mouttet, Hillsboro, Kansas, Sister Frieda Kaufman of Newton, Kansas, and of all other faithful friends of Bethel College who have gone to their eternal home this past year. May we, as we stand in prayer, dedicate ourselves anew to the great cause of Christian education which they supported so well.

Beloved Educator to Speak

Dr. Willis A. Sutton, who has often been characterized as "the most beloved public school man in America", will lecture in Memorial Hall, North Newton, Kansas, at 8 p. m., December 7.

Deeply impressed by the able and powerfully constructive education work of Dr. Willis A. Sutton in his lectures to American educators, the Educational Department of The Reader's Digest has engaged him as its Guest Lecturer to speak at meetings of teachers throughout the United States on the subject, "The Battle for America."

From a Georgia plantation and early education in a one-teacher country school and in a high school that he reached by riding every day sixteen miles on horseback, Dr. Sutton made his way to college and to university, studied law, became a teacher and for twenty-three years served as a highly able and extremely original Superintendent of Schools in Atlanta, Georgia. For his educational work, colleges and universities gave him a number of degrees and for his wise, inspiring and humorous advice, teachers throughout the Nation called upon him to speak year after year in their assemblies and made him President of the National Education Association.

In all probability, Dr. Sutton, who has addressed audiences many times in every state, has spoken to more teachers and students in the United States than has any other living man.

Speaker for Founders' Day

Rev. Donovan E. Smucker

Rev. Donovan E. Smucker, radio speaker and pastor of the First Mennonite Church, Wadsworth, Ohio, will be the Founders' Day Speaker at Freeman Junior College on December 14 of this year. Rev. Smucker is a dynamic speaker and has given very serious thought to the importance of Christian education. At the 1943 Annual Conference on Mennonite Cultural Problems, he read a paper on "The Influence of Public Schools on Mennonite Ideals and Its Implications for the Future." Brother Smucker will come to Freeman just after having completed a week of meetings at the Mulberry, Florida, C.P.S. Camp.

DR. BENDER SPEAKS TO NEW YORK FELLOWSHIP

Dr. Harold S. Bender, dean of Goshen College, spoke to a recent meeting of the New York Mennonite Fellowship on the subject, "The Anabaptist Vision."

He characterized that vision under three headings: 1. A new conception of the essence of Christianity—A Christian is one whose practical as well as inner life has been transformed by Christ after New Testament patterns. 2. A new concept of the church—The church is a brotherhood composed of those who have consciously and voluntarily committed themselves to Christ. Baptism is the symbol of this commitment. 3. A new ethic—The Christian way of life is one of love toward all men, and of nonresistance to force.

Miss Martha Burkhalter, returned General Conference Missionary from India, led in a brief period of devotions before Dr. Bender's talk. After the talk Dr. Bender answered questions which were asked him from the group.

Third Annual Rural Life Conference

Brethren - Friends - Mennonites
Bluffton College, Bluffton, Ohio, December 8-9, 1944

Theme—Conservation of Our Resources: Spiritual, Economic and Social

President Lloyd Ramseyer, General Chairman

Friday, December 8—

9:00 a. m. Registration, College Hall
10:00 a. m. "The Peace Churches and Rural Life" President Ramseyer
10:30 a. m. "Conservation of Our Resources" Panel Discussion
Through Settlement—J. Winfield Fretz, Akron, Pa.
Within the Community—Carl R. Hutchinson, Ohio Farm Bureau
On the Family Farm—I. W. Moomaw, Manchester College
2:00 p.m. Sectional Meetings—Continuation of Morning program
7:00 p. m. Folk Music
7:30 p. m. Open Meeting—Public Invited
"The Rural Life Association" — Stanley Hamilton, Richmond, Ind.
"Training for Rural Life"—Dr. Ladwyn van Kershbergen, Loveland, O.

Saturday, December 9—

9:00 a. m. "Conserving Our Resourses Through Education"—Panel Discussion
Our Church Colleges—President Ramseyer
Special Schools—Dr. Ledwyn van Kershbergen, Grailville School
The Public School—Mark Shollhaas, Trotwood, Ohio
10:30 a. m. Sectional Discussion Meetings
2:00 p. m. Summary of Discussions
Outlook for the Peace Churches
3:45 p. m. Closing Devotions
4:00 p. m. Adjournment of Conference
7:30 p. m. Folk Games—Leader, Lynn Rohrbough,

NOTES:

Farmers, farm women, rural ministers and teachers are especially invited. All interested persons will be welcome. This conference, planned by a representative consinuation committee, will be a grass roots affair. The conference leaders and resources people will be present to learn and share, not to dominate. There will be open discussion at each session.

Additional resource people: Guy Hershberger, Goshen College, Indiana; J. P. Schmidt, State University; Rev. Wm. Stauffer, Sugar Creek, Ohio.

Rooms, 50c a night. Bring own blankets and sheets, if possible. Meals at the College Dining Room. No registration fee. Expenses will be met by voluntary contribution.

There will be a literature table. Time to browse and meet friends, old and new.

This is an important meeting and you will be glad you came with a carload. Please write in early, to President Lloyd Ramseyer, Bluffton College Bluffton, Ohio, so the local committe can plan for meals and rooms.

(Continued from page seven)

shortage it is hard to get a janitor. To simplify this work the congregation has installed a stoker for the price of $415. We hope that this extra improvement will add to the proper upkeep of our church and, perhaps, decrease the fuel consumption. The money was borrowed from the bank and is to be repaid in monthly installments for which we are relying on our church members and friends.

We are grateful to God and men that our congregation has been able to repay our church loan of $1000. We thank the Home Mission Board for its patience.

Visitation Work

The visitations at the City and St. Paul's Hospital and the Sanitorium for the tubercular cases belong to my weekly routine work. The number, at present, varies from twenty to twenty-five patients. The sick appreciate these visits very much and I ave always enjoyed their confidence. The Lord as been my strength and counsel.

With great interest I read Miss Mary Becker's imely article "Life Up Your Eyes and Look" in vhich she quotes Ezekiel 8:17: "Do you see that, son of man?" To learn to observe and to see hings properly is an art, and a teacher pays much ttention to develop it. We Christians must learn o see the things around us in the right light. Then ve find our duties and our opportunities. May the ord grant to us all the power to look and to see! Lift up your eyes, and look on the fields, that they re white already unto the harvest."

Yours in His service,
—*J. J. and Katherine Thiessen*

JOTTINGS

-**First Mennonite Church, Chicago:** Following the rayer meeting on October 25th about seventy eople gathered in the church basement for a birthay celebration in honor of the pastor. The evenig was spent in singing and pleasant entertainent. A love offering of $40.00 was presented to ev. Albrecht.

-**Bethel Mennonite Church, Fortuna, Missouri:** Our eek's series of Bible lectures is being conducted uring the week of November 27—December 3 by ev. Arnold Funk of Hillsboro, Kansas. The messges are centered around the Lord's Prayer. Specl Thanksgiving services on Thanksgiving morning ere conducted by the pastor, Rev. Howard Raid.

Dr. R. C. Kauffman has written a letter from mewhere enroute. Excerpts of it are given in the uth Section of this issue.

The Herold Mennonite Church, Bessie, Oklahoma, served its first Harvest Thanksgiving Festival November 30, with Rev. Henry Hege as guest eaker. The Ladies' Mission Society held its sale the following evening.

Rev. P. P. Tschetter is conducting evangelistic etings in the Buhler Mennonite Church, Buhler, nsas.

—**Rev. and Mrs. H. J. Brown** are now serving the First Mennonite Church, Aberdeen, Idaho.

—**Marred:** Marjorie Sargent to William Jaehde Jr. Both are members of the First Mennonite Church, Ransom, Kansas. Rev. Abraham Albrecht officiated at the marriage which was held in his home in Newton, Kansas.

—**Brother Orie Miller** spoke in the Auditorium of Freeman Junior College on November 26. His two talks were on the subjects: "Our Peace Position, It's Implications Past, Present, Future" and "Mennonite Relief and Its Place in the Church's Program."

—"**Rev. Edmund Miller,** of Lind, Washington, but a native of this community preached an impressive, spiritual sermon to a large appreciative audience at the South church last Sunday mornng, Mrs. Miller gave an interesting message to the Junior children during S.S." **The Freeman Courier,** Freeman, South Dakota. Rev. and Mrs. Miller went on to North Newton, Kansas, for the Bethel College Study Conference, held on November 21 and 22, and the Bethel College Corporation Meeting, held on November 24. On Sunday morning, November 26, Rev. Miller brought the message to the Bethel College Church, and in the evening he spoke in the Eden Mennonite Church, Moundridge.

—**Stirling Avenue Mennonite Church, Kitchener, Ontario:** Rev. Erland Waltner was the speaker for our evangelistic campaign. His simple, direct explanations of Biblical truths, very aptly illustrated, were very much appreciated. His general theme was "The Power of God."

—**Mennonites, Schwenkfelders, Brethren, and Friends** met for their sixteenth joint conference in the Lansdale Mennonite Church, Lansdale, Pa., on December 2. Vital questions discussed were: "Conscription," "Relief," "Rehabilitation of Service Men" (This by J. Winfield Fretz), and "The Church and the Peace.".

—**Dr. Wliams,** Superintendent of the Hawthornden State Hospital for mental diseases, recently brought the evening message to the First Mennonite Church, Wadsworth, Ohio.

—**Goltry, Oklahoma:** Rev. A. W. Friesen was with us in October. He told of his experiences in C.P.S. camps and mental hospitals. We enjoyed his talk. We had our annual mission sale on November 21. We plan to have Dr. Suckau with us on December 3.—Zoar Mennonite Church.

—**The Walton Mennonite Church,** Walton, Kansas, recently dedicated its new copies of the **Mennonite Hymnary.**

—The sewing societies of the **Hebron Church** held their mission sale November 18. Results were gratifying. Half of the proceeds are to be used for foreign missions, one-fourth for home missions and one-fourth for C.P.S. Speakers were Miss Eva Pauls and Rev. Gerald Stucky. Miss Pauls told us about the need of aid for the Lepers in India. Rev. Stucky spoke interestingly about South America. Rev. Stucky also delivered the sermon and spoke to the young folks during the S.S. hour on November 19.

—On Sunday, November 19, Rev. B. S. Graybill, pastor of the **Richfield Church**, received into the church, eight members, by baptism.

Rev. A. J. Neuenschwander, pastor of the Quakertown Church, held a very interesting and spiritual evangelistic meeting here during late October. While he was still with us, six applicants were received, four by baptism and two by letter. —Ursula Shelly

—One-half truckload of canned fruit and vegetables were taken from Hillsboro, Kansas, to the Colorado Springs C.P.S. camp on November 27. The F. D. Vogt Produce and Grocer Company did this work gratis and planned to bring back apples for their business.—F. N. Funk

TO INSTALL ELDER AND ORDAIN DEACON

The Lord willing, our newly elected deacon, Clarence Schmidt, is to be ordained on Sunday, December 10th to succeed the outgoing deacon, H. B. Schmidt, who has been unanimously called as Junior Elder by our Tabor church. His installation is to take place on the same day. He is to serve on half time, like myself, so that in this way our church will at last receive as much as a full-time service, thank the Lord. We invite a prayerful participation.

In the name of the Tabor Church,
P. H. Richert

Daily Talks With God
1

Daily Talks With God
1

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NORTH NEWTON, KANSAS
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After January 1, 1944 the following prices will be in effect on **The Mennonite: NEW SUBSCRIPTIONS $1.25** for the first year, **RENEWALS $1.75** per year. This advance in the price is made necessary by the greatly increased cost of producing the paper under present conditions.

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Newton, Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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A Review of "War, Peace, and Nonresistance"

Reviewed by Donovan E. Smucker

War, Peace, and Nonresistance By Guy Franklin Hershberger, The Herald Press, Scottdale, Pa., 415 pages, $2.50.

Today the Mennonite peace testimony is caught between the withering cross-fire of modernist pacifism and fundamental militarism. This monumental book rescues Biblical non-resistance from that unhappy situation. Without any question, it is destined to be the authoritative volume in this field; comprehensive, scholarly, and frank, the book is saturated with doctrinal understanding, historical perspective and, what is most important, a systematic, evangelical loyalty to Scripture.

For one thing it reveals that a genuine Christian scholarship is coming-of-age in the Mennonite church. The bibliography is simply amazing! Guy Hershberger has read virtually every book and pamphlet relevant to this study; at the end of every chapter there is a superb list of books carefully listed and evaluated. No one can read this *magnum opus* and then charge its writer with failure to read or to face mportant criticisms or attacks on Biblical non-resistance. Modernism, fundamentalism, Catholicism, humanism, Marxism,—in fact, all the "isms"—have been weighed in the balances of Biblical theology and found wanting. Indeed, it is a book which may honestly take ts place on the shelves of leading libraries, regardless of the size or prestige. For this reason one might add the word *realistic* to the many adjectives already used to describe *War, Peace, and Non-resistance.*

Moreover, in some respects, this volume is more than the product of its writer who is the professor of history and sociology of Goshen College. For, it was originally conceived by the Peace Problems Committee of the (Old) Mennonite Church. In effect, Guy Hershberger was commissioned to write this treatise, subject to the criticism and approval of other committee members. Goshen College cooperated by grantng a semester's leave of absence to carry on the painsaking research which it represents. Many individuals read it in manuscript form, including P. H. Richert and myself of the General Conference. While its origin came in one branch of the Mennonite church with the special emphasis which this inevitably brings, yet it is fully aware of leadership in all the branches. A glance at the index gives references to H. A. Fast, Delvin Kirchofer, P. A. Penner, Henry Buller, P. C. Hiebert, Herbert Schmidt, C. E. Krehbiel, J. W. Kliewer, P. H. Unruh, and a host of others from this eneration and the last, who have figured in confernces other than Elkhart and Lancaster. C. Henry Smith, pre-eminent General Conference historian, is quoted twenty-two times, as is always the case in any Mennonite study calling for the lessons of history.

A final preliminary comment may be made. It is the attractive appearance of the book which is carefully arranged, attractively bound, containing only a tiny number of typographical errors in a clear readable type. (This cannot always be said of Mennonite publications!)

What, then, is revealed in this epoch-making book?

The very core of the whole approach comes in chapters two and three which deal with the Old and New Testaments, respectively, in relation to nonresistance. Regardless of previous outlook, every Mennonite owes it to himself and his God to prayerfully study these chapters as a check on his own position. They may not be accepted 100 per cent, but these studies cannot be ignored. Here is no simple proof-text argument (though *all* the proof texts are listed in the Appendix); rather it is a careful and honest attempt to discover the *whole* message, the basic framework of the Bible. A lengthy quotation is in order here to give the author's own words on what will be the most controversial part of the study for most Mennonites: "The Mennonite view has always emphasized a covenant theology which recognizes a permission for war under the covenant of the Old Testament, and a prohibition for war under that of the New Testament. Mennonites are generally agreed on the fact of the two covenants, but there is not a complete agreement as to the reason for them. Some Mennonites hold that it was God's original plan that His people should engage in war in the Old Testament time, and that they should refrain from doing so under the covenant of the New Testament. It is the author's view, however, that God has provided one fundamental moral law which has been and is valid for all time. This view holds that the Ten Commandments embody the essence of the moral law, and that the life and teachings of Jesus are its authoritative interpretation and fulfillment. This view begins with the premise that the commandment of love, and the injunction, 'Thou shalt not kill,' are part and parcel of God's fundamental moral law; and that the life and teachings of Christ are an authoritative endorsement, interpretation and fulfillment of that command. It assumes that the lower standards of the Mosaic civil code represent a temporary concession on the part of God to the lowered moral state and spiritual immaturity of that time; a concession made necessary by the sin of man, and not by the will of God." In other words, this is a fresh re-interpretation of the old theological conception of "permissive will."

As an illustration of this view Guy Hershberger cites Matthew 19:4-8 where Jesus discusses divorce. Our Lord told the Pharisees, "He which made them *at the beginning* made them male and female . . . For this cause shall a man . . . cleave to his wife: and they twain shall be one flesh . . . What therefore God hath joined together, let no man put asunder." The Pharisees replied by asking Jesus: "Why did Moses then command to give a writing of divorcement, and to put her away?" To this Jesus replied: "Moses because of the hardness of your heart suffered you to put away your wives *but from the beginning it was not so*." Comments the writer: "Here Jesus says that under God's basic and absolute moral law divorce is forbidden, *and in the beginning*, that is before the fall, this was the rule. But when men sinned and descended to the 'sub-Christian' level of life, divorce was permitted It was *because of the hardness of their hearts* that God, through Moses, permitted it."

This is only a tiny sample of the Old Testament material which is given in a careful, fair and complete manner. Criticisms could be made. (I once wrote a lengthy criticism for Guy Hershberger's consideration.) But, it is important for every Mennonite to consider the solution which the writer has found in his study of the Old Testament Three alternatives are ruled out for the Biblical Christian: (1) ignoring the whole problem; (2) discarding the Old Testament war narratives in Joshua, Judges, the books of Samuel, Kings, and Chronicles as the modernist does; (3) accept a military position of the conventional Bible institute type. Indeed, the Biblical nonresistant must squarely face the issue as he avoids the foregoing false reactions.

The next chapter on the New Testament is also a highly original yet excellent summary of Biblical truth. Very few Mennonites, whatever their background, will have occasion to differ with this convincing presentation. Jesus Christ is seen in strictly evangelical terms as the incarnate God inaugurating a new covenant in which the moral law is fulfilled and all human relations restored to their rightful place. His is not a kingdom of earthly power, nor is the wrath of God manifest within it. (The holiness of God demands punishment of sin, but punishment is the prerogative of God alone: Romans 12:29). Thus, Christ brings a kingdom of love, characterized by the spirit of meekness. From regeneration, however, must come the fruits of righteousness since our Lord delivered us both from the guilt and the power of sin.

Personally, I have found a brilliant insight in Guy Hershberger's rendering of I Corinthians 6, where he shows that love and not justice is the primary Christian virtue: "But the New Testament way is to aim at love, not justice. In aiming at justice, the result is frequently a selfish struggle for power, position or wealth. In aiming at love, however, the result is often justice as well as love. But even if this result does not follow, the Christian must continue to love anyway, for according to the teaching of Christ His disciples should be willing to suffer injustice rather than to forsake the way of love." The failure to see this Biblical truth is what causes well-intentioned idealists to embrace violence in the social and political struggle. They cannot wait on the slow process of love in their nervous cries for justice. Back of healthy Mennonite caution in relation to the social struggle (as over against complacency and alliance with injustice) is precisely this correct analysis of the New Testament ethic.

There is a keen survey of the Christian relation to the state, particularlv as the problem is posed in Roman 13 or I Peter 2. It is submission without blind obedience to commands which violate Christian moral laws. There is a compelling attack on all attempts (as in Scofield) to postpone the Sermon on the Mount for the future. There is a much needed emphasis on the seriousness of disregarding Truth, especially in the case of those who have a knowledge of the new covenant and then deliberately reject it. See Hebrews 10:26-31. In summary, it is clearly shown that nonresistance is in accord with the *whole* tenor of the Bible, especially the New Testament. For those troubled by isolated texts there is a superb compilation of answers in the Appendix covering everything from the beating of plowshares into swords in Joel to Jesus cleansing the temple in John 2:15. Hence, whether you approach the problem by way of isolated texts or systematic Biblical theology, these two chapters can give any Mennonite a workable system of nonresistant Scriptural truth while maintaining a conservative view of the Bible's inspiration, unity, authority and infallibility. And that is a *real* accomplishment!

The chapter on church history is extremely well written but does not suggest anything particularly new. Nonresistance *was* the conviction of the apostolic church; the church, like mankind, "fell." Mennonitism has a distinctive proposal on its relattion to the state as over against the Catholic, Calvinist, Lutheran, or liberal moralistic positions.

Likewise, the section on Mennonite history contains no now insights, though it is a splendid presentation containing all the basic truths which our people ought to know in a definitive book. It is worth pointing out the three factors which led to the original compromises of the Dutch Mennonites, the first Mennonites to lose their testimony of non-resistance. First came theological liberalism in the form of Socinianism. (This sort of thing usually starts as a "reform" movement and ends with compromise because the "offence of the Cross" is removed.) Second, came wealth and worldly prestige. Third, was the growth of religious toleration leading to a toleration of non-Mennonite principles . . . This section also reveals another great historical yeardstick of Mennonite compromise in these words: " . . . once a nonresistant people compromise their faith to the extent of accepting noncombatant military service, it is only a matter of time until they lose their faith altogether."

For the General Conference one of the most difficult chapters will be number ten dealing with nonresistance and the state. Most of our people vote, most enter into rather partisan political squabbles and arguments, some are petty office holders, a few are actually in high positions of power. Can all this

(Continued on page 10)

EDITORIALS

The Vanishing Mennonite?

The picture of a bowed and dejected Indian on a horse is entitled "The Vanishing American." The Indian is losing his distinctiveness. General Conference Mennonites have now been in the Prairie States for seventy years. Perhaps, there still is considerable about them that is distinctive. Will they in the next seventy years retain, refine, and enlarge that distinctiveness or will they become vanishing Mennonites? Many Mennonite groups have lost much or most of their distinctiveness. Consider the Mennonites of Holland and of Germany. Even in our conference in the United States there are some churches that have little about them that is distinctively Mennonite. True, many or most of the members may have Mennonite names, the word Mennonite may appear on the church building, and the group is Mennonite by affiliation. But their doctrine and way of life are little different from that of some other Protestant churches. Nonconformity to the world has little depth of meaning, for members freely join the societies they please and enter the armed forces in large numbers. Brotherly love and mutual aid is not more pronounced than in many other groups. Christian home and family life is not much or any different from that of other churches. Members in these churches may find it hard to answer the question "Why be a Mennonite?" In fact, how many of us can give a good answer to that question? If there is no good reason for being a Mennonite, then the Mennonite Church might as well disappear. If there are good reasons, then it should not. If there are good reasons, then we ought to know what they are. What is it that the Mennonites in the Prairie States should uphold in the next seventy years?

Conference Paper for Every Home

The Central Conference of Mennonites sends its church paper to every home in the conference, Brother Raymond L. Hartzler, secretary of that conference and editor of its paper, told us recently. The churches submit lists of all the homes represented in them, and the conference sends the *Christian Evangel* to them free of charge. The cost of the paper is paid out of the conference treasury. This treasury is supplied by contributions from all the churches. This conference has put the church paper matter on a mission basis. All homes in a church need a church paper. Undoubtedly, many individuals in our churches would show greater enthusiasm for the program of our conference, if they knew what that program was. The minister is limited in time and otherwise as to the information that he can give. It has not been made clear to some of our church people that we have church papers; others know of them but have not been informed as to what they are like. Just as churches provide Sunday School material for all, so they ought to provide the Christian reading material of a church paper for all. This the Central Conference has done for its church members. Perhaps, our General Conference could not do it in the same way, but the individual churches certainly can. And an increasing number are doing so. Twenty-nine churches, including the third and fourth largest, have put the 100 Per Cent Subscription Plan into effect. Two other churches, the First Mennonite Church, Halstead, Kansas, and the Bethel Mennonite Church, Mountain Lake, Minnesota, have also voted for this plan but have not yet sent in the lists of homes represented in them. They are now working on this. A goodly number of other churches have expressed interest in the 100 Per Cent Plan and many, if not all, of them will undoubtedly adopt the plan at their coming annual meetings. It is a mission matter to provide a church paper for every family in the church. That is the attitude taken by these churches.

Emphasis and Interpretation

A letter from a noted Bible school states, "Lt. Gen. Sir William G. S. Dobbie will top the list of speakers for the thrity-ninth annual Founder's Week Conference, Feb. 5 to 11 . . . . Gen. Dobbie is a world-famous military figure and an outstanding Christian, ..." A world-famous military figure—an outstanding Christian. It is not for us to judge, but we certainly question whether the Bible teaches such a yoking together as is here exalted. Christ said, "Blessed are the peacemakers: for they shall be called the children of God." This incident suggests that though Bible schools put much emphasis upon Bible study their interpretations of it are not to be accepted uncritically.

Preparation for Annual Meeting

The Bethel Mennonite Church of Mountain Lake, Minnesota, recently gave its members a chance to prepare themselves for the annual meeting by passing out the printed annual reports, the ballots, and the recommendations of the church council the Sunday before the meeting. In this way the members could give concentrated and extended study to the reports and recommendations, and the procedure probably saved considerable time at the annual meeting. The reports of this church take up thirty pages. The booklet is about twice as large as the average church yearbook, and the print is very small. Such a report can give much useful information for intelligent participation in the annual meeting.

"Other foundation can no man lay than that is laid which is Jesus Christ."

To China and Around the World

Editor, *The Mennonite*

North Newton, Kansas

I received your note of September 11th and another reminder quite recently, asking me to share some of my experiences in China with the readers of *The Mennonite.*

Many times during my stay in China, as well as during the time I was on my way to and from China, I have expressed the wish that many more people, especially our young people, might be able to have a similar experience. Now, as I sit in front of a good typewriter, in a cozy home, with my wife at my side, and look back on those two years they do not seem real, and at times I actually wonder if they have been a dream. No money could buy those experiences from me, if by selling them they should be blotted out of my life. To share them with those readers of *The Mennonite* who might have enough interest in China to read this article, I am more than glad.

At this time I will give only a very brief outline of my voyage and work but will be glad to supplement later with short detailed articles of particular experiences, should there be a demand for that among the readers. During a time when China is so prominent in our daily press, when we read that our foremost General in the China theatre has been recalled, and that the Cabinet of the Central Government has been reshuffled, interest in China has found a new awakening, and American friends of China among the readers of *The Mennonite* may welcome more about China.

My trip took me completely around the world and around the long way. Leaving from New York, I crossed the equator four times before I landed on the west coast of the United States. Each time our ship sailed from the northern hemisphere deep into the southern hemisphere before it turned north again. Aftr we had been on the ocean a few days, information leaked out that our ship was loaded with dynamite. We had 5,000 tons of explosives on board. We sailed far south around the tip of South Africa, where the sea was rough and where it was bitterly cold. This was during the month of August. Then we turned north again, sailed around Madagascar, up the Indian Ocean, into the Red Sea and finally into the Suez Canal. About half-way up the canal, our ship docked, and our explosive cargo was respectfully unloaded. American trucks took the passengers 100 miles across the desert into the cosmopolitan city of Cairo This city has a thousand smells and millions of flies, but it is an extremely interesting city One may see, all at one time, silver colored planes soaring through the air, modern trains on the rails, beautiful automobiles on the streets, as well as long camel, oxen, and donkey caravans and dust laden pedestrians who have come from distant places, carrying their cargos on their backs. In Cairo the modern has made up with the ancient, and the two live together as brothers.

I stayed eight days in Cairo. During this time, through the auspices of the Y.M.C.A. I had the opportunity of making three interesting trips, one through and by the pyramids, one through the ancient city of Memphis, and one through the important mosques in Cairo.

After eight days I was again taken over the desert back to Suez, where I secured passage on one of our Liberty ships. We sailed back through the Red Sea, through the Arabian Sea to Bombay, India. In Bombay I quickly passed through the customs, then boarded an express train which took me all the way across India, from Bombay to Calcutta, in forty-eight hours. In Calcutta I met the Indian members of the *Friends* Ambulance Unit, the organization which sponsored my trip as well as my work in China.

Through the efforts of the Friends Ambulance Unit I obtained passage by plane to Kunming, China, within eight days. The trip over the Hump was pleasant and smooth and would have been uneventful, had it not been for the fact that our plane had to find a landing place on the edge of a forest where we hid for seven hours, because Japanese fighter planes were pursuing us. In the evening, when everything had quieted down, our plane took off again and rose into dizzy heights. Later that night we landed on the airfield in Kunming, China.

I have not space in this article to write about my work in China; that has to be left for another time. Through the kindness of the Friends Ambulance Unit, I was loaned to the International Relief Committee and spent eighteen months helping out in surgical relief work, mostly in mission hospitals. During the last four months I was close behind the front lines. I would very much have liked to stay longer, but it was impossible for Mrs. Wiebe to join me, so both of us felt that I should return home, knowing that before I would reach the home land, it would be a two year separation for us.

I left Shaoyang, where I was working, on March seventh, and exerted all the pressure at my command to speed my trip, but it was not until July second that I set foot on the west coast of the United States. It took me twenty days to make the trip from Shaoyang to Chungking, a distance of about seven hundred miles. Early on Easter morning I boarded a plane in Chungking which landed me that evening in Calcutta. So my last Easter day I spent high up in the sky among the clouds, crossing the Himalayan mountains on this part of the trip. In Bombay I was able to obtain passage home on a new Navy transport which took us quickly around the southern tip of Australia, and then back north to the west coast of our beloved United States.

On the entire trip I had been on the ocean one hundred days, sixty-five days going from New York to Bombay via the Red Sea and Suez. Through it all our loving Father held His protective hand over me. How great must be His desire to spread His protective hands over this suffering world, the work of His creation. If only this world would accept such protection.

Sincerely,

D. V. Wiebe

The Hundred Per Cent Church Subscription Plan

At various times during the past few years articles bearing on the one hundred per cent church subscription plan have appeared in *The Mennonite.* However, since a number of conference churches are considering the adoption of this plan for the coming year, it will be appreciated by many readers if the main points in connection with this plan are published again.

The purpose of this plan is to place at least one of our conference papers into as many conference homes as possible. Briefly stated, the main points in connection with this plan are the following:

1. Any church affiliated with the General Conference may adopt and share the benefits of this plan.

2. The plan may be put in operation at any time of the year, but it is most convenient to have the church subscriptions begin at the first of the year.

3. Churches adopting this plan receive the church paper (or papers) at fifty cents less per year than the regular renewal price. At present the renewal price is $1.75. The price to churches on the 100 Per Cent Plan basis is $1.25 per year.

4. In order to obtain the benefit of this reduced rate, the following requirements must be met:

a. The plan must be officially adopted by the church, and at least one conference paper must be provided for every family on the church roll, including families living away from the home communitiy. Exceptions may be made in cases where the address of a family is unknown or where the member (or members) are no longer regarded as in full standing in the church.

b. The church must make itself responsible for the payment of the church subscriptions each year, and payment of the amount due should be made as early in the year as possible.

c. Due to the low price at which the papers are *Kalender* or the *Year Book* are not included in the offered on the basis of the 100 Per Cent Plan, the subscription price. However, anyone desiring to have either the *Kalender* or the *Year Book* can obtain a copy by paying 25 cents extra.

5. In case advance payments have been made by former subscribers to the papers, the full amount of these advance payments will be credited to the church and deducted from the total amount due. If any former subscribers are in arrears, they will be expected to pay these arrears. Delinquents will be reported to the church.

6. Each church is placed on its honor as to whether the number of subscriptions reported represents 100 Per Cent of the families on the church roll, due allowance having been made for such exceptions as are mentioned in paragraph four.

To date twenty-nine churches have adopted the 100 Per Cent Plan, and the total church subscriptions now number 2,846. Of these 1,378 are new subscriptions, which means that a copy of one of the conference papers now goes to that many home which, in all probability,would not be receiving one if these churches had not adopted the 100 Per Cent Plan. And this number will be greatly increased as more and more churches adopt this plan. Surely a worthwhile result! And this result will be reflected in a greater interest in our conference activities and in more prayers for and increased gifts in support of these activities.

All inquiries regarding the 100 Per Cent Plan, as well as payments for the church subscriptions, should be directed to the MENNONITE PUBLICATION OFFICE, Newton, Kansas.

Whence Camest Thou? Whither Wilt Thou Go?

After Seventy Years

By Cornelius Krahn

In the previous article it was pointed out that in the peculiar concept of what constitues a Christian church we find the clue as to why the Mennonites have migrated from country to country throughout the ages. Did those Mennonites who feared to lose the true character of the church and Christian community in the steppes find the necessary prerequisites for their maintenance in the prairies? They continued to plow, sow, and harvest in fairly compact communities and immediately they organized churches and started their own schools. The attempts to settle in villages next to each other were not very successful. The communities, by far not as compact and self-sufficient as those they had left in Russia, maintained for a while their own culture and language. In comparing the Mennonites of this country with those of pre-revolutionary Russia we can say that the latter had retained more of their religious, cultural, and economic integrity than those of America.

In the American melting pot the previously described concept of the church and Christian community as upheld by the Mennonites for centuries has been changed. The strict separation from the world (including other churches) has been challenged like that of the Dutch brethren during the seventeenth century and the Prussian brethren during the eighteenth. Freer contact with other Christians, churches, denominations, and the world has been an eye-opener for many. For them majority of our churches this has, no doubt, been beneficial. There is hardly a small religious or social group which can be long isolated without becoming stagnant. It is not surprising, therefore, that after having been long isolated, individuals and groups coming in contact with spiritual and cultural values outside of their own group receive unforgettable impressions. The Bible, Christianity, their entire life becomes more meaningful.

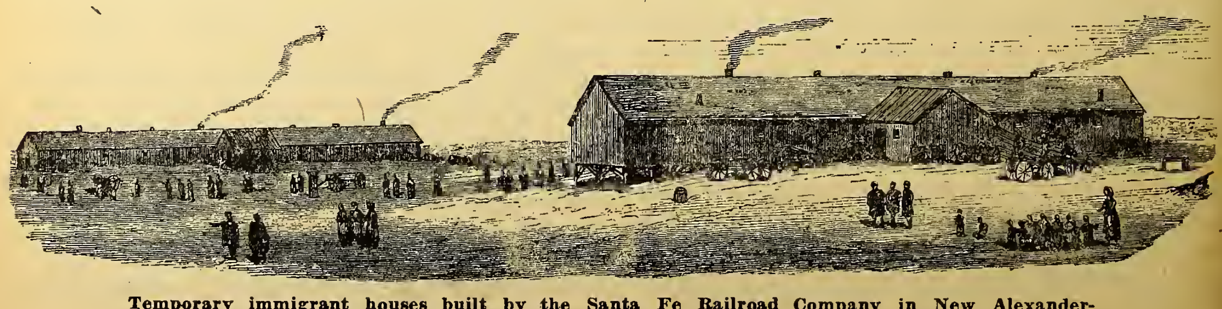
It is at this crucial point where trouble sometimes arises. Some fear every new influence and close all doors and windows. They may succeed for a while to maintain their former status, but lack of adjustment and wholesome influence will cause their downfall eventually. All this has happened in some of our churches during the seventy years. Another result of undergoing influences of Christianity at large is to act as though we have been deceived throughout the centuries. It is not surprising that there are some who, after having enriched their spiritual lives through fellowship with other denominations, feel that the Mennonite heritage has been a hindrance rather than a help in their Christian lives. Instead of being Mennonites they would rather be just Christians. In lieu of being guided by the Bible and the Mennonite heritage they would be satisfied with the former only. They seem to overlook that all true Christians have the same Bible and the same Christ and yet not quite alike. Luther and Calvin differed slightly in their Biblical interpretations. Wesley, Moody, and other men of God did not arrive at identical conclusions in all points. And that is not surprising for even Paul says, "For now we see through a glass darkly." It is therefore not a choice between reading the Bible through glasses or without them, but rather what glasses we will use. If we have been reading the Bible through the glasses of Menno Simons, a fact which we could not help because of our heritage, it is all right also to use occasionally the glasses of other men of God. *But in all humbleness let us realize that we are reading our Bibles always with some preconceived ideas.* The Spirit of God revealed the eternal truth in the Scriptures, but human vessels are grasping it. When religious tradition becomes a hindrance rather than a help it is time to re-examine the sources. But let us not forget that that is exactly what Menno Simons and the Mennonites at their best did, are doing, and will be doing.

It is not surprising that through the above mentioned influences Mennonitism, during its seventy years in the prairies, has undergone some changes. This does, however, not indicate a change of the foundation of the church. In fact, the surest signs of life are change, development, and growth. A church which is concerned merely with the maintenance of its achieved status is decaying. The foundation of the church, Christ, does however, not change. He is the Savior today just as he always has been. And the world in sin is still in desperate need of the Savior of mankind.

That the outward appearance of our churches has changed may be of significance. But of greater significance is the extent to which the church has changed the world around it. Have we fully realized and fulfilled our mission? Perhaps God did not grant the prayers of our grandparents to give them entirely isolated communities in order to make us aware of our mission. Christ did not promise to keep his followers out of trouble, but to *keep* them in spite of it. We may thank God even for the fact that our government drafted us in order that we may "express our love" to our fellowmen because we were so slow to do so before. And what an opportunity "for a second mile" we will have through peace-time conscription. May God help us through united action and cooperation with the government to find the proper channels for Christian sacrificial service in a world of sin and darkness.

What does the future hold for the Mennonite Church as a whole? There are certain trends we can observe. A self-centered isolation seems to belong to the past. "Go ye out into the world" and "Where there is no vision the people perish" are favored topics among us. And it is true, we have the command to go out into all parts of he world for service and mission. But let us remember also that Jesus told his disciples to "stay in Jerusalem" to be filled with the spirit from on high. In order to go out we need a strong home base. Let us compare the church of Christ in world with a ship on the sea. It is only there that it can fulfill its mission, but too much water in the ship would end the mission. Likewise a church can fulfill its purpose only in contact with the world but a church which loses its divine identity in the world loses its mission. Christianity is full of examples which illustrate this point. It is a part of our heritage to keep the church of Christ founded on the Rock of Ages without spot and wrinkle.

Let us briefly mention another characteristic of our heritage through which we have made contributions during the seventy years on the prairies. The Mennonites of Russia are credited with introducing the hard winter wheat into Kansas. This and other contributions were possible only because they settled and lived in fairly compact communities. Space does not permit a lengthy discussion of the merits of this



Temporary immigrant houses built by the Santa Fe Railroad Company in New Alexanderwohl, fifteen, miles north of Newton. The immigrants lived in these houses while they developed their own farms. Cut, Courtesy, M. H. Publishing House, Hillsboro, Kansas.

characteristic. The harder it becomes to establish and maintain communities of that type the more we realize their significance. If we have any mission in the field of agriculture and wholesome community life to carry out in the future as we did during the past seventy years it will depend to a large degree on whether we are able to maintain our communities. Moreover will we, for example, help the boys now in service to resume their places in the communities they have left and to establish new ones. With vision and united action by the help of God we should be able to fulfill our mission as in times past.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Missionary Pannabecker on the Way to China, via India

Now that Missionary Pannabecker is on the way to China for relief work, and others may soon follow, it is perhaps in order to publish the findings agreed upon by the Conference of the China Missionaries held August 17, 1944, in Newton, Kansas.

Findings

1. We recommend that brother S. F. Pannabecker establish contact with our field in North China as soon as possible after his arrival in Free China and that we suggest to the Mission Board that he serve as a connecting link between the field and the home base. That $1000, be allowed to cover the expenses for any undertaking begun in the name of the mission.
2. If the Mission Board is willing to undertake work in Free China, we suggest that the following steps be taken:
    a. That Brother Pannabecker ascertain as far as possible how many church members from the Hopei field there are in Free China, what they are doing, what their need is, and their qualifications for doing Christian work.
    b. That he pay particular attention to students from our field who are now in Free China, investigate their status and their needs; and if feasible, replace funds already advanced by individuals and organizations for their education, and grant funds for continuing the education of those who are needy and deserving. That $1000 be allowed for student help in 1944 and more later as the need arises.
3. In view of the fact that candidates for the China mission field cannot begin their study of the Chinese language in China, we recommend that they be sent to the College of Chinese Studies in Berkeley, California, to study Mandarin.
4. We recommend that this group continue the study of Mandarin.
5. We recommend that the Mission Chairman appoint a committee of two to supervise the collection of material and writing of a history of our mission.
6. We recommend that every Wednesday evening this group pray for missions, with special emphasis on our work in China.
7. We recommend that the secretary write letters to those unable to be present, expressing regret that they could not be with us.
8. We recommend that special thanks be extended to the Foreign Mission Board for paying the travelling expenses of the members of this group coming from a distance.
9. We recommend that this group extend hearty thanks for the hospitality received in the homes on the campus, with special thanks to the Goerings for opening their home to hold the conference.

Findings Committee: August Ewert, Aganetha Fast, Sylvia Pannabecker

The above findings were presented to the missionary conference and the Executive Committee of our Board, and accepted by formal vote.

Consequently, the Board has sent $2000 to Brother Pannabecker to take along to China to help especially such students, that had to flee from our mission field to West China and need financial help.

Through a misunderstanding these findings were not published sooner. The secretary had understood that one of the missionaries would write an article, including as much of them as seemed desirable.

The Board has laid aside a China fund of some $12,000, besides about $5000 for relief, which was so designated by the donors. The $12,000 are to be used for rehabilatation after the war.

May we remember the new relief work in our prayers, as well as the interned missionaries in China and the Philippines.

We also need prayers for an open door to Columbia, South America.

P. H. Richert, Secretary.

ADVENT

By J. F. Sawatzky

Again we have entered the season which Christendom has denoted as the advent season. It is a time of preparation for the proper keeping of the birthday of our Lord and Saviour Jesus Christ. Look at Isa. 40:6-11 and set forth some of the outstanding truths therein.

The prophet has seen a vision of the saviour being sent for the redemption of the sin of the world. He has also looked beyond and has seen the coming again of the Lord as king and ruler. The time from Christ's ascension to the time when He will establish His Kingdom is not included in the prophet's vision. This is the time of the gentiles and not of Israel. We must therefore remember that the prophesy in our text was given to the people of Israel. But let us also realize what the hope of the Jewish people is. And that the final stage of this prophesy, the establishing of Christ's Kingdom upon this earth, is of great importance for us. They are looking for the Messiah, who has already come, and redeemed the world. He will come again with His saints and establish His Kingdom with Israel on this earth.

The prophet here pictures to us first of all man in his weakness. As the grass and the flower, they wither away and fade if the Spirit of the Lord bloweth upon them. That truth prevails in our day. Today we are well and confident in ourselves; tomorrow we may be gone to our rest.

As man's weakness is outstanding so also is God's greatness outstanding. Zion is asked to get up into the high mountain and from there declare the good tidings. This the angel fulfilled when he appeared to the shepherds at Bethlehem. Jerusalem is asked to lift up its voice in proclaiming the good tidings of great joy. They shall lift up their voices unafraid and ask all Judea to behold their God. That is who He really was, our God. Oh, that at this Christmas season we could truly behold our God in the child in the manger of whom we will sing and speak. Look at Him as our God on Calvary's cross. Remember Him as our God who has ascended into heaven.

Again the prophet sees the Lord coming with strength. His arm ruling for Him, His reward with Him, and His work before Him. This is still an unfulfilled prophesy. It is the very event we are looking for. It is the hope of the church. Today we are preparing for this event. Let us therefore be up and doing that we may also share in this joy.

1. He shall feed His flock as a shepherd. The remnant of Israel that has come through the tribulation will need tender care. The gentiles will have to be carefully fed and watered. 2. He shall gather the lambs with His arms and carry them in His bosom. The little ones, those who have just become His own will he care for with a mother's care. 3. Gently leading those who cannot do serious labor. So mindful He is of our infirmities that He will not allow any unrighteousness to befall us.

This picture portrays the future to us, and what a glorious future it is. For us to have a share in the government of that reign of peace on this earth. Such a privilege have we who are heirs of God and co-heirs with Christ.

The hope of attaining to these things sustains us in our everyday life. And even if this life has many burdens for us to bear we always receive new strength in the hope of the glory that is to come.

In this world ye have tribulations, but be of good cheer I have over-come this world, Jesus says. Some of us, perhaps, pass through life without much trouble, others again have to carry a heavy load all the time. We may ask ourselves why should it be so. God's word tells us that no one is asked to carry a greater burden than he can bear. God lays a burden upon us and helps us to carry it. We cannot state the reason why this is so, but we are satisfied, by faith in Him, that He will lead it all to a glorious end. Let us therefore continually ask His guidance and patiently serve Him. The harder the testing, the better the reward. The servant who gained ten pounds became governor over ten cities and besides he received the extra pound of him who had done nothing with his pound.

Let us then in this advent season keep these truths in remembrance so that we will be able to rejoice in the fact that Christ's first advent is our redemption, and His second coming will be our glorification when we shall appear at His judgment seat and receive our reward.

Universal Week of Prayer for the Church January 7-14

General Theme: Pray-Thy Kingdom Come

January 7: "Pray—Thy Kingdom Come." Scripture Matt. 19:6-33; Luke 11:1-13. Subjects for Prayer: For the vision of the Kingdom of God on earth, for the Church, for courage to work with God for His Kingdom. Topics for Messages: The Kingdom of God is within you, Is the Kingdom of realism? "Thy Kingdom come," but not now, Nationalism versus the Kingdom of God. Hymns: "I Love Thy Kingdom, Lord," "O Worship the King, all Glorious above," "Thy Kingdom come, O Lord."

January 8: "Pray—As the Publican Prayed." Scripture: Matt. 5:1-20, Luke 18:9-14. Subjects for Prayer: For the humility of the publican, for a realization of "The Presence," for power to transmit "The Presence." Topics for Messages: What does it mean to be a new man in Christ? Pride, a basic sin, What happens when we pray? Hymns: "Guide me, O thou great Jehovah," "O Master, let me walk with Thee," and "Take my life and let it be."

January 9: "Pray, Forgive Us Our Debts as we also have Forgiven Our Debtors." Scripture: The Book of Hosea, Luke 23:36-44, Acts 6:8-15, and 7:1-60. Subjects for Prayer: for the spirit of forgiveness, for the Church where it is persecuted, for the leading of God's spirit. Topics for Messages: Prayer and the moral law, How often shall we forgive? Can we love the unlovely? Hymns: "O for a Closer Walk with God," "Lord what a Change within us," "I need Thee every hour."

January 10: "Pray for Our Enemies." Scripture: Romans 12, I Cor. 13. Subjects for Prayer: For inward spiritual power to win others to righteousness, for our enemies, for the hungry, the homeless, the lonely everywhere. Topics for Messages: Can evil be overcome with good? The thirteenth chapter of First Corinthians, Influence of Stephen's prayer of forgiveness on Saul of Tarsus. Hymns: "O Jesus, Thou art Standing," "Love Divine, All Love excelling," "O Jesus, I have Promised."

The above is material selected from the Week of Prayer booklet. We have not presented any of the meditations given in this booklet. Those who are interested in all the material of this booklet may secure it from the Department of Evangelism, 297 Fourth Avenue, New York 10, N.Y. Price 3 cents in quantity.

Sponsored by
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Union of the
General Conference

EDITOR

R. Weinbrenner
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Mennonite Youth

"A United Mennonite Youth in Christ"

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Guinea Pigs

By Ray N. Funk

Last August forty-five typical conscientious objectors volunteered to do our work of national importance—college professors, farmers, school teachers, artists and students. We were "guinea pigs," who ventured to Pinehurst, North Carolina, in the urgent desire to give ourselves to science in an experiment designed to help combat a typical pneumonia. Even so, most of us probably had a timid hope that the two months of complete isolation would provide a wonderful chance to reflect upon the problems of life, to wander the intricate paths of self-examination, to meditate on the eternal questions, and perhaps to glean from this experience some hints as to answers.

A typical pneumonia is a disease that has in the last eight years become very prevalent. Even though it does not have a high death rate, it is nevertheless powerful while it lasts, attacking the lung tissues. very little is known of this type of pneumonia, and nether sulfa drugs, nor anything else yet discovered constitute a cure.

Before going through with this experiment a thorough medical examination was given to each of us volunteers. This included history and physical examinations, x-rays, blood tests, and urinalysis. Any volunteer giving a history or showing signs of chronic lung disease or chronic heart disease was rejected. In this experiment we were kept a period of three week, during which time preliminary studies were made. At the end of this period, inoculations were given by means of sprays, using throat garglings from patients who have had the disease. Observation of each volunteer was extended over a period of five weeks during which time clinical and laboratory studies were continued. Those of us becoming ill were given the best of care and attention, since rest and good food is at present the only cure available.

Adequate facilities were provided for the comfort of each volunteer. The rooms were of moderate size and were equipped with a private bath and telephone. The Red Cross was also of great help in passing time. They furnished the volunteers with games, basket weaving, and ship models. A liason with the Duke University Library was established whereby books on general as well as specialized subjects were supplied. A a whole the morale was high, and everyone was keenly interested in the results of the experiment.

Results of these studies will be submitted to a Board under which this Commission of Acute Respiratory Diseases functions and will be published in recognized medical journals for civilian consumption.

Ray Funk is a member of the Bruderthal Mennonite Church, Hillsboro, Kansas. Ray got so sick during the experiment described here that the doctors were much concerned about the outcome. Robert Goering of Moundridge also participated in this experiment.

To "The Mennonite Youth"

"A United Mennonite Youth in Christ." Does that include our **Chinese** Mennonite Youth? The Following is a letter from Miss Esther Pauline Wang, a **Chinese Mennonite** youth, one who was brought up in our Mennonite mission schools in North China. Later she joined our Mennonite church at Kaichow. These youth feel very much a part of us General Conference Mennonites. How much have we taken them into our hearts and lives?

Miss Wang is one who fled and trekked hundreds of miles before the advancing army until she reached Chengtu in Szechuan. Here she graduated from the West China Union Theological College. And this year she is teaching in a Baptist school. She with many others need your sympathetic appreciation of their situation, and they plead for your prayers. The letter reads:

August 27, 1944

My dear Miss Fast:

I cannot express how happy I was when I received your letter and lovely picture. When I read your letter, I felt that you were in my presence. Praise our Lord for His abundant grace upon you. I pray that our Lord will guide you safely to China after this war. The news of Europe of these days is very good and it leads us to think that the war may be stopped next summer. Dear Miss Fast, will you come to your lovely land—China—then?

I graduated from the Theological College last June. Here I inclose a picture of me just taken a few days ago. Though I am thinner than before, yet I am well. I hope I shall gain some weight in the coming year.

The bearer of this letter is Miss Argetsinger, whom I told you of in my last letter. For three years she helped me with all my school fees, board and some extra money. She is so kind to me that I cannot express my gratitude. I thank our dear Lord for this great friend in need. She is going home on furlough for one year and will return to China next year if possible. I hope you can meet her in America and she will tell you all about me more in detail.

I have not yet received the gift you sent me. I think I shall get it some time later. When I receive it I shall write to my elder brother and ask him to send my sister the ten golden dollars (U.S. money) in Chinese money. If possible I shall send her the little picture of you. I must thank you again for the gifts and picture which you sent me and my dear sister.

I am sorry that I do not know the name of the small baby of my sister. When I write her I shall ask her to tell me the name of the baby. My second brother is now in Chen Hsien (Honan), where the war is now fighting. I don't know where they have gone. I pray that our dear Lord will be their protection and refuge. I have not received any letter from my brothers in Hopei for several months. My nephew planned to come to Chengtu to study, but the Honan war prevented him from coming.

Peter Shih is still in the Theological College. He is ill right now. He was in danger for several times because of illness. I pray that he will be wholly recovered.

I shall begin my work in the Baptist Church in September 1st. This is the first time which I work independently. I feel that my ability is not enough to take such a great responsibility. I shall be responsible for the women evangelistic work and the children's work. Dear Miss Fast, pray for me that I may have greater strength and faith.

This letter may reach you after Christmas. I shall write another letter within September and tell you the progress of my work. I shall send it to you through mail. Probably you will get that letter before this one.

Dear Miss Fast, here I wish you a happy Christmas in this year.

Sincerely yours,
Esther Pauline
(Wang Shu Ying)

(This letter was written in English by Miss Wang.)

YOUTH JOTTINGS

—**Harley Stucky,** who was ordained as minister this past summer, is now pastor of the McKinley Park Methodist Church at 38th Street and Washtenaw Avenue, Chicago, 32, Illinois. His address is 3524 South Washtenaw Avenue, and his telephone number is Lafayette 8341.

—**Wilma Balzer,** daughter of Mr. and Mrs. Isaac Balzer, and **Willis Harms,** son of Mr. and Mrs. Albert Harms, were married on October 22 in the Gnadenberg Church by Rev. J. J. Voth. The couple will reside on a farm near the home of the home of the groom's parents north of Whitewater.

—**Youth Conference:** The young people of the First Mennonite Church, Newton, Kansas, met for their second annual youth conference on November 24, 1944. Rev. Lando Hiebert of Enid, Oklahoma, was the guest speaker for the conference. The conference theme was "Certainties in a Time of Uncertainty."

At the afternoon meeting Rev. Hiebert spoke on "Permanent Securities." Short talks were given by three young people of the church on the general theme "Joyous Christianity," and there was special music by a girls' trio and by a young men's quartet. Rev. D. J. Unruh led an interesting discussion of problems, plans, and projects.

Following the afternoon meeting, the young people gathered in the church basement for a short period of recreation which was followed by the banquet. The banquet theme was "Armor for Victory," and the talks were centered upon the scripture passage in Ephesians 6:16 and 17.

Doland Unruh, YPCE president, presided at the evening meeting to which young people of surrounding churches were invited. Rev. Hiebert's challenging message of the evening was on the topic, "Eternal Investments" and was based on the passage found in Matthew 6:20.

"War, Peace, and Nonresistance"

(Continued from page two)

plus nonresistance be yoked together? Guy Hershberger believes the answer of the Bible is an unquestioned negative: "The Sermon on the Mount," he declares, "is not a piece of legislation for a secular state in a sinful society; it is a set of principles to govern the conduct of members of the kingdom of God, and Jesus said this kingdom is not of this world, and that its members do not fight." What, then, is the State? It is "an organization for the maintenance of law and order, by coercive means, in a sinful society while the true Christian is to have a wholesome effect on the society in which he lives, he cannot wield these instruments of coercion. The author marshals a number of brilliant writers, ancient and modern, to show that a non-political mission has a thrilling potentiality for prophetic Christianity. This section was much too brief since this is a really moot point, particularly for the more sensitive young people of our churches. But, at the moment this reviewer cannot see any effective way to combine political responsibility and the Sermon on the Mount.

Another "hot-spot"of the book, bound to cause widespread discussion is "Biblical Nonresistance and Modern Pacifism." This article originally appeared in the *Mennonite Quarterly Review* and made a tremendous contribution to my own thought as a former leader in the American peace movement These thirty pages show the many contrasts between most pacifist viewpoints and Biblical nonresistance. The writer insists that modern pacifism, on the whole, is a compound of theological liberalism, the social gospel, and Gandhi's Satygraha. This compound he rejects because of a wrong conception of sin, of Christianity itself and the kingdom of God. He scores a very impressive point by quoting chapter and verse from the interpreters of Gandhi to show that at the heart of non-violent direct action is *force*, non-violent to be sure, but still compulsive force which is antithetical to the New Testament. Christians, he insists, should *do* justice but should not *demand* or force justice. Here, again, is a thirty-page agenda for a long overdue discussion in Mennonite peace circles.

One of the most original contributions of the whole books is a history of Civilian Public Service. Digesting hundreds of C.P.S. camp newspapers, giving the opinions of the men, surveying all the important documents released by the agencies, Guy Hershberger attempts to give an unofficial Mennonite evaluation. It is clear he feels unsympathetic to the more secular, activist camps of the Quakers and Brethren. While I profited from this section, I think it may prove to be the most ill-advised in the book since history can hardly be written in the very midst of the situations being evaluated. The perspective of time is needed to get the proper sense of values. I am quite sure, for example, that he has underrated the radical and often ruthless attacks which a small minority of Mennonite C.P.S. activities has made on "official" Mennonite policy. I have heard it too often to deny it. Yet, on the other hand, since our philosophy of camp life rests on honest differences with many of its critics, it may have been important to put down on black and white just what this position is. (I say all this as a sincere supporter of C.P.S. from the very start.)

Another pillar of old-fashioned, social gospelism is destroyed in the chapter discussing nonresistance and industrial conflict. Both organized labor and organized capital are rejected because of the class war to which both are parties. But this critique is not just and negative. From it, as well as from the sections dealing with Mennonite service and relief, there emerges a new *Biblical* social gospel. A social gospel freed from the fallacies and illusions of the Rauschenbusch-Fosdick school; a social gospel which is first an individual gospel of regeneration through Christ; but a Gospel which finds in the Great Commission and the Parable of the Good Samaritan an Divine urgency to bind up the spiritual and physical wounds of the world. A Gospel built on the grace of God and the blood of Christ which goes on to reveal the realities of brotherhood in the Christian community. (See pp. 288-293 for a glorious picture of what a Mennonite community could be.) A proclaiming of the Word through preaching; an explaining of the Word through teaching; an illustration of the Word through healing. Here, indeed, Guy Hershberger has given us a systematic source-book and compendium of the "Anabaptist Vision" in relation to the great teaching of nonresistance.

If every Mennonite could read this book in one hand while studying the Holy Bible in the other, our church, through the grace of God, might reexperience the evangelical triumphs of four hundred years ago!

(Order your copy of *War, Peace, and Nonresistance* from the Mennonite Publication Office, Newton, Kansas, or from the Mennonite Book Concern, Berne, Indiana.)

Meditations on the Mennonites

By J. Winfield Fretz

YE MUST BE BORN AGAIN

Among true Christians there is no disagreement with the basic condition of salvation as demanded by Jesus of Nicodemus. All agree that spiritual rebirth is the beginning point in the Christian life. There is, however, a noticeable difference of opinion among sincere Christians as to what should happen after the beginning has been made. Two points of view predominate: One contends that the reborn man should go about telling the world that he has been reborn; he insists that the converted one should go forth showing the world he has been reborn.

Telling and Showing

The two key words in these two points of view are "telling" and "showing." Both showing and telling that one has been reborn are ways of witnessing and giving personal testimony to a personal religious experience. In *telling*, the emphasis is on the use of words, arguments and a direct appeal for a similar commitment to Christ on the part of others; in *showing*, the emphasis is on a quality of living and working in such a way as to impress the unredeemed and to attract them to Christ. It is a more indirect appeal than the method of telling. No one would admit that one method of testifying should be used to the exclusion of the other. It is more a matter of emphasis on one form or the other. Both forms are necessary and both Scriptural.

Among Mennonites

Among Mennonites the Christian testimony has always been more on the side of quiet demonstration than on much talking and emotional display. Our fathers were known as the "quiet in the land," "the plain people," those who seriously and literally practiced what instructions they read in the New Testament. They were not strong with their jaws; not given to much shouting and talking, but rather relied on the power of the Holy Spirit to transform the lives of those unredeemed with whom they lived and with whom they came into contact. They sought literally to heed the pastoral advice of Titus when he urged the Christians to "be sober, grave temperate, sound in faith, in charity, in patience, that they be in behaviour as becometh holiness . . . to be discreet, chaste, keepers at home, . . . in all things *shewing* thyself a pattern of good works; in doctrine *shewing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, that he that is of the contrary part may be ashamed having no evil thing to say of you . . .Not purloining, but *shewing* all good fidelity; that they may adorn the doctrine of God our Saviour in all things."

IN MEMORIAM

SUSIE TIESZEN JANKE, daughter of Mr. and Mrs. Peter K. Tieszen, was born November 13, 1901. at Marion S. Dak. and died November 14, 1944. She lived in Montana since 1913. In 1917 she was baptized by Rev. John M. Franz and taken into the Bethlehem Mennonite Church of Bloomfield. She and Ernest Janke were united in marriage in 1921. She now leaves to mourn her husband and four children.

GERHARD J. VOTH, son of Johann and Anna Martens Voth, was born in Waldheim, South Russia, November 21, 1878, and died November 5, 1944. In 1899 he was baptized by Elder Peter Balzer and accepted into the Alexanderwohl Church. He and Anna Richert were married in 1903. After living near Syracuse, Kansas, for a while, the family moved to Mayes County, Oklahoma. Here he was active in church as treasurer, superintendent, and teacher. He is mourned by his wife and the following children: John J. and Ernest S. of Orienta, Willie R. and Anna Voth Pankratz of Inola, and Esther Margaret of Siloam Springs, Arkansas.

MRS. AGNES K. SCHMITT, daughter of Jacob and Helene Foth Dirks, was born on July 17, 1865, in Michelin, Russia. She departed this life on November 12, 1944. With her parents and sisters she migrated to Kansas in 1873. She was baptized by the Elder Balzer and remained a member of the Alexanderwohl Church until her marriage to Henry S. Schmitt in 1889. The following children mourn her: John D., Wichita; Mrs. Agnes Dyck, Newton; Waldo, Joliet, Ill.; Helen, Wichita; Marguerite, of the home in Moundridge; Dannie, McPherson; and Ruben, Dallas, Texas. Three sisters survive her: Mrs. D. J. Unruh, Newton; Mrs. J. R. Thierstein and Mrs. P. R Voth, North Newton.

Our Ministry of Education

(The following letter was recently sent out to ministers and a few others in the General Conference. To give it a wider reading we present it in this column. —Ed.)

Dear Friends:

We address you as friends in the Name and the Spirit of Him who said to His followers, "I call you friends." Jesus spoke these words in a day of severe testing for Himself and for the human race as a whole, because of men who were selfish instead of being helpful to many who were caught in the meshes of tyranny.

May this Christmas Season bring to you and yours, in the home and in the work, such strength of body, mind, and spirit as will be necessary to meet the opportunity-responsibilities of these days. Your faithfulness and your helpfulness will be needed in many ways, and you may be in need of helpful and faithful friends.

The undersigned will appreciate a list of the names and addresses of those of our Church who are in the "service" and of their parents, or those nearest in relationship of blood or friendship. We feel that both those in camp or unit and those at home need helpful information and encouragement during these days. It is our purpose to serve your friends in need, both in their present condition and in the face of the possibilities of the future.

The work of your Board of Education has always been done with little demonstration. This is natural in the work of guidance from a lower to a higher level and of leadership on the way to greater living. Helping to educate the public in the value of the work which our Conference has been trying to do, encouraging the establishing and supporting of retreats for the good of our youth, promoting more helpful cooperation between our colleges and other schools, and rendering ther services of similar nature has in no sense been a parade, and was not intended to be.

The responsibilities before us in this time of emergency will make it necessary for the Board of Education to become more vocal in some ways If the educational problems of the future are to be met in a worthy way, we will be compelled to move with promptness at times, and we will need to be able to pay our way We appealed for funds twenty years ago when the retreats were being brought to life. Now we appeal for funds to meet great educational opportunity-responsibilities in trying times. Will you lend us both hearts and hands as we try to meet what is before our youth? Thank you!

Sincerely yours,
J. H. Langenwalter

HOME MISSIONS

A. J. Neuenschwander, Secretary

WHAT THE MENNONITE BIBLE MISSION MEANS TO ME

It was there that I found new life, new light, new vision, it was there that I found my Lord and Saviour, it was there I received the grace of Salvation from my Creator through Jesus Christ, it was there I found Jesus, and learned to love him, it was there I learned my real purpose in this life by serving my God, my Creator, by taking the torch of light and truth to others who are living in darkness, that they too may see the way to everlasting life and happiness through our Redeemer Jesus. It was there I learned to help those that are down and oppressed by helping to lift them up. It was there in the Bible Mission that I learned to pray, it was here that I found and learned of the Holy Spirit of God who leads me to our Heavenly Father's throne of Grace and helps me to pray, Yes, my dear friend, whoever you are, and wherever you are, I want you to know that it was in this Bible Mission that I found faith, hope, love, and happiness.

I feel very deeply indebted to my many friends I have found there, including our pastor, Rev. John T. Neufeld, and many other Mennonite ministers who came to speak there. It was through them all that I became to hate sin and to resist temptation. They have shown me the way. —Mr. Alfred J. Levreau Member of the Mennonite Bible Mission, 4221 So. Rockwell St. Chicago 32, Illinois.

WHAT MY CHURCH HAS MEANT TO ME

"I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life" John 8:12

I would like to give three main reasons. The first reason my Church has meant much to me is that it was the means of my salvation. Before I became a member of our church, I had had a general knowledge of Jesus, but it was not until I learned about the saving power of Christ and knew that His Plan included me, that I was able to accept Him as my own personal Savior. I am now happy in the Lord, because I am His and He is mine.

The second reason why my church means much to me is that I am now an active member. Teaching Primary boys and girls and watching them grow in the knowledge of our Lord and Savior is a real joy and privilege.

It is wonderful to be able to serve the Lord while singing in our Gospel Girl's Choir and also taking active part in our Young People's Meetings.

The third and last reason my church has meant much to me, is that active participation in our church functions has given me confidence in myself and understanding of others. It has helped me to know and love the Bible and what it stands for. A church that is as sincere as ours cannot fail in its efforts to bring many to a saving knowledge of Christ.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2.—Marguerite Belair from the Mennonite Bible Mission, Chicago, Illinois.

RELIEF

Additional Clothing for France Shipped from England

The staff on the Mennonite relief center in London was given the opportunity to ship five tons of clothing to France, November 14, through the **Entr'-Aide Francaise**, the identical organization through which the Akron Office shipped six and one-half tons in September. The clothing was selected from a reserve stock which is accumulating at the Center for such opportunities.

Women Appointees Leave for Middle East

Four girls—Bertha Fast, Esther Detweiler, Marie Brunk, and Barbara Zuercher—left Akron Headquarters to do relief work in the Middle East area, following a farewell service on November 23. They were booked to sail on the neutral Portuguese liner, the *Sorpa Pinta,* along with many missionaries returning to their areas of service.

India-Bound Workers Report of Trip

Upon reaching a port about midway voyage to India, R. C. Kauffman, traveling with Lawrence Burkholder and Clayton Beyler, reported on the progress of their trip. Sometime in early November they were passing ports near our Middle East relief area.

Robot Bombing Accelerated Relief Work in England

In a summary of the May, June, and July relief work that our Mennonite organization carried on in England, our representative reports that the hazards of the flying bombs brought increased demands for clothing, and particularly bedding. Forty quilts were distributed in the Children's Hospital at Yorkshire. This hostel gave accommodations to cases of 'difficult' evacuated children. Nineteen quilts, clothing, and financial assistance has been given to an organization to aid its welfare work in the very poor and much bombed sections of London, Liverpool, and Manchester.

C. P. S.

Book on Smokejumpers Published

The C. P. S. men at Huson, Montana, have written and published an interesting book about their dangerous but fascinating work—fighting fires in unaccessible areas of the Rocky Mountains by parachuting from the air. The book is titled "Smoke Jumper" and tells the story of their work, training, and camp life mostly by large clear pictures. It may be obtained by ordering from Arthur J. Wiebe, C. P. S. Camp No. 103, Huson Montana, for seventy-five cents.

Agencies Administering C. P. S.

While most of the camps and units are administered by the service agencies of peace churches, and Selective Service, a number of other church agencies have also assumed responsibility for a few units. The Disciples of Christ Department of Social Welfare administer a mental hospital unit at Logansport, Indiana; American Baptist Home Mission Society, mental hospital unit at Cambridge, Md., and a training school at Skillman, New Jersey; Commission on Christian Social Action of the Evangelical and Reformed Church, a mental hospital unit at Independence, Iowa; The Association of Catholic C. O.' a general hospital unit at Chicago, Ill., and a training school at Owing Mills, Md.; Methodist Commission on World Peace, a general hospital unit at Durham, N. C., and a mental hospital unit at Cherokee, Iowa.

Peace Section Notes

Legislation on peacetime conscription has been temporarily postponed. Senator Reynolds, Chairman of the Military Affairs Committee, had announced that his committee would begin hearings on conscription on November 14. An increasing amount of opposition against permanent conscription may be one reason for delayed action. It will probably be introduced when the new Congress convenes in January.

On November 17; President Roosevelt declared that sometime this winter he would press for Congressional adoption of compulsory universal service for the country's youth. How much of this training would be military is still indefinite.

Released November 29, 1944

M. C. C. Headquarters, Akron, Pennsylvania

CORRESPONDENCE

GRACE MENNONITE CHURCH PANDORA, OHIO

In accordance with the plan that one Sunday School class be responsible for a Sunday evening service each month, a ladies class sponsored in October a program arranged by the C. P. S. unit at Lima, Ohio, State Hospital, who interestingly told of their aims and their work In November a girls' class held a candlelight service for the boys in service. As each boy's name was called, a candle was lit by a parent or near relative of the boy. Forty-four candles were lit and a bouquet of white chrysanthemums had been placed at the altar for the one boy, Andrew Steffen, killed in action. Excerpts from letters from the boys and our two girls in M. C. C. work, Miss Ruth Hilty of Akron, Pa.,and Miss Cave Diller, R. N. of Puerto Rico, were read by the pastor.

For our weekly prayer service, our pastor is conducting a study of the Early Christian Church from the book of Acts.

Rev. J. H Langenwalter was in our midst for a series of meetings. His inspirational messages from the Book of Acts were a real blessing.

Five young people from our church participated in the twentieth annual Prince of Peace essay contest The winner, Miss Marilyn Stuner, will compete in the county contest.

A large group of women and girls met at the church recently for the annual mother-daughter banquet. Mrs. Floyd Pannabecker spoke to the group on "Race Relations."

The Men's Fellowship entertained the men of the St. John's Mennonite Church at a dinner recently. A group of 150 men were gathered for the dinner and heard Rev. Arthur Ronig, a Presbyterian missionary from China, speak.

A donation of vegetables, canned food and fruit placed at the altar for Bluffton College lent an air of gratitude and thanksgiving to the Thanksgiving morning service. The ladies of the church had previously donated about seven hundred quarts of food to the C. P S. camps and to Bluffton College.

At the annual missionary sale approximately $475 was realized by the sale of food and needle work. The total amount raised in six days for missions by the missionary sale and the Thanksgiving offering was $1,257.00.

The choir, under the direction of Prof. Russell A. Lantz of Bluffton College, will present a Christmas program, including favorite selections from Handel's Missiah, Christmas carols, and Christmas anthems.

Mennonite Women's Conference

Bluffton Ohio, November 15, 16

Eighty-four women from five states and representing the Middle and Eastern Districts, the Central Conference, and the Defenseless Mennonite church met for the first Mennonite Women's Conference in connection with the annual Bible lectures and the ministers' conference. The idea was inspired by Miss Edna Ramseyer of Bluffton College and met with the immediate approval of all those who were privileged to attend. Definite steps were taken for another women's conference next year in connection with the Bible lectures on the campus.

A missionary from Africa, Mrs. Henry A. Toews, and a former M.C.C. relief worker in France, Miss Lois Gunden, told of their experiences. Missionary society projects and plans were discussed by members of the various societies, a fellowship dinner was held, and visits were made to the campus buildings, to Professor Klaasen's art studio and the Ohio Cutting Room of the M.C.C. located in the Science Hall. Besides learning of the work of other missionary societies, it was also a period of refreshment and fellowship, and brought friends to the campus who had helped but had never before seen Bluffton College.

Mrs. Edwin Amstutz of Bluffton, Ohio, was elected president of the organization and Mrs. Sidney Steiner of Pandora, Ohio, secretary, for the coming year. —Mrs. Sidney Steiner

JOTTINGS

—**Ralph C. Kauffman has arrived safely and well in Calcutta, India,** according to a telegram received December 8 by his parents, Mr. and Mrs. Charles Kauffman. The telegram was sent by Orie Miller at M.C.C. headquarters. Brother Kauffman will do relief work in India. He is on leave of absence from his teaching duties at Bethel College.

—**Rev. C. H. Dirks,** pastor of the First Mennonite Church, Hutchinson, Kansas, has resigned this pastorate, the resignation to take effect May, 1945. After prayerful consideration of the matter, the church accepted the resignation. Rev. and Mrs. Dirks served the Hutchinson congregation for almost nine years. They have accepted a call to the Alberta Community Church, Portland, Oregon.

—**Miss Aganetha Fast,** Matron-at-Large for the Mennonite C.P.S. camps, writes from North Fork, California: "I am leaving for Three Rivers, (C.P.S. No. 107) California, December 5, and will stay there till Christmas.

—**Moundridge, Kansas:** Rev. and Mrs. Unruh and Wesley spent the weekend in Pawnee Rock with Mrs. Unruh's father, Rev. Schmidt, who is pastor of the Bergthal church there. Verney Unruh, a Bethel College student, has charge of the services at West Zion during Rev. W. F. Unruh's absence.

—**The Hoffnungsau Mennonite Church, Inman, Kansas,** had a mission program on December 10. The church served a noon meal in the church basement for all present. The following appeared on the afternoon program: Rev. J. B. Ediger, Rev. Wm. C. Voth, Rev. Walter Gering, Sister Eva Pauls, and Dr. E. G. Kaufman. In the evening the choir, under the direction of Alvin J. Reimer, gave a short program, and Rev. P. A. Penner showed pictures of the mission work in India. On November 11 the mission societies had their annual sale. The sale brought the sum of $1621.00. The collection for C.P.S. on November 19 was $407.00. On Thanksgiving Day we observed our Harvest Thanksgiving, and the offering amounted to $1,250.00. Rev. P. K. Regier from Reedley, California, brought the message on this day.

—Lorraine Avenue Mennonite Church, Wichita, Kansas: During November the Primary Class learned about the Hebrews' and Pilgrims' Thanksgiving offerings and festivals of harvest time. They also learned about what they could do to share God's bounty with others and how they could thank God. As a result the boys and girls filled a basket of vegetables, fruits, etc., for the grandfathers and grandmothers of "The Bethel Home for the Aged" in Newton.

—Mennonite Bible Mission, Chicago: For several weeks our Monday evenings have been devoted to the program of Leadership Training. I think most of us realize that our teaching technique can be improved. We realize that there is a vast field of knowledge which we can know. The Leadership Training Program recognizes these facts and seeks to fill the need. We are glad to take part in this phase of the educational program of the General Conference of Mennonites. —Esther Wiens

—The Zion Mennonite Church, Donnellson, Iowa, is adding to its building fund for additional Sunday Schools and auditorium room. The ladies recently sent two hundred pounds of clothing to the M.C.C. depot in Newton, Kansas.

—Henderson, Nebraska: A truck load of about 1800 quarts of fruit, vegetables, and lard was taken to the C.P.S. unit No. 2, Malcom, Nebraska, on November 14. This is a new unit. Rev. and Mrs. Elmer Dick of Frazer, Montana, visited recently. They are candidates for the African mission field.

—Many of the *First Mennonite Church, Reedley, California,* recently made contributions so that the C.P.S. men in the three California camps could have a "turkey Thanksgiving Day dinner."

—The Grace Mennonite Church, Dallas, Oregon, has decided to have a Sunday bulletin from now on. The women of the church recently gave $500 to the Church Building Fund, which now totals $1,711.71.

—First Mennonite Church, Nappanee, Indiana: On the evening of "Men and Missions Sunday" the men of the church gave a program entitled "The Stewardship of Life." This church has a monthly workers' conference. The young people, fourteen and above, participate in a union C.E. The women prepared 117 pounds of soap for relief. They also made eighty pieces of clothing.

—Salem Mennonite Church, Dalton, Ohio: Ward Hofstetter is being transferred from the State Hospital at Staunton, Virginia, to the C.P.S. camp at Terry, Montana, where he will serve as instructor for a Farm and Community Study Course. Barbara Zuercher has sailed for the Middle East, where she is to do relief work.

—The film "The Book for the World of Tomorrow," produced by the American Bible Society, was recently shown by the First Mennonite Church, Nappanee, Indiana. The rental cost was $10.00.

—The Christian Endeavor of the First Mennonite Church, Berne, Indiana, recently celebrated its golden jubilee.

—The Wayland (Iowa) Mennonite Church canned 503 quarts this summer for C.P.S. and an orphans home.

—*Rev. Walter Gering* recently showed some colored moving pictures of Puerto Rico in the Memorial Hall, North Newton, Kansas.

—Chief Justice Edward C. Eicher, Chief Justice of the United States District Court of the District of Columbia, died recently. He was born at Noble, Iowa, a son of Benjamin and Lydia Sommer Eicher. More than a page is devoted to Mr. Eicher in the new **Who's Who Among the Mennonites.** According to this volume he was still a member of a General Conference Church.

—Donovan Smucker, Jesse Hoover, and **Harold Bender** have been appointed by the M.C.C. to visit as "observers" the second meeting of Protestant church leaders of this country to discuss the bases of a just and durable peace. This meeting which succeeds the notable session held at Delaware, Ohio, in March, 1942 will be held in Cleveland, Ohio, January 16-19, 1945, according to present plans. The meeting is called by the Commission on a Just and Durable Peace. Mennonite representation at this conference will in no way imply an official relationship to the Commission.

—Adopt 100 Per Cent Subscription Plan. The Bethel Mennonite Church, Mountain Lake, Minnesota, at its recent annual business meeting, voted to adopt the 100 Per Cent Subscirption Plan for **The Mennonite** and the **Bundesbote.**

—Eden Mennonite Church, Inola, Oklahoma: We were again privileged to have Rev. and Mrs. Marvin Eck in our midst. Rev. Eck based his message on the last thought of Romans 6:4, "Walk in newness of life." Sunday night they gave a report of their work in the "Go-Ye Mission." They are offering themselves for service in the great ripe harvest field into which the sickle has never been thrust. The Lord truly has blest their labors. His final challenge to everyone was, shall we let the harvest go to waste.

—It has been brought to our attention that Brother H. A. Fast was not the main or guest speaker at the Oklahoma Convention this fall, as erroneously stated in this paper.

EASTERN DISTRICT CONFERENCE NOTES

Fairfield — Robert Kreider of Akron, Pa., was the speaker at the union service in the Mennonite Church, Sunday evening, November 26.

Allentown—At a special congregational meeting held after the morning service, November 19th, a unanimous vote gave the Parsonage Committee the power to purchase the house at 1528 Chew Street. The pastor and family will move into the parsonage December 12. Mrs. Henry Buller spoke at both services November 19th, and her messages were greatly appreciated.

Zionsville — On November 25, Mr. Harrison S. Schantz was laid to rest in the adjoining cemetery. Mr. Schantz was received into the Church by baptism, by the Rev. C. H. A. van der Smissen, May 12, 1883, Mrs. Henry Buller spoke at the afternoon service, November 19. Her visit has greatly increased the interest of our people in the Mennonite Central Committee's work, especially that of relief.

Perkasie—The pastor, the Rev. Ward W. Shelly, attended the Ministers' Conference held at Bluffton College recently. Miss Huldah Myers delivered the message Sunday morning, November 19, in the absence of the pastor.

Souderton — Mrs. Henry Buller delivered the Missionary Address during the Sunday School session, November 26th and conducted an informal discussion during the evening worship service. The missionary offering for the third quarter amounted to $163.00. In the afternoon of the 26th of November, a regular worship service was conducted at the Home for the Aged at Frederick. Both choirs and the pastor participated in the service.

First Philadelphia—Mrs. Mary Hauck, a guest at the Home for the Aged for a number of years, was removed to the Allentown Hospital recently. She had the misfortune of falling and breaking a limb at the age of eighty-nine.

DELAYED ACTION

By John Thiessen

In these days of war we read quite often of delayed action bombs, which have wrought so much havoc in many cities in Europe already. When I walk around daily among our school children and observe their work inside the school room and out, and when I daily try to supervise the needed physical work, this new word, "delayed action" has come to me with some new force. A task is assigned; it is made clear in how long a time it can be finished. It is far from finished when the appointed time comes to deliver the goods. A lesson is being assigned to students in such a careful way that no one can misunderstand, and the time to complete the work is very clearly given. The time comes when the finished work is called for, and it is not done. Somewhere action was delayed. Just now I am building a little more strawshed room that we can keep cattle fodder in better condition when the rains come. Seven people are at work building brick pillars on which the roof is to be placed. One layer of bricks on the pillar requires eight bricks. I cannot stay with the seven workers to direct every step they must make. I am busy teaching school. At the end of a full half day, I go to look what headways have been made, and seven people have laid nine layers of bricks in a full half day, each layer only eight bricks. That a man with Kansas blood in him almost goes to pieces that I think my readers will understand. But these seven are my Christian brothers and sisters, and they do not mean especially evil. It is just delayed action which laid only seventy-two bricks in a full half day. "In your patience you will win your souls."

OUR HOPE

THE HOPE OF THE WORLD is in Christ. It is a trite saying, but the truth of it is being recognized more and more. Secular writers are saying that peace treaties have failed to keep the peace, because of hatred and rivalry, selfishness, the love of power, and the haughty attitude towards peoples of other nations and races. Where the spirit of Christ prevails, there is the forgiveness of wrongs, the willingness to serve others, and the recognition that all men are made in the image of God, entitled to freedom and equality of opportunity. Nothing else gives hope for the future. That hope is slow in fulfillment so far as the nations are concerned. But in our own individual lives it may be realized here and now. As members of His church, we are committed to loyalty to Christ. We have promised to love and serve Him. There at least need be no hesitancy in saying that the Kingdom of God is here so far as our own personal lives and commitments are concerned. —....*Rev. Lester Hostetler*

POSTMASTER
NORTH NEWTON, KANSAS

Habit Can Be a Servant

Goehe said, "Habit is the most imperious of all masters." Yes, without the saving power of Christ it, perhaps, is. Considered in the light of the changes that come when an indivilual is born spiritually through the saving power of Christ, habit is one of the most glorious servants. The set ways, which compose habit, then become ways of righteousness and whole, integrated living.

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Immaunel -- God With Us

Matthew 1:23

By J. N. Smucker

What a variety of thoughts Christmas brings to different people: from Santa Claus to Christ, from disgust to enthusiasm, from loneliness to homecomings, rom selfish pleasure to a divine happiness. But this s a time to put Christ back into Christmas, and to keep Bethlehem from becoming bedlam.

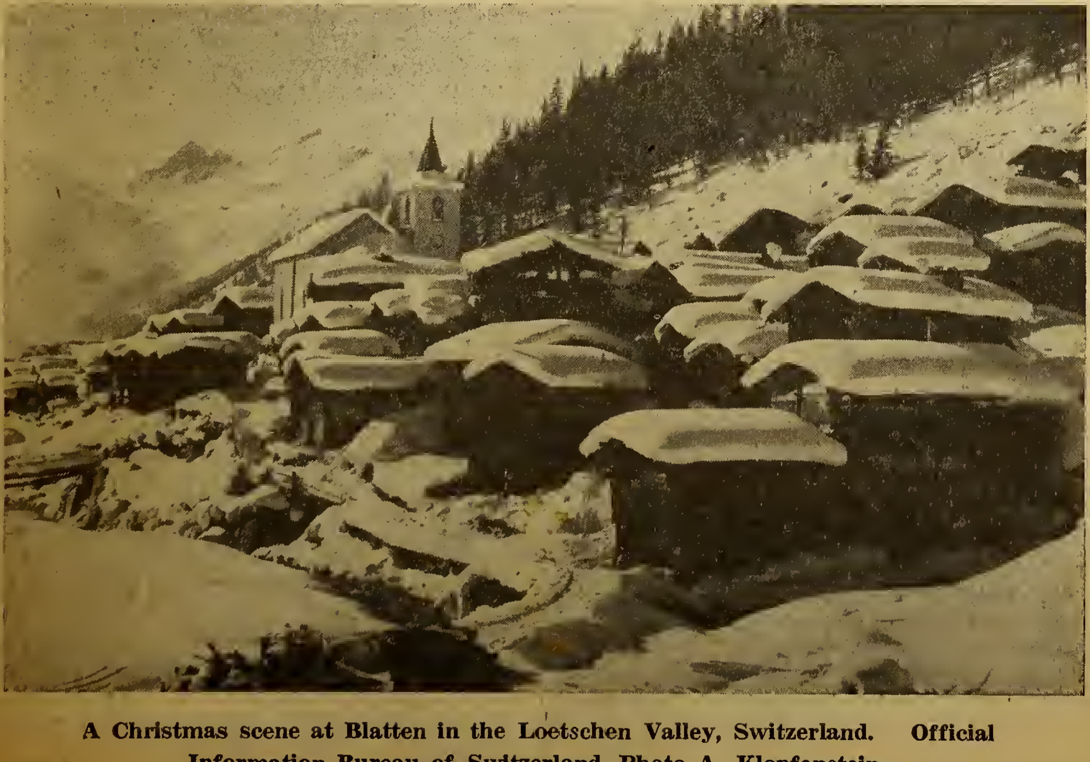
We are told there are two-hundred fifty-six words and titles used in the Bible to refer to Christ. From this list we select the title "Immanuel," which being nterpreted means, "God with Us." Do not these three words bring us close to the true meaning of Christmas?

Consider the first of these words, *"God,"* Surely our minds should turn this Christmas season to "God," who so loved the world that He gave us that first great Christmas gift. We should lift our eyes above the mall gifts and tinsel and trimmings and lights and see God.

We think of the might and power of God, the Creator and ruler of the universe. We consider His holines, so high and lofty that our minds cannot attain into it. We think of His righteousness and justice that puts our own poor morals to shame. We think of His mercy and patience with all our rebellions and blunderings. We consider His great goodness that covers us all. We give thought to His love that knows no bounds and pursues us and will not let us go.

In one instance we think of Him as so great and wonderful and majestic and holy that He seems far away from us and almost unattainable. Then again when we think of His care and mercy and forgiving love, He seems so very near. God the majestic and all-powerful supreme Ruler, and yet also God the all-loving Father. Surely this Christmas we will take the time to turn our eyes and hearts heaven-ward and see *God.*

"God-with-Us;" but as we turn our attention upon the first of those three words, we cannot help but soon turn to the last. Our thoughts turn to *Us.* The contrast and gap between the two words seems so great that it is really painful. What a relapse from the greatness of God to the smallness of man. What a terrible span between the holiness and righteousness



A Christmas scene at Blatten in the Loetschen Valley, Switzerland. Official Information Bureau of Switzerland, Photo A. Klopfenstein.

and love of God, and our own sin and unholiness and selfishness! Individual and national sins are weighing us down, crushing us beneath the cruel load that we cannot rise. If there were but some way of being released from the crushing weight! Then, too we are troubled and anxious and confussed with the uncertainty of life and events all about us. If there were but some clear path that we might follow. Torn from our old moorings, adrift and distracted, if only we had some dependable guide who knows the way! There are temptations and difficulties that are too much for us; if only we had some stay and strength to sustain us!

Then we think of some of our nobler inpulses and ideals. There are visions and aspirations that disturb and haunt us, hungers and thirsts after righteousness that consume us. If only there were some way of connecting with the great God Himself! If only my futility could be joined with His stability; my sin blotted out by His righteousness; my weakness lost in His strength! If somehow I could make connections with the great God of hope and assurance and security! But He is so great and I am so small, and the gap between us is so wide—"O wretched man that I am, who can deliver me from this death."

Christmas is our answer; "God with Us." Christ is the great *With* that binds us and God together and unites us. Man's longing for spiritual fellowship is met in Christ. Our cry for forgiveness is met in the Saviour. Our need for a guide and helper is met in the divine Lord. God the infinite, man the finite, and Christ the great With, binding us together. Truly Christmas is wonderful.

"God With Us." Now I can walk down the uncertain years in company with Him. Now I can find life victorious because I am on the overcoming side. Now I can be released from the hard galling yoke of sin for He is my Saviour. Now suffering and hardship can be shared with Him who makes me strong. Through Him, the great "With," comes the peace that passeth all understanding and quiets our vain strivings; doubt is dispelled by faith; anxiety gives way to certainty; the darkness of midnight is dispelled by the brightness of the Light of Life.

This is Christmas: that God so loved us that He gave His only Son to unite us to Himself. It is too wonderful for us to grasp. But as we ponder this great truth our hearts are strangely warmed and Christmas becomes for us not a season of shallow merriment but a deep and abiding undercurrent of supreme joy that transforms all our days, for God is With Us.

Christmas 1944!

By Dorothy Tweet

Peace and goodwill! Are not these strange words of greeting for a world at war? Yet, this year, too, through God's grace, comes the dear old Christmas message of gladness to every heart which hears and believes it. The Prince of Peace came down to our sinful world to take upon Himself our transgressions. Jesus the Saviour is born! What joy it brings to our children! What memories it stirs among our older people! We'll be hearing again of the heavenly choir of angels, of the vigil of the shepherds, of the star pointing the way to Bethlehem, of the virgin Mother and Holy Child.

The first Christmas dawned upon a hard, old Roman world under the dictator Caesar Augustus, among a subject people in an occupied country, under iron military rule. Conditions among nations today are hardly more ghastly than when Jesus first lay in the manger. But the Christian Christmas does not depend upon outward cirumstances for its blessedness. Let the story of Bethlehem take precedence over hatred and greed. Let the song of angels drown out the whine of shells and the sound of shrapnel! Let the vision of the Holy Child blot out the sight of ruined cities and broken bodies!

What comfort can we find in this Christmas 1944, in a world filled with grief, darkness, discouragement, suffering, tragedy, and heartbreak? The answer may be found in the faith of the Bethlehem shepherds who watched their flock that night on the Judean hills. Without doubt or questioning they said one to another, "Let us go even unto Bethlehem and see this thing which is come to pass." They took God at His word. They were confident even before they saw the Child and His Mother.

The thought of Christmas in a troubled world was shared by Longfellow, who, after hearing the Christmas bells ring out, "Peace on earth, good will toward men," said, "There is no peace on earth, for hate is strong and mocks the song . . ." The bells then seemed to peal out a blessed assurance:

"God is not dead, nor doth He sleep;
The wrong shall fail, the right prevail,
With peace on earth good will toward men."

Farewell To You

God willing, I shall be sailing the Atlantic Ocean by the time these lines appear in print. I am leaving the homeland feeling that once more God is calling me into foreign service and that He will make His promise true when He says in Genesis 25:15 "I am with thee and will keep thee in all places whither thou goest."

The following, taken from a letter received today from a friend, expresses what many of you who will read this have been saying and writing to me during the last two months: "We are praying that you may have a safe trip on your errand of mercy and that the Lord may give you much joy in His service and then a safe return to your home and loved ones." I cannot put into words how much I appreciate this. It gives me added courage to go forth at this time even before the war in Europe is over. Many of you have sons and daughters in England or Europe and have expressed the hope that I would get to meet them. That will be a privilege to which I am looking forward eagerly. When you write them, enclose my London address so they know where they can get in touch with me. My phone number is Mountview 2179, and now may God bless and keep you all.

Sam T. Goering
M. C. C. London Center
68 Shepherds Hill
London N. 6

EDITORIALS

GOOD TIDINGS OF GREAT JOY

“And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which hall be to all people. For unto you is born this day n the city of David a Saviour, which is Christ the Lord.”

It was God’s intention that the “good tidings of great joy” should be to all people. These good tidings have been the trust of millions for over two thousand years, yet there are millions of people on the globe who have never heard them. These good tidings have been formally claimed by millions in “Christian” America and “Christian” Europe. But this Christmas he hearts of millions of Christians will be wrung by he sorrow and horror of war. Christian upon Chrisian who has proclaimed the Prince of Peace as his Saviour and Lord has not found freedom from war but s today enmeshed in it with soul and body. Churches lot our cities, but the liquor stores out-number them. Somehow those with the “abundant life” in Christ have not succeeded in making clear to their fellow citizens that drink is not the way to deep satisfaction. Quakers, Brethren, and Mennonites have been referred o as the “Peace Churches,” but two-thirds of the Mennonite men—and the Mennonites have the best ecord of the three groups—are in the armed forces. Ministers are usually well-known in their respective communities, but they are to a great extent passed by n favor of secular psychologists and even astrologers by those who are confused in mind and feeling, and great masses of men and women do not turn to them or help and inspiration in living, but rather to the glaring personalities of radio, screen, and press. Many who belong to church seldom attend, and many of hose who attend find that their life is far from being adiant with “good tidings of great joy.” As we look at this dark side of life, we may ask “Why?” Why do not these good tidings have more effect in the world? Undoubtedly, part of the answer is the elf-willed, prodigal-son attitude of many who ignore he good tidings. But another part is the fact that many who possess these good tidings fail to present hem to others in such a way as to persuade their hinking, willing, and feeling until they experience alvation through Jesus Christ. How important it is hat those who possess abundant life in Christ make lear its good tidings to others. These tidings are for ll people. How sad when the messenger-bearers ungle their task!

GOD WITH US

In our homes we may have photos of loved ones who re far away. How ardently we may sometimes wish hat these pictures would become real persons in our midst. In much the same way human hearts longed o see God. Then in the fullness of time, He broke hrough the picture that men had of God and revealed imself in a person. “And the Word was made flesh, nd dwelt among us, (and we beheld his glory, the lory as of the only begotten of the Father), full of grace and truth.” Jesus is Immanuel—God with us. n Jesus we are introduced to God. “. . .he that hath seen me hath seen the Father.” Jesus has revealed to us what God is like. He is a Christ-like God. What a privilege to know God through Christ. That is the privilege and meaning of Christmas for us. Today the Christmas word would express itself through us as real, living persons, express itself through us so clearly and gloriously until others can see the living Christ in us. When the Christmas spirit fills our beings, then we reveal Christ to others, for then he abides in us. God is with us in Jesus Christ. That is reason for a “Joyous Christmas.”

WHY SOME ARE WITHOUT A CHURCH PAPER

Frequently one finds families which are very active in the local church but which do not subscribe to either the *Bundesbote* or *The Mennonite,* the official papers of our General Conference. It seems that in the vast majority of cases this is not due to a deliberate rejection of the paper but rather to a general lack of knowledge about these papers and what they seek to accomplish. Such people are busy and interested in the local work, but they have not been lead to a similar intense and intimate concern for the larger work, which our General Conference represents. Such families or members have simply not been given an adequate opportunity to widen their interests. All of this is suggested in a letter written by a reader in Pennsylvania.

He writes in part: “My membership dates back ten years. Yet, in spite of this time, I actually did not subscribe to *The Mennonite* until a year ago. My church interests have been concentrated on the operation and activities of my own congregation. I am and always have been active in the work of the church, choir, young people, Sunday School, ushers’ league, dramatics, etc. In doing this, I, like many others, have not taken a real personal interest in many activities of General Conference or various district conferences outside of my own Eastern District Conference. I believe that every Mennonite should receive *The Mennonite.* However, I doubt that more than 50 per cent of the general membership actually receives or has access to the paper. (In churches without the 100 Per Cent Plan, the percentage of homes receiving a church paper is seldom above 35 per cent. —Editor) This, I am sure, is not deliberate, but is in most cases sheer neglect.”

We believe our friend has stated the situation very well. It is one of neglect. Unless those who subscribe introduce the idea of a church paper to the non-subscribers, the latter will hardly subscribe of their own accord. It is here that the 100 Per Cent Plan is very helpful. As the idea of a church paper in every home is presented under this plan, many non-subscribers welcome the idea for they have no reason not to do so. The importance of the matter had just simply not been brought to their attention before. So as our friend suggests in an unquoted part of his letter, there has to be an organized way of presenting the idea of a church paper in every home. Over thirty churches in our Conference, including some of the largest, have found the 100 Per Cent Plan the best means of accomplishing this.

Our Ministry of Education

By J. H. Langenwalter

AND A LITTLE CHILD SHALL LEAD THEM"

The man who wrote the foregoing words had many opportunities to become one of the leaders of his day in his country. His name was Isaiah. This is an abbreviation of a longer name meaning, Jehovah is salvation. The meaning of this name is what he believed and lived. The more he saw of the corruption which was brought to his beloved country by men of power who resorted to clever politics and to force, the more he realized that there must be a better way. His people were not awake to the way they were being led. At first Isaiah hoped that they might be led to see the better way. They did not understand. Then he felt that there was hope that a minority might see and understand. This also failed. Then he awoke to the fact that great achievements come from small beginnings. He saw that God's way of meeting the confusion which selfish men had wrought, was to begin again, and with a child!

Men laughed at Isaiah and his dreams, including the one about a little child who was the only hope in a world which was as dangerous as animals who devour and poison each other. Read Isaiah 11.1-9. However, Isaiah had seen too clearly what might become of a child who would grow up to be the kind of man whom God had in mind. "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace!" These names show the great end which Isaiah saw in the small beginning for the good of his people and of the world. Isaiah 9:1-7 shows the hope of a better day which inspired this man to great native ability, clear thinking, and sincere service. The events which followed have led to the conclusion that Isaiah's message found its fulfillment in the Child, Jesus, whose coming we celebrate at this season. "Jesus" is another abbreviation of the same longer name which means Jehovah is Salvation!

When Jesus began His work He called Himself "Son of Man." He evidently meant that His life was to be a revelation of what God had in mind if man lived as He had created him to live.

It is interesting to note that Jesus also emphasized the worth of a child. Mark 10:13-16, and similarly Matthew 19:13-15 and Luke 18:15-17, shows how deeply concerned Jesus was about children. They are to be permitted to come to Him without hindrance. What a charge against men whom He had trained for a long time! "Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein!" The violation of the truth of these words has been responsible for most of the world's sins.

Reuben's admonition to the other nine older brothers of Joseph, "Do not sin against the child," ran true to the instinct which God has given to man. When man "comes right" there is no violation of the rights of childhood. May we think on this truth at this Christmas season as never before. There never have been so many ways of violating the rights of childhood as are facing the rising generation of children today. It is time that we cease to follow the reasoning of those who consider it their privilege to violate the rights of children and follow Him who pled the cause of little children so earnestly and so greatly. If that were done, even by those who call themselves Christians, Christmas wishes would find their fulfillment in happy, peaceful lives.

Mebitations on the Mennonites

By J. Winfield Fretz

WHAT IT MEANS TO BE A MENNONITE

Paul Erb, formerly teacher of English at Hesston and Goshen Colleges and now editor of the *Gospel Herald,* has written a splendid little pamphlet entitled, *What It Means To Be a Mennonite.* It was primarily written for teen-age young people. Erb points out six main characteristics of Mennonite life and faith.

1. *It means a definite Christian experience.* This is summed up in Jesus' words "Ye must be born again," and it means that the church member must undergo a definite change of heart. It need not be an exciting occurrence but it must be clear to ourselves and eventually to others that we have become "new creatures in Christ."

2. *It means a noble heritage.* High birth has always been considered a privilege. To be the son of a king, or duke or lord may be considered by some as fortunate, but there is a nobility which is far more desirable. It is being born into a noble faith, noble traditions, and ideals. Mennonites have a noble origin, have had noble occupations and habits, and above all lofty spiritual ideals and sound Christian doctrine.

3. *It means a simple life.* First of all a recognition that true simplicity is a matter of the heart. It is basically dishonest to keep the life simple when every motive of life tends to the oppisite course. This simplicity of heart must find expression in our church buildings, our homes, our dress, and our behavior.

4. *It means separation from the world.* This is a reasonable teaching and one that adherents to Bible teaching will find necessary. Non-conformity is basically a matter of the spirit.

5. *It means close adherence to God's Word.* There are wrong views of the Bible as well as right views. Mennonites have interpreted Scripture according to its nature. Above all, it must be accepted as absolute authority for the Christian's guide in life. The ideals of the Scriptures must become the ideals of the Christian.

6. *It means being a living witness.* The witness may be through the way we live, through personal testimony, or through support of missionary work and other church activity.

One can read this pamphlet in ten minutes, but the serious-minded Christian will not be through thinking of its contents in that short at time. It is worth many times its cost which is five cents. It can be secured at the Mennonite Publicating House at Scottdale, Pennsylvania.

Lest Joy Within Their Hearts Should Cease

By Joanna S. Andres

There shall be hearts
Throughout the world today
That shall stand still in thought
Upon their lonely way.
They shall recall the throbbing bliss
Of Christmases passed by—
They shall remember this
And. . . .cry.

When they remember,
Somewhere all alone,
A lighted tree with silver tinsel strung,
Or stockings small
From some loved fireside hung;
When they remember faces radiant bright
Around the glow of quiet candle light,
Or bells that chime across the snow
And carols ringing loud, "God loved us so!"
When they remember home
And hearts away so far,
O God, then send to them once more a guiding star—
A star bright shining in the night!
And traveling let them go
Through space and time
Till hearts grow light—
Until with loved ones once again they've knelt
Around the manger bed!
Until their hearts have felt
The warmth of home and love and peace.
And God,
Lest joy within their hearts should cease,
Make them to hear again the song
That angels sang:
"Peace be to earth! Good will to every man!"
And, somehow, with the shepherds let them go
E'en unto Bethlehem, and let them know
The Gift once sent from Thee in holy birth
Shall still become the gift of Peace
To men on earth.
O let them go rejoicing on their way—
Within their hearts the Gift
Of that first Christmas day!

And we, who miss them in our homes this year,
And sometimes trembling wait, yea trembling fear
Lest war should keep them always from our sight—
Great God in Heav'n,
To us give Peace in heart this Christmas night.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

FAITH

When Dalsai came to Christ, his father with threats and cursings refused him shelter in his home and drove him away. Dalsai no doubt knew this would happen before he asked for baptism. He had heard the call to follow Christ when he was a boy of about ten years of age when he was in Mission Primary School at Janjgir. That call would not down. All those years until he was old enough to earn his own bread and butter—rice and pulse—he had kept saying in his heart, "Lord Jesus, I too am going to be Thy disciple." He kept his promse, but in so doing lost his earthly home.

Dalsai's brother, a cripple, had previously come to Christ. So after Dalsai had tried for some months to live alone and cook his own food, he went to live with his brother. This brother was an amateur tailor. He was very poor, for certain proportion of his earnings he never gets. India has no scruples in not paying debts. So Dalsai has been sharing his own meager earnings with his crippled brother in these difficult times. Could a real Christian do less?

What has it cost Dalsai to follow Christ? (1) His home, and (2) his earnings. I wonder, as they stand before the great white throne, whose faith will rate highest,—that of the humble Dalsai, working as a day laborer in a garden, who helps his crippled brother in need or perchance Christians earning three or four times as much, who have much to say in church business meetings, who withhold earnings from the cripple, and pay not honest debts.

FORTITUDE

On the very frontier of the advancing Kingdom of Christ was Dadduram sent with his young wife, Barbara. They had two Christian co-workers, but they, man and wife, had taken their little son who was deathly sick with typhoid to the Champa Mission Hospital. So Dadduram and his wife were alone when the great event came. Their first born baby born alive came one Monday morning at 8 a.m.

We had tried hard to get word across the flooded fields and raging swollen streams to have them come in for this great occasion. But this proved most difficult in the height of the August monsoon. Suddenly came this baby girl, weeping before them. They too wept, mingled their joy with their sorrow, for the tiny thing had arrived two months early.

But by three p.m. their sorrow was turned to bitter grief. The little life had flickered and gone out. Caste of course has stringent rules for birth and death. So Dadduram with his weak, sick wife on hand now had his firstborn, a corpse in his house—cut off and alone. He had to be nurse, doctor, cook, housekeeper, undertaker all in one. Tears flowed copiously as he dug the grave and before some villagers standing by committed the firstborn to mother earth. What else could he do? In a hot country like India, the dead cannot be kept longer than twelve hours, and to get word of help to Janjgir over monsoon flooded territory was utterly impossible.

FOG

It was a great joy to have as our guest the distinguished Dr. Mukiya, let us call him. He was a member of one of the Royal learned Societies, a Ph.D., a scion of a famous family, and one interested in education and economics. Talk flowed freely. He appeared to be the keenest brain we had met in a long time. Everything was said with spice and mirth.

Then my wife asked when India could hope to be rid of caste. His reply was as mirthful as his previous talk: "When we cut off the heads of all the priests and ujaries, and get rid of all religions. Of course we will also have to decapitate the missionaries as well," he replied.

"You see" he explained, "the human race passes through four stages: (1) animism, (2) superstition, (3) religion, (4) science." From the conversation there was no doubt that animism was represented by the aboriginals of the land, superstition by Hinduism, religion by Christianity, and science as the crown of perfected, released Humanity. The scientific alone have really become enlightened. I did not tell him that my own college degree was a bachelors in science.

It was not surprising to find that as the hours of the evening passed that his mirth turned to cynicism. For one basic factor in cynicism is disappointment in the things considered supreme and satisfactory.

I am surprised to find that a number of the educated of India are described by the attitude of this friend. They have hitched their wagon to a star. But this was not the Bright and Morning Star. As life passes, the thing let them down, and cynicism results. Many of us are increasingly convinced that as one after another of these props crumble, and as these false gods go crashing down, they, in the near future, will turn their ears increasingly to Him, Whom the wise men from the East sought. *S. T. Moyer*

CHRISTMAS GREETINGS FROM INDIA

The flying hours remind us again that the year draws toward the end. Mixed remembrances engage our thinking. When shadows of death threatened to approach, the assurances came unprecedented: "Fear not, be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of righteousness!" The name of the neverfailing Lord be blessed!

The sincerest "Merry Christmas" and "Happy and Blessed New Year" are herewith expressed, looking forward into the New Year by thinking and meditating on "My grace is sufficient for thee!"

—Yours in His Hopeful Service,
P. W. and Mathilde Penner

HOME MISSIONS

A. J. Neuenschwander, Secretary

TORONTO UNITED MENNONITE MISSION

Indeed, we have reason for "giving thanks always or all things unto God." The Lord has richly lessed us in both spiritual and material matters. o as to acknowledge the Lord for His mercies our ission gathered on October 15 for a Thanksgiving and Mission Festival. In the morning service e were reminded especially of God's material essing. The ladies of the Mission decorated two rge tables of fine fruits and vegetables. For the fternoon service a special speaker representing e "Mission to Lepers" reminded us of our responbility to spread the Good News to others. An ofring was taken at the close of the services which as to be divided between Home and Foreign Missns. Recently one of our young men has left our oup for Christian training in a Bible Institute in e West. We praise God that he has heard the ll: "Go ye." He is training for foreign missiony service.

It was in May that we had Miss Aganetha Fast, issionary from China, with us. It was with great terest that we listened to her experiences in the rient. Rev. J. J. Thiessen of Saskatoon, Saskatewan, was also our special visitor and speaker cently. Mr. Thiessen represented the Rosthern ble School, and an opportunity was given to give ward the possible enlargement of that school. Also ring the summer we had a rich treat of listening a well trained forty-voice choir from the Niagara-the-Lake Mennonite Church. Rev. Dirks, a minter from that church, gave a short message, havg as his theme the value of song as found in the ble.

The Lord has also blessed the work among the ennonite men in the restricted Medical Corps vision. Since July the pastor has had the privige to meet with these men every second Thursy for a time of Christian fellowship. Many of ese men have already left for overseas. Recently monthly mimeographed letter has been sent to ch one of them in which a short message from e Scripture is given to them to encourage them Christian living. Other particulars regarding r services among these men as well as our Missn services are given for their benefit.

Arnold A. Fast, 12 Bank Street
Toronto, Ontario

A BEAUTIFUL BOOK

Take Heart is the name of a beautiful book which s just come from the Elgin Press, Elgin, Illinois. nest G. Hoff, the author of the book, is the editor the Sunday School publications of the Church of e Brethren. He calls this unusual book "a modest tempt to open eyes and hearts to the richness of e." To accomplish this purpose the author presents nety-five pages of beautiful pictures and appropriate editorial comment. A page is devoted to each picture and comment. The pictures are all beautiful but of a wide variety—a dogwood blossoming profusely, a field under irrigation, a blue lake in the Rockies, a massive oak, multi-colored foliage in autumn, a close-up of dandelion seeds, a husband and wife engaged in Bible study, a rocky mesa, El Capitan in Yosemite, a little boy's shoes, a wet pavement, a wooden fence, the source of the Mississippi, a slave auction block, a horse at a water trough. Each picture has a telling, one-word caption. The horse drinking out of the trough suggests the word "Volition." With each picture is given a 100 to 200 word editorial comment. These are not preachy but invite meditation on the deeper things of life. Truly "by pictures and words the author shows how much in the world of the every-day encourages one to keep faith and to take heart!" The book "began with the childhood interests of the author-photographer—interests which were encouraged be a father who rightly sensed the power of pictures as a means of presenting truth. Through the years the son took pictures, beginning with views of such familiar scenes as a neighbor's house under construction, friendly animals, and boys playing ball. Then through college, seminary and university the maturing student of life took more and more pictures. When he became editor of the Sunday School publications of his church further incentives were added. Then there same the suggestion from an editor friend that the editor with the camera should write interpretations to be used with his pictures." Such a series proved so popular that suggestions came that "the series be brought out in adequate and permanent form." *Take Heart* is the result. This is the most carefully prepared picture-meditation book that the reviewer has discovered. It is a book of beauty and inspiration for the home. The price is $2.00. It can be secured from the Elgin Press, or the Mennonite Publication Office, Newton, Kansas, will be glad to procure a copy for you.

"Dear Lord, the world has known so many wars,
It bears such bitter, deep and lasting scars,
Reach out Thy hand, O Maker of us all;
Bend down Thy listening ear and hear our call
In this and every other threatening hour.
Only Thy might, dear Lord, only Thy power
Can change the hearts of men—can bid them cease
Their avarice and greed—and bring us peace.

Lord of the nations, let no nation reign
To crush another. Free us from the stain
Of blood and slaughter—let us not forget
The living, kind example Thou hast set.
God help us lift the Golden Rule so high
That its bright words will flame against the sky:
'Do Unto Others As Ye Would That They
Do Unto You,' and then will come the day,—
The crushed will rise, the bound will find release,
And we shall know the blessedness of peace.

—*Grace Noll Crowell*

Universal Week of Prayer for the Church January 7-14

General Theme: Pray-Thy Kingdom Come

January 11: "Pray In Secret." Scripture: Matt. 4:1-11; 6:1-18. Subjects for Prayer: For the forgiveness of personal sins, naming them, For Church school teachers, public school teachers and other leaders of youth, For unfailing knowledge of Him Whom we have believed. Topics for Messages: An outline for private prayer, The time for private prayer, What does it mean "to pray without ceasing"? Hymns: "My Faith Looks Up to Thee," "O Love That Wilt Not Let Me Go," "He Leadeth me, O Blessed Thought!"

January 12: "Pray In His Name." Scripture: John 14, Rom. 8. Subjects for Prayer: For the remembrance of Jesus Christ, For grace always to pray in His Name, For homes bereaved by war. Topics for Messages: For what shall we pray? How shall we pray for a world at war? How shall we pray for the post-war world? Hymns: "Lord, Speak to Me That I May Speak," "Break Thou the Bread of Life," "Lead Us, O Father, in the Paths of Peace."

January 14: Scripture: Matt. 18:1-20, Eph. 4:1-16, Heb. 10:19-25. Subjects for Prayer: For our local church, For our denomination, For the Universal Church of Christ. Topics for Brief Messages: The growing spirit of cooperation among the churches, Jesus' prayer for the unity of His disciples (John 17), What can our churches do together? Hymns: "The Church's One Foundation," "Faith of our Fathers, Living Still," "This Is My Father's World."

The above is material selected from the Week of Prayer booklet. For the outline of the first four days, see the preceding issue of this paper, page 8. We have not presented any of the meditations from the Week of Prayer booklet. Those who are interested in all the material of this booklet may secure it from the Department of Evangelism, 297 Fourth Avenue, New York 10, N.Y. Price 3 cents in quantity.

Avoiding The Party Spirit

By Arthur F. Ortmann

Christ prayed that his followers might be one, John chapter 17. A visitor at an insane hospital, seeing that a single guard was left in charge of several hundred patients, said to him, "I should think it would be dangerous for you to be left alone with so many crazy people Why, if they'd get together they could soon make short work of you."

"Yes, that's true," answered the guard, "but you see crazy people don't get together. They don't know how."

Is that the reason why some towns of 600 have eight or ten churches?

Is it the reason why some cities, with 75 per cent of the population decent, can't vote dry? Is that the reason why a city of 30,000 cannot support a playground or a Y.M.C.A., and yet is honeycombed with cheap pool rooms, cheap dance halls, and cheap "movies"?

CERTAINLY NOT! But why don't we get together?

There are subjects which disturb, distract, and divide even the people of God. But the name of Jesus Christ, His blameless character, His self-denying death, the home He has gone to prepare: these subjects melt all hearts together. Let us make the most of them. "The nearer to Christ—the center—the nearer to one another."

I believe only as we realize and understand that God has given to the branches of His church a special, peculiar task to each, according to its distinctive ability and fitness and place it is to fill in, in the great program of God. The Lutherans can do what the Presbyterians are unable to do. The Mennonites can accomplish what Methodists can not, etc. May God bless them all and keep them all busily at work each over against his own place.

The world hungers for the living bread. Jesus says, give ye them to eat. Is it possible that we might mistake friends in Christ for enemies? And thereby do great damage to the cause of Christ on earth by the party spirit?

WHEN CHRISTMAS COMES

When Christmas comes the peace the angels
promised
Will be no longer but a prophet's dream;
When touched by Him, war's blood-soaked,
death-filled ocean
Will be transferred into a living stream.

When Christmas comes good-will will bind
the nations
Into an understanding, perfect whole;
And never will distrust or racial hatred
Slink from their darkened haunts to wrest
control.

When Christmas comes its Christ will find
a welcome
In business, government, and human heart;
And greed, injustice, fraud, and destitution
The fruits of Christless living, will depart.

—*Selected*

A Joyous Christmas and a Happy New Year to All Readers

Sponsored by
the Young People's
Union of the
General Conference

EDITOR

R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Relief Needs In France

By Lois M. Gunden

A real thrill came over me when I heard the recent good news that clothing shipments to France were being authorized. At last—before another winter shall have set in—we shall be able to re-open relief work in France by distributing warm clothes to some of the needy families in Normandy.

Already another winter has gone by since the one of 1942-43 when I last lived among the French people. With vivid memories of the suffering evident at that time because of food and clothing scarcities, I wonder how they could have managed to get along since then. As months have followed one after another with clothing supplies continually decreasing and food rations remaining startlingly inadequate, these people must have begun to wonder how much longer they would be able to survive under such conditions.

What is one to do when Pierre has outgrown his clothes and there is little to be bought with his few clothing points? How difficult to send little Marie off to school every day without sweater and stockings to protect her from the cold outside and the chilliness of the schoolroom where she will sit quietly most of the day! And then there is the new baby, whom kind friends and neighbors have done their best to outfit with little garments made from odds and ends of woolen yarns unraveled from their own sweaters. Hard, rough, weak woolen yarns in very limited quantities are the best that can be found in the shops in exchange for the woolen points allowed the mother.

Need for Footwear

With winter approaching, providing adequate shoes for the whole family is another distressing problem. Even the old-fashioned Dutch wooden shoes can no

"A familiar scene in present-day Europe—children lost and in need amid the confusion of evacuation."

longer be bought freely. Suppose such wooden shoes are finally found for some of the children. They are not very practical unless one has some felt inner-shoes or heavy woolen stockings to wear with them. And just where is one to find these articles? If only in their homes the warmth of a crackling fireplace could "thaw out" their chilled bones, they would suffer less from being inadequately clothed. But no, the precious pounds of coal allowed each month reach no further than for cooking meals. It is small wonder that for many of the French people the pains of chilblains have become a vivid reality during the winter months.

The following two examples will indicate graphically this need for clothing. At Christmas time in 1942 we were granted a special *bon* for the purchase of about two dozen pairs of *sabots* (wooden shoes). Then came the task of choosing which of the hundred boys in our Boys' Home at Lyons were to get wooden shoes as a Christmas gift from us. We very carefully considered the shoe needs of each boy and chose the twenty-five whose one pair of worn-out shoes qualified them above the others. In making this selection we became convinced that the minimum need was seventy-five—rather than twenty-five—pairs. When we began measuring the feet of the twenty-five, the secret was out, and all the other boys came and pled that we give them *sabots* too. It was hard not to be able to grant these reasonable requests, but we had been favored in having even the twenty-five pairs.

During our trip out of Germany in February of this year, we were detained in a hotel in Biarritz, France (close to the Spanish border on the Atlantic coast) for several days before being put into the trains that were to take us across Spain and Portugal. To keep my feet warm during the trip across France in poorly-heated trains, a pair of men's woolen socks had been loaned to me. Since they were very much darned from continual use during the year at Baden Baden, I was to discard them when I no longer needed them. Thus it was that on the morning of our departure, my hotel maid found this pair of stockings in the wastebasket. She asked me whether I meant to leave them. When I saw that she considered them good enough to keep, I offered them to her. She accepted gratefully, saying that from them she could at least get some wool for darning.

These examples are only two out of the many specific instances of need that remain in my memory. Perhaps they will help you to understand why the news of the Normandy clothing shipment could give one a real thrill. It is the beginning of what will undoubtedly continue to develop in scope during the coming months.

Need for Food

However large the clothing need looms for the French population, that is only a part of their total need. Empty shelves and windows in food stores, people waiting in long lines wherever food is to be obtained, the search for food as the topic of conversation whenever and wherever women meet, and the thin arms and legs and the pale face of a typical French child are inevitable signs that the food supply is much below the needs. Fats, proteins, milk, bread, and cereals, sugar, vitamins are the foods that are particularly low in the diet.

Added to this is the fact that the household and farm equipment and livestock have been very greatly depleted and reduced during the years that have passed since France's entrance into World War II. In addition, many of the French people, as well as the refugees within the borders of the country, are without homes. A rehabilitation program will be necessary to re-establish them.

These tangible and evident needs in France are far-reaching, in the scope of their possibilities for a relief program. However, when these physical needs have been met, there remains another more intangible need to care for. These people have suffered from the war in other ways besides the physical. They have been hurt, bruised, and even crushed by the hatreds and the cruelties of the war. In them must be built a new trust in their fellowmen. They need a new confidence and hope in order to rebuild their world of tomorrow. As the relief worker ministers to the physical needs, his life must manifest the love-way of living as taught by Christ. His witness as he gives "the cup of cold water in the name of Jesus Christ" will point out the "more excellent way." What vision but that could arouse new hope and confidence where faith has been lost!

Via M.C.C. Headquarters
Akron, Pennsylvania

FROM GERALD STUCKY'S SCRAP BOOK

The Little Children on the Streets

One can but pity the little ragged children on the streets here. There are so many of them—the little beggars! At nights they sleep in any little niche that they can find. This morning as I was walking into one of the many Catholic churches, a little bit of a fellow, very raggedly dressed asked me for an alm. I paid no attention to him, but he, knowing good methods—followed me into the church. I walked about three-fourths of the way down the aisle and then stood still, observing the altar, etc. The child beggar followed. He carried his little ragged cap in his hand in an attiude of reverence. He walked in front of me, put his cap on the floor, and knelt on it, facing the altar. He crossed himself in good Catholic fashion, and took an attitude of devotion. I don't know what he prayed for, but judging from the occasional glance that he cast in my direction (to make sure that I was observing), I gathered that he was praying that he might receive an alm from me! By and by I walked out of the church, followed soon thereafter by my little beggar friend. He accosted me once more for an alm—I gave him a coin, and he went happily on his way and I went on mine. Once more his method had been successful! One can't but pity and love them.

The Grave Yard at Bogota

On All Saints Day we took a walk into the Catholic cemeteries here. I've never in my life seen a cemetery like this one. They do not as a rule bury their dead—they put them in vaults. I think in this cemetery there must be thousands of such vaults, and Monday being All Saints Day, there were multitudes of people in the cemetery putting flowers by the vault of their loved one. The hearses are hideous things—made almost entirely of glass. The people must continue to pay for the use of the vault, else their dead one will be taken out and cast into the pauper's grave (so I'm told).

Monseratte

On one side of the city of Bogata (don't ask me which direction) there is located on a high mountain (about 2000 feet above the city) a Catholic shrine. In it is a most hideous form of Christ, in the posture that he might have had when he fell under the burden of the cross. This form is encased in glass above and behind the altar—in fact, I suppose it constitutes part of the altar. This form is called, the Christ of Monserrate (the name of the mountain). If one prays here in faith—healing powers are said to be given. In the back of the church there are posted on the walls a great number of testimonials. I wish you could have been with me to see this. The approach to the cathedral was by means of a cog railway up the very steep mountain side, Bogota, Noo.

THE SERVANT CLASS

I pity the servant class in Latin America. They don't have a very nice existance, not very much joy—a lot of work, and a lot of sadness. Soyla, the servant mentioned above, is a servant now—and will probably be one all of her life. Though I don't think her lot is a very desirable, still it is far better than a multitude of others. To see scores of mothers and children on the streets, in the shabbiest of clothes, living in the filthiest of conditions, is not very pleasant—and is touching. They walk down the street, infant in arms, or tagging along side—trying to do enough to keep body and soul together. Sometimes if it were not so pathetic, it would be amusing.

LEARNING SPANISH

We're still working on our Spanish, but it is slow work. I was amused at one of Reifsneider's stories. I think it was when he was in Mexico, that there was being held a kind of a conference. Anyway, one of the English people who knew practically no Spanish—but wanted to learn, asked for a drink of water. Reif brought him a glass of water, and the neophyte with much gusto said, "Buenos Aires," and Reif replied with equal gusto, "Montevideo."

Our Clothing Relief Program

A new folder, CLOTHING FOR RELIEF, has recently come off the press and has been mailed to the pastors of all the churches. Sufficient copies have been mailed for each family to receive at least one. If you have not received a copy ask your pastor for one or send your request to the Mennonite Central Committee at Akron. The folder briefly presents the needs for clothing and makes a number of suggestions about contributing clothing.

A very large amount of excellent work in the clothing program has been performed by the sisters in our churches. For the Greek War Relief Associ-

Stacks of Comforters, Quilts and Relief Clothing.

ation, 51,253 cut garments for children were contracted. Most of this work has been completed by this time and many of the garments are already on their way to Greece. In the past several months ten tons of relief colthing were sent to the Middle East for the refugees in Egypt, and six tons were sent to France. At the time of this writing the clothing collection center at Newton, Kansas, is preparing on the average of a ton per week, and the Akron center baled five tons for the month of October. All these efforts represent a tremendous amount of work on the part of the sisters of our church and great appreciation is due to them and the Lord for this service and these contributions.

Throughout the winter months an effort will be made to collect and process large amounts of clothing against the day when the call will come from Europe for unlimited amounts of relief clothing. Already, at the twenty tons for Holland and ten tons for France are to be sent immediately. As the doors in France, Belgium, Germany, and Poland open the need will be very great. Even the most we can do will be but a drop in the bucket. No doubt special appeals will be sent to the churches at the time of greatest need, but now is the time to build up a stockpile and to have the clothing ready for shipment when the day of need arrives. The clothing collection centers at Akron, Pennsylvania, Newton, Kansas, and Kitchener, Ontario, will be operating with full-time workers and will be able to process all the clothing our constituency will donate. May the Lord bless us together as we labor together in this time of great need and help us to give an effective witness..

M.C.C. Headquarters
Akron, Pennsylvania

CHURCHES USING THE 100 PER CENT CHURCH PAPER PLAN

Kansas

1. Bethel College Mennonite Church, North Newton, Kansas 2. Bruderthal Mennonite Church, Hillsboro, Kansas, 4. Emmaus Mennonite Church, Whitewater, Kansas 5. First Mennonite Church, Hillsboro, Kansas 6. First Mennonite Church, Newton, Kansas 7. Garden Township Mennonite Church, Halstead, Kansas 8. Goessel Mennonite Church Goessel, Kansas 9. Hebron Mennonite Church, Buhler, Kansas 10. Inman Mennonite Church, Inman, Kansas 11. Johannestal Mennonite Church, Hillsboro, Kansas 12. Lorraine Avenue Mennonite Church, Wichita, Kansas 13. Tabor Mennonite Church, Newton, Kansas 14. Walton Mennonite Church, Walton, Kansas 15. 'West Zion Mennonite Church, Moundridge, Kansas.

Nebraska

1. Bethesda Mennonite Church, Henderson, Nebraska 2. First Mennonite Church, Madrid, Nebraska 3. First Mennonite Church, Beatrice, Nebraska 4. Second Mennonite Church, Beatrice, Nebraska. (All families of the Salem Mennonite Church, Wisner, also get one of our church papers.)

Ohio

1. Apostolic Mennonite Church, Trenton, Ohio.

Oklahoma

1. Deer Creek Mennonite Church, Deer Creek, Oklahoma 2. Medford Mennonite Church, Medford, Oklahoma.

Washington

1. Menno Mennonite Church, Lind, Washington 2. Newport, Mennonite Church, Newport, Washington.

California

1. First Mennonite Church, Shafter, California.

Illinois

1. Mennonite Bible Mission, Chicago, Illinois.

Minnesota

1. Woodland Mennonite Church, Warroad, Minnesota.

Oregon

1. Alberta Community Church, Portland, Oregon.

South Dakota

1. Salem Mennonite hurch, Freeman, South Dakota.

A total of 29 churches had adopted the plan by April 8, 1944.

CHURCH BUILDING FUND OF THE W. D. C.

Information that is coming in regarding the collection of funds for the Revolving Church Building Fund is encouraging. The time in which to make the contribution has been short because at the regular session of the Western District Conference which met October 18 and 19 the resolution was passed with the request that the funds be collected by January 1, 1945.

Letters from individuals carry such words of encouragement as the following.

"Kindly accept the enclosed check for our part in the membership assessment for the Church Building Fund.

We're gladly sharing in the burden laid on the members of our Conference and pray the Lord would graciously awaken the members of our congregations to the blessings and responsibilities that are ours in Christ."

"I think this is a wonderful plan . . . I'm sending you $5.00 for my mother, two of my sisters and myself. We felt it a necessary thing, and know it will be used in a good cause."

We are glad to report such immediate and encouraging response from individuals to our letter which was sent to all ministers of our Western District Conference and which was also published in our church papers. The contributions given through the church treasurers may not, in all cases, be in the hands of our Western District Conference treasurer by January 1, but send it as soon as possible.

Send your contribution through your church treasurer, or send it direct to Mr. Ferd Neufeld, Burrton, Kansas, treasurer of the Western District Conference.

—A. Theodore Mueller, Secretary

RESOLUTIONS OF THE MEN'S BROTHERHOOD OF THE EASTERN DISTRICT, AS ADOPTED AT THE ANNUAL CONVENTION ON OCTOBER 28, 1944.

1. Resolved, that we praise and thank Our Almighty Father in Heaven for His Grace and Love in all spiritual and temporal blessings, even unto the sending of His own Son to bear our sins, once for all. For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

2. Resolved, that we extend our thanks to the Lansdale Congregation for their hospitality and especially the local ladies for their refreshments.

3. Resolved, that we as Mennonite Christians encourage and participate in our distinctive Christian Doctrines of simple living, carnal non-resistance, and mutual aid, rearing our children in the fear and admonition of God's Holy Word.

4. Resolved, that we as Mennonite Christians in these days of abounding sin and warfare, humbly thank God for our country, rendering unto it our civil allegiance even as God's Word commands us, praying fervantly for the care and protection of our sons, and for the coming day of peace.

5. Resolved, that we pray much for the further spread of the gospel and for our missionaries, especially those in the besieged Philippine Islands.

6. Resolved, that the recommendations of the Field Secretary be adopted in whole and earnestly applied.

7. Resolved, that our organizational paper, "Brotherhood Briefs," be continued and expression of gratitude be given Brothers John Fretz and John Moser for their unfaltering service.

8. Resolved, that we remember our Brother John Moser suffering bodily infirmity, in our prayers.

9. Resolved, that the Conference Brotherhood establish and maintain relations with the local Brotherhood of our Smith Corner Congregation.

10. Resolved, that we thank Brother Winfield Fretz for his pertinent message and timely information regarding Mennonite Mutual Aid.

Sincerely submitted by the Resolution Committee,
Henry R. Bauman, I. F. Gehman, J. Herbert Fretz.

RELIEF

China Appointee Arrives in Egypt for Tentative

P. P. Baltzer, who sailed for the Middle East the latter part of October, informed Akron Headquarters of his arrival in Cairo. He will give assistance to the Middle East relief program until such time as China is open for appointees to enter.

Additional Workers Appointed for Paraguay

Mrs .Elvin Souder, and daughter Jane, will leave for Paraguay when passage arrangements are completed. Mrs. Souder will assist the work of the Asuncion Mennonite Center, where her husband has already been serving since September.

Miss Elizabeth Keeney, Home Economics teacher from East Millsboro, Pennsylvania, has been designated to go to Paraguay as a nutritionist for a child feeding program.

Camp in Egypt for Convalescent Children

Dr. Richard Yoder describes the proportions of the Tolumbat camp, set up for children who are victims of malnutrition, hunger, and disease where he is acting as medical administrator:

"As a camp, ours is small, with only about 2250 refugees. It has been formed, however, primarily as a convalescent children's camp. So we have over 1200 children thirteen years and under, about 434 of which are under three years of age. All but a handful are Jugoslavs, the remaining few are Italian and Greek. Most of these children have been sent here so as to receive special medical attention and special feeding. Our aim is therefore twofold, namely, curative and preventive."

C. P. S.

Camp Staff Appointments

At the recent M.C.C. Executive Committee meeting in Newton, Kansas, December 2, the following appointment were made to fill vacancies on C.P.S. staffs:

Leland Brenneman—Director, Powelsville, Maryland
J. Howard Kauffman—Assistant and Ed. Dir. Powellsville, Maryland
Mrs. J. Howard Kauffman—Dietition, Powellsville, Maryland
Arnold J. Dietzel—Business Manager, Powellsville
Helen Regier—Nurse-Matron, Denison, Iowa
Levi H. Jost—Business Manager, Camino, Calif.
Jacob D. Goering—Director, North Fork, Calif.
Arthur J. Wiebe—Director, Huson, Montana
Harold D. Lehman—Unit Leader, Vineland, N. J.

Christian Workers' School Begins

With A. J. Metzler, Scottdale, Pennsylvania, present to conduct a Christian Life Conference the Christian Workers' School at the Clearspring unit of the Hagerstown camp began on November 25. J. Robert Kreider, who has been ordained to the ministry since in C.P.S., is serving as director of the school. Besides the men in the camp, approximately twenty-five men from other camps have had the opportunity to transfer in to attend this special school. A similar school is sceduled to open December 9 at the Harrisburg, Pennsylvania, State Hospital.

Confer on Relief Training

The educational directors of the Mennonite relief training units, together with members of the Akron staff and E. E. Miller, who is director of Mennonite relief training, will confer at the Akron Headquarters, December 8 to 9. The agenda calls for a review of the present educational program for relief training, an inquiry into the motivaton for relief training, achievements and failures, etc. Roy Umble will present the procedure for accreditment of educational work done by men in C.P.S.

Released December 6, 1944

M.C.C. Headquarters, Akron, Pennsylvania

CORRESPONDENCE

ZION MENNONITE CHURCH

ELBING, KANSAS

With grateful hearts we came to the close of the year. Sorrow and joy has drawn our pastor and us closer together and closer to God. Since my last writing, Mrs. Wm. Regier has gone to be with the Lord. When such a young, active member is taken from us, we must confess our Heavenly Father is so much wiser then we; therefore it is impossible for us sometimes to understand His ways.

Vacation Bible School was again taught at two places. We should realize more then ever before, how necessary it is, to teach the Word of God to the children.

Nine young people joined the church through baptism. Also seven other members joined the church by letter. May the love of God live in us that we can all work together in unity for the great cause for which God has put us here.

Quite a few of our young men are in camps, mental hospitals, and on farms. We others that are at home should be more faithful in upholding them with our prayers and encouraging them in different ways to keep faith and witness for Christ whereever they are.

November 30 was the fortieth wedding anniversary of our pastor, H. J. Dyck and his wife. A program was given. After refreshments were served in the church basement, Rev. Walter Dyck showed films of the family, where the father of H. J. Dyck was also seen. He also showed pictures of sceneries and C.P.S. Camps. We pray that God may grant, that Rev. Dycks may be with us for many more years.

When we come to the last days of this year, we as church members ask ourselves, have we always done our part to further the Kingdom of God? Have we been loving and kind to those that probably have not thought just as we have? Have we had a forgiving spirit? Have we stood by in prayer when others were in special need? Have we prayed for our minister daily that God may give him strength, wisdom, and courage to get up boldly and bring us the truth? Are not these little things that really count, it we are found faithful, that will make our church what it should be? Not to become great in men's eyes should be our aim, but to be faithful even if it is only in a small corner, a hidden place, just so it is known to our Heavenly Father. **Agathe C. Andres, Corr.**

BETHEL MENNONITE CHURCH

Wolf Point, Montana

Again we are nearing the time when we will be reminded of the birthday of our Lord and Saviour Jesus Christ. As we look back over the past months, we have many reasons for which to be thankful.

Even though it seems that we are too far away among the hills and valleys for missionaries of our Conference to come through here and give us first hand information of the work carried on in the foreign field and thereby receive a greater missionary vision, yet the Lord has not forgotten us and has heard our heart's cry to send us missionaries that are on fire for the Lord. He has sent us Rev. George Knutson of South America, Dr. Strohm, who worked in the Philippines, yes, he also sent us Z. P. Carles, a native of Spain, who brought the great need of his own country before us, and then to make missions impressive he sent us two missionaries from the heart of Dark Africa, who had labored under the Sudan Interior Mission for a week of missionary conference. As these co-laborers with Christ presented the great need and the fruit of the gospel, the people responded liberally with their gifts.

In spring we organized "The Christ Ambassadors Missionary Band." It is still young as to its age but strong as to its size. In September they took on a project of supporting two orphan boys in Africa. A few weeks later they decided to support a student in Grace Bible Institute. Last Sunday they launched out on faith and decided to support fully a missionary in Africa under the Sudan Interior Mission. Christ said "go" and this is their aim. We hope that in the future one of their own number will go to the region beyond.—*Albert Ewert*

JOTTINGS

Family Night Service with Variety

Moundridge, Kansas, December 13: The varied family night service of the West Zion Mennonite Church this Wednesday included the orchestra, choir practice, and an open forum on "The Implications of a Christ-Controlled Educational Program." A number of the high school teachers participated in the forum discussion. The children worked at some special projects during the service.

Introduces Books through Church Bulletin

The Lorraine Avenue Mennonite Church, Wichita, Kansas, uses its church bulletin to introduce books in its library. For example one issue contained this item: "Did you know that Wesley, the founder of Methodism, said he was not converted until after he had been preaching the gospel for a number of years? You will find an interesting biography of him in our church library. It is so easy reading that even intermediate-age children will enjoy it."

Send Christmas Gifts to C.P.S. Men

Buhler, Kansas, Dec. 10: The Buhler Mennonite Church is again like last year receiving voluntary financial contributions for the boys serving in C.P.S. camps. The money will be sent as a Christmas gift. Last year each man received $10. C.P.S. men now

No "Mennonite" during Christmas Week

receive $5.00 a month from the M.C.C., but this is not enough to supply all their personal needs, as they must buy their clothes out of this. The church has ten of its members in C.P.S.

Protestant Giving and Ours

"Protestant giving in the United States and Canada is shown by United Stewardship Council statistics to have made its fourth consecutive year of gain. Contributions for benevolences went up 21.7 per cent, and gifts for local congregational expenses soared 10.4 per cent according to the secretary of the council. The average gift per capita according to this report was $16.69. Last year it was $15.81. Twenty-three denominations were represented in this survey. The Mennonite Church was not a part of this report." The average gift per capita of the General Conference churches in the U.S. during 1943 for the treasuries of foreign and home missions, peace, relief, education, and publication was $9.92. This does not include money given for Mennonite schools, other benevolent purposes, and other conference treasuries. Neither does it include local church expenses. In some of our churches these are as much or more than the contributions for benevolent purposes. In others they are much less. In 1942 the per capita gift of the same churches for the same six treasuries was $6.53. These figures include the money given through church channels and not that which was sent directly by individuals to the various treasuries.

Fourth Largest Church in Conference Reviews Past Year's Program and Plans for Coming Year

The Eden Mennonite Church, Moundridge, Kansas, held its annual business meeting on November 14 with approximately 125 voting members present. Total contributions to church organizations during the past year amounted to $27,820. The average per member giving was therefore $34.77, an increase of fifty-one cents over last year. The congregation adopted a budget of $4,800 for local expenses in 1945. "This is to be levied as follows: $4.26 per voting member, $4.50 per family and 60 cents per thousand assessed valuation plus other securities and grain." The Ladies Aid and Mission Society reported 572 pounds of relief sewing, 1,465 quarts of canned goods and 665 pounds of lard donated to C.P.S., and 16 quilts made. The Fellowship Committee reported that contributions for Bethel Colelge averaged $26.67 per donor and $6.02 per church member. The ushers reported an average church attendance of 653 at the Sunday morning worship services. This is a decrease of 11 from last year's average. P. W. Goering. Orlo Kaufman, and Roland Goering were ordained into the ministry in the past year. C.P.S. contributions by this church for the past three years total $12,134. The meeting this year passed a resolution to the effect that, "This meeting go on record requesting that all church members, except draftees in service, pay all assessments of their C.P.S. dues by January 1, 1945." Another resolution provides that the Church celebrate its golden anniversary in 1945 and that special recognition be given to Elder emeritus Rev. C. J. Goering for his faithful ministry during these years. The church also plans to raise $1.00 per member for the Church Building Fund of the Western District. The large parking space of this church is to be oiled. A committee has been appointed "to look for a suitable organ for the church and to install the same as soon as they can get enough funds by canvassing the church membership for voluntary contributions." This committee shall refer the matter of purchasing an organ to the church before final action." Resolution no. 7 reads, 1: "Resolved that we give our Church Board full support in dealing with our church members who attend disreputable places and who indulge in strong drink." Resolution on 8 reads, "Resolved that we continue the Hundred Per Cent Subscription Plan indefinitely." Rev. Walter E. Gering, Pastor of the Church, was made Chairman of the Church Board for 1945.

Vice-President of Bible Institute Serves Los Angeles Church

Dr. Paul Bauman, Vice-President of the Los Angeles Bible Institute, is temporarily serving the Immanuel Mennonite Church of Los Angeles until such time when the church shall again have a regular pastor. Rev. Wilbert A. Regier, who is now pastor of the Emmanuel Mennonite Church, Pratum, Oregon, served the Los Angeles church from 1938 until recently.

Rev. Walter Gering Gives Illustrated Lecture

Moundridge, Kansas: Rev. Walter Gering gave an illustrated lecture of his visit to Puerto Rico at the Christian Endeavor program of the First Church of Christian Mennonite held December 10. He told about the Puerto Ricans and the life they live. They are very poverty stricken. The young Mennonite men and women there are carrying on a medical and educational program. Rev. Gering stated that there is also a great need for religious work.—Corr.

Active Sewing Society

Madrid, Nebraska: The Senior Mission Sewing Society of the First Mennonite Church has sent ninety-two pounds of new and used clothing and shoes to the M.C.C. One package of new clothes was sent to Tuba City, Arizona. The annual mission sale held on November 30 yielded $183.40.—Mrs. P. A. Regier

EASTERN DISTRICT CONFERENCE NOTES

Flatland—We observed the tenth anniversary of pastor's services in the Charge by having a series of meetings with Rev. Delbert Welty, pastor of the Altoona Mission. —Corr.

Vol. 2 No. 7 of the Brotherhood Briefs made its papearance recently. This little bulletin is very newsy and interestingly prepared by Mr. John E. Fretz, member of the Lansdale Church.

The C. E. Witness published by Miss Grace Binder of the Lansdale Church has also recently been sent to the various societies of the Conference. Copies of the **C. E. Witness** are sent to all the young people in the armed forces as well as to those in C.P.S. camps or doing relief work.

First, Philadelphia—Rev. and Mrs. J. J. Plenert visited with the Rev. and Mrs. George Neufeld at the Whittier Hotel, November 23. Rev. and Mrs. Neufeld are enroute to the mission field in Africa. Miss Wilhelmina Kuyf has been apponted to become a member of the Chna Unit, but enroute will do relief work in India.

Perkasie—The C.E. sponsored a covered-dish fellowship supper in the church on December 2. Dr. Winfield Fretz delivered the message.

Saucon—Brother John Unruh resigned as pastor November 26. In the future Sunday School will be held every Sunday morning, and Brother Herbert Fretz will preach every **other** Sunday morning.

Lansdale—The congregation mourns the death of S|Sgt. Clyde L. Binder, killed in an airplane in England on September 21 and Lt. Reginald H. Gehman, killed in an airplane accident in England on October 18.

Allentown—The Bible Club held in the church every Tuesday afternoon is well attended, and the children are enthusiastic about the weekly lesson taught by Miss Grace Moyer. Mr. Brooke Reichenbach, Mrs. Nyce, and the pastor assist Miss Moyer. —Conf. Corr

"IN JAPANESE HANDS"

A book by the above title has just come off the press. The author is Rev. H. J. Brown, a General Conference missionary who has spent many years in China. The book records many interesting experiences through which the Browns and other Mennonite missionaries passed during their stay in China. In particular the author describes the dangers which the missionaries faced as a result of the Japanese invasion, and how they were miraculously delivered from these dangers.

In the preface to the book, the author makes this statement: "In sending this little volume to press, I have a double objective in view; first, to honor and extol our God and Savior Jesus Christ and, secondly, to help others who have so earnestly prayed for our deliverance to thank and praise the Lord for bringing us out of that horrible pit and setting our feet upon a rock, for even bringing us back to our blessed America."

This is a book of valuable information, and it deserves a place in every General Conference Mennonite home. It contains 254 pages, is printed on good book paper, and is nicely bound in durable tan cloth. Price $1.50 prepaid; Canada $1.60 prepaid.

Can be obtained from the Mennonite Publication Office, Newton, Kansas or the Mennonite Book Concern, Berne, Indiana.

POSTMASTER
NORTH NEWTON, KANSAS
X

A NOTE TO CORRESPONDENTS

If a new correspondent is elected at the annual church meeting, then the old correspondent should send us the name of the new one. We would like to have the names of all the correspondents and their addresses. We hope that not too many correspondents will suffer pangs of conscience around this time for neglecting to send in frequent short reports and seek to make up for this by submitting lengthy correspondences. Readers prefer news that is up-to-the-minute. Correspondents render a great service by reporting interesting news as it happens. They can determine what is news by asking themselves what they would like to read. A hearty thanks to all the faithful correspondents of the past year, and may you have a very joyous Christmas and a Happy New Year.

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"Other foundation can no man lay than that is laid which is Jesus Christ."